

English Study Bible

New Testament

With Notes

The
English
Study Bible

New Testament

Translation and Notes

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Features

God's Word respected and reverently translated -- not "corrected" or "modified" to suit and support some denominational theory or concept. See Mark 16:9-20.

Original Manuscripts viewed as being verbally inspired, given by the Spirit.

Italics used to indicate words supplied to clarify and to fit the idiom of the English language. Even *the*, when supplied, is indicated by *italics*. (The KJV and the ASV are not reliable in this area.

Distinction between FAITH and THE FAITH is clearly identified. See Eph. 2:8, "by grace through the faith"; Acts 15:7, hearts purified "by the faith"; Rom. 3:30, "justified through the faith"; and Gal.3:26, Children of God, "through the faith."

Christ's law; the law of faith (Rom. 3:37); the perfect law of liberty (Jas. 1:25); the faith (Jude 3); Christ's doctrine (2 John 9) is emphasized and stressed at every opportunity. See Romans 3:27-31; 1 Corinthians 9:21.

Immerse, Immersion and Immerser instead of baptize, baptism and baptizer.

Easily used Footnotes help identify, clarify and direct the reader to other information on the same subject.

Christ's Doctrine about the church, plan of salvation, Christian living, worship, etc. are clearly translated, with additional information and references in footnotes.

Only Begotten (*monogenes*) is correctly translated (John 1:18; 3:16).

The Last Twelve Verses of Mark (16:9-20) are faithfully rendered in the text, with footnotes to firmly defend these verses as a part of the Spirit-inspired text.

The Holy Spirit's work in the new birth (John 3:3-8) is more clearly and accurately presented.

The Divinely Given Name, Christian, with note to fully explain (Acts 11:26).

Created In Christ Jesus On The Basis Of Good Works (Eph. 2:10) is much more clearly and accurately rendered; with further information in the footnotes.

Person and people, rather than "man" and "men," from *anthropos*; *anthropoi*.

A Text that is easy to read, yet that faithfully renders God's Word.

Why A New Translation?

In view of the newer versions that have made their appearance in recent years, one might think that everything possible has been done in that field.

Comparing Versions

However, carefully comparing the new translations and versions with the Greek manuscripts available today, one will detect a strong and determined swing to modernism and to denominational bias in most of the newer versions.

With Intent & Determination

It seems to have been the intention of the translators and revisers to soften the Lord's requirements, and to restructure certain passages so that they teach denominational doctrine.

An Impressive Example

A very impressive example of that is the treatment of Romans 1:17. *The New International Version* (NIV) has, "For in the gospel a righteousness of God is revealed, a righteousness that is by faith from first to last."

The Living Bible, Paraphrased has "This good news tells us that God makes us ready for heaven-makes us right in God's sight-when we put our faith and trust in Christ to save us. This is accomplished from start to finish by faith."

What does the Greek Say?

What does the Greek of Romans 1:17 really say? Here it is: "*Dikaiosune gar Theou en auto apokaluptetai ek pisteos eis pistin.*" Literally translated, it reads: "For God's righteousness is revealed in it, out of faith unto faith."

See Romans 3:25,26 where it is

shown how God's righteousness - his justice - is revealed in the sacrifice of his Son; in the death burial, and resurrection of Jesus Christ. See 1 Cor. 15:1-4.

Obvious Deception

This obvious mishandling of God's word is not limited to Romans 1:17. It permeates the entire New Testament. It is evident that most of the translators, revisers and paraphrasers of the newer version have not the slightest regard for the divine inspiration of the Bible, nor for God's warnings against adding to or taking from his inspired Word.

Passages Left Obscure

In addition to the above, in all the extant versions there are passages that have been left obscure (intentionally so, evidently). (E.g. Romans 3:27-31; 1 Cor. 2:14,15; 3:16; 7:36-38); and still others have been wrongly interpreted (E.g. John 3:8; Romans 8:16,26; Ephesians 2:8-10; 5:18).

Notes

The indefinite article (a, an)

There is no indefinite article (a, an) in the Greek of the New Testament. It is supplied by the translator as needed, without any indication (by *italics*).

The definite article (the)

The definite article (the) has been, by translators generally, supplied without any indication of it being added. In this translation each supplied "the" has been put in *italics*.

In many places it makes little or no difference in the meaning of the passage.

However, in other places it does make a very important difference.

Faith and The Faith illustrate

"Faith" is belief, but "the faith" is the doctrine of Christ (Jude 3; 2 John 9). There are many passages in every version (other than this one - Hugo McCord's Translation is good on this, and will be better in the 4th. edition), this is an extremely **BIG** problem. In so very many passages the "the" before faith has been omitted, even though it is in the Greek texts. This leaves the reader to assume that "belief" is meant, not "the faith" - the doctrine of Christ.

See Eph. 2:8, "By grace you are saved through the faith." See Eph. 6:16, "shield of the faith"; and Heb. 12:2, "Jesus, the author and perfecter of the faith."

See Acts 15:9, "purifying their hearts through the faith"; and Rom. 3:30, "will justify the uncircumcised through the faith."

Law and law

An effort has been made in this translation to capitalize "Law" where it relates to the Law of Moses; but to use the lower case letter (l) when it relates to Christ's law, or to law in a general sense.

For example, Galatians 2:19: "through the law [of Christ] I am dead to the Law [of Moses]. (The bracketed words are not in the text, but are used here to show the meaning of the verse, and to show why one has a capital letter while the other does not.

See Romans 7:4.

Quotation Marks

Quotation marks were not used because there are some (a very few)

passages of the Scripture where it is not clear whether someone is speaking; or if the inspired writer is making a statement (e.g. John 3).

Every quote always begins with a capital letter to identify it.

The Pronoun "YOU"

"You" has been used throughout this translation. In the original Greek there is no distinction made between addressing deity (God, the Father, or God the Son, Jesus - the Holy Spirit is not addressed), and addressing people.

The same second-person pronouns are used in every instance.

Also, there is nothing in the English language to indicate a more reverent word to use when addressing deity (the Father or the Son). Some have mistakenly affirmed that there is some kind of "reverent language." Such comes from men, not from heaven. See Lu. 20:3-8.

Number of You Important

There are many passages where it is important to know the number of "you." Luke 22:31,32 is an example of that: in most versions we find, "And the Lord said to him, Simon, Satan has requested to have you, to sift you like grain." *Both* uses of "you" in that quote are plural - "you all."

Verse 32 continues: "But I have prayed for you, and when you are converted, ..." *Both* uses of "you" are singular in this verse - "you, Simon."

A Vital Point

It is extremely important to know whether or not the "you" refers to one or more than one; to "you" singular, or "you" plural.

An Example

For example, in 1 Cor. 3:16, we find, in most versions, Paul, the inspired writer saying, "You are the temple of God, and the Spirit of God dwells in you." The "you" is plural in this passage.

The Church is the Temple

You all - the church (1 Cor. 1:1,2), is the temple of God (see 2 Cor. 6:16; 1 Pet.

2:5). Yet, this passage is quoted quite often as relating to the individual, with the idea that the human, physical body is the temple of God. Such could hardly be farther from the truth presented.

ABBREVIATIONS

Cf. compare; e.g. - for example; f (as Mt.1:2f) - Mt.1:2 & 1:3; ff (as Mt.1:2ff) - 1:2 and verses following.

Foreword

Verbally Inspired

The English Study Bible, New Testament has been prepared with the view that the Bible is inspired of God. It is accepted in faith as fact that the original manuscripts prepared by the writers were verbally inspired.

Italics used for words not in the original

Where a word had to be supplied to make a passage clear, *italics* have been used to indicate that fact.

Greek, the Original Language

The New Testament was originally written in the Greek commonly used throughout the Roman Empire of the first century.

Original Manuscripts

No Longer Available

The original manuscripts of the inspired writers are not available to us today. They were lost, destroyed, or worn out during the early centuries.

Oldest Available

There are several Greek manuscripts that date back to about 350 AD. In addition to that, there are parts of Gospels, Acts and the letters dating back to the second and the first centuries.

Translations

There are translations (from Greek into Roman, Syrian, Egyptian, etc.) that were made in the second and third centuries.

All these many sources help us in evaluating any passage where textual variations have developed.

Textual Differences Noted

In this translation an effort has been made, by way of the footnotes, to inform the reader of textual differences that might be of interest, or that might affect the understanding of any passage.

Evaluation of Manuscripts

Those manuscripts considered major are of an early date; and they contain all or nearly all of the New Testament.

Most respected

Aleph, A, B, C, and D are regarded by most scholars to be the most reliable. They were written in large capital letters. Of those written in small cursive letters (they are of a later date), 33 is considered by many as very reliable, even equalling the older manuscripts. 33 is called, "Queen of the cursives."

D, the least Reliable

Of those first five, D is considered the least reliable. All scholars seem to be in agreement on that fact.

Aleph

The manuscript found by Tischendorf at Sinai (the Aleph - first letter of the Hebrew alphabet) was thought by him to be the very best. Those at the place he found it did not regard it that highly. They had thrown parts of it in the trash. That might be a clue in evaluating it.

B - the Vaticanus

Westcott and Hort, who did much work on the Vaticanus (B), considered it the best of all. That manuscript had been lost in the Vatican library for many years. The Roman Catholic Church had pronounced *The Latin Vulgate* the inspired, official version of the Scriptures. Thus they had no need for the Greek manuscript.

Bear in mind that it was in the hands of the enemy of God's people for years.

A Faulty

Formula for Evaluating

Westcott and Hort devised a formula for evaluating the manuscript texts, to determine the one most likely true to the inspired original.

They concluded that when Aleph and B had the same reading - when they agreed on a reading, that it was the correct reading; unless clearly indicated by the context and/or other factors.

Largely a Fraud

It might be Aleph and B against scores of other manuscripts and translations (as in the case of the last twelve verses of Mark); they thought Aleph and B together gave the reliable reading.

They had finished their work on this to the point that they were able to furnish the *Revisers* (of the 1881 English Revised Version) a manuscript of their

Greek New Testament, along with other matters.

Thus they influenced greatly the work of that version, as well as all subsequent works of that nature.

Simply Not So

The main thing wrong with their theory is that it just is not so. Aleph and B disagree very widely throughout the New Testament. Even when they agree (but differ from the rest), it is likely that they are both wrong.

An Example

In Matthew 27:49 we find that Jesus had cried out, "My God, My God, Why have you forsaken me?" A drink of sour wine was given to him, and some in the crowd said, "Let him be, we may see if Elijah comes to save him."

Both Aleph and B (supported by C and L) add, in verse 49 (before the death of Jesus), "Another took a spear and pierced his side, and there came out water and blood."

The piercing of his side took place after Jesus was dead, when the soldiers broke the legs of the other two men who were crucified with Jesus (John 19:24).

Agree, but Rejected

In many places Aleph and B agree, but are not put into the Greek text by scholars generally (e.g. Mt. 3:16 (twice); 5:13; 8:9; 9:14; 16:2,3,21; 17:15; 18:15; 1 Thess. 2:7; 3:2; Acts 17:30; Rom. 5:1; 1 Cor. 13:1).

Disagree, but both Rejected

In many passages Aleph and B disagree, but are both rejected by scholars generally. E.g. Mt. 4:23; 6:28; 7:14,18; 15:31; 1 Thess. 3:2; Rom. 5:6; 8:35). Many other examples could be given, showing the relative unreliability of these two manuscripts. Their conclusions were not followed in this work.

Introduction to Matthew's Gospel

A Tax-Collector

Matthew (Levi - Lu. 5:27) was a tax collector when called by Jesus (Mt. 9:9).

His gospel is directed mainly to the Jew; showing that Jesus is the Messiah (Christ - anointed One) as prophesied by the Old Testament writers.

Christ's Genealogy

He begins with the family tree of Jesus, showing that Jesus is a legal descendant of Abraham through David in fulfillment of prophecy.

Matthew further shows that Jesus is the One spoken of by Isaiah (Isa. 7:14); who was to be born of a virgin (Mt. 1:23).

Jesus, Born of a Virgin

Matthew shows that the Hebrew word *alma* of Isa. 7:14 means the same as the Greek word *parthenos* - a virgin, thus answering and putting an end to the quibble about *alma* meaning "young woman" in Isa. 7:14.

Wrote in Greek

Matthew (as all the other inspired writers of the New Testament) wrote in the Greek language commonly used throughout the Roman Empire during the first century.

A Fabrication

There is no evidence to support the theory that Matthew wrote the Gospel first in Hebrew, then, at some later time, in the Greek.

If there was ever a Hebrew manu-

script, no trace of it remains.

Wrote by Inspiration

It is evident that Matthew wrote by the inspiration of the Holy Spirit, as the Old Testament writers had done (2 Pet. 1:20,21; 2 Tim. 3:16,17).

Jesus Came to Fulfill

Through Matthew it was revealed that Jesus did not come to destroy the Law of Moses, but to fulfill it (Mt. 5:17). See Eph. 2:15; Col. 2:14 for a statement of its fulfillment in the death of Christ on the cross.

Jesus Built His Church

Matthew reveals that the church of Christ (his kingdom) was to be built and established during the lifetime of some then living (Mt. 16:18,19,28). See also Mk. 9:1; Lu. 9:27; Acts 1:1-8; Col. 1:13; Heb. 12:28; Rev. 1:6-9.

The Great Commission

In Mt. 28:18-20 it is revealed through Matthew that the apostles were to teach all nations; immersing them into the name of the Father, the Son, and the Holy Spirit; teaching them to observe the teachings of Christ; and that Christ would be with his disciples to the end of the age.

It Began on Pentecost (Acts 2)

The apostles began that work and the church (Christ's kingdom) had its beginning in its fullness on that day. See Acts 2:47.

Matthew

Jesus' family tree

(See Luke 3:23-38)

1. *The book of the genealogy of Jesus Christ*; son of David; son of Abraham. 2. Abraham begot¹ Isaac; and Isaac begot Jacob; and Jacob begot Judah and his brethren. 3. Judah begot Phares² and Zara³ of Tamar⁴; and Phares begot Hesrom; and Hesrom begot Aram. 4. Aram begot Aminadab; and Aminadab begot Naasson⁵; and Naasson begot Salmon. 5. Salmon begot Boaz of Rahab⁶; and Boaz begot Obed of Ruth⁷; and Obed begot Jesse; 6. And Jesse begot David the king.

From David to Captivity

David begot Solomon of her *who had been the wife* of Uriah; 7. And Solomon begot Rehoboam; and Rehoboam begot Abia⁸; and Abia begot Asa. 8. Asa begot Jehoshaphat; and Jehoshaphat begot Joram; and Joram begot Ozias⁹.

9. Ozias begot Jotham; and Jotham begot Ahaz¹⁰; and Ahaz begot Hezekiah.

10. Hezekiah begot Manasseh; and Manasseh begot Amon; and Amon begot Josiah. 11. Josiah begot Jeconiah and his brethren *about* the time of their move to Babylon.

12. After their move to Babylon, Jeconiah¹¹ begot Salathiel; and Salathiel begot Zerubbabel¹². 13. Zerubbabel begot Abiud; and Abiud begot Eliakim; and Eliakim begot Azor. 14. Azor begot Zadoc; and Zadoc begot Achim; and Achim begot Eliud. 15. Eliud begot Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob. 16. Jacob begot Joseph, the husband of Mary, who gave birth to Jesus who is called Christ.

17. Therefore all the generations from Abraham to David are fourteen generations, and from David to the move to Babylon are fourteen generations, and from the move to Babylon to Christ are fourteen generations.

The Savior is Born

18. Now the birth of Jesus Christ was like this: When his mother Mary was engaged to Joseph, before they came together, she was found to be with child of the Holy Spirit. 19. But her husband, Joseph, being just, and not wanting to disgrace her, desired to divorce her secretly. 20. But as he thought on these *things*, behold an angel of the Lord

1.BEGOT, from *gennao* to beget, generate. When used of men, to beget, to father; of women, to bring forth, bear, give birth to.

2.PHARES is also Perez and Pharez. See Gen. 38:24-30.

3.ZARA (Zarah, Zerah), twin brother of Phares, son of Judah and his daughter-in-law Tamar (Num. 26:20; Joshua 7:1,17).

4.TAMAR was the wife of Er, son of Judah. She became to mother of Phares and Zara by Judah (Gen. 38:6-30).

5.NAASSON, also called Nahshon and Naashon (Num. 1:7; 2:3; 7:12,17; 10:14).

6.RAHAB (also Rachab), was likely the prostitute who hid the spies who spied out Jericho (Joshua 2:1-24; 6:22-25; Heb. 11:31; James 2:25).

7.RUTH, the Moabitess (Ruth 1:1-4; 4:13-17).

8.ABIA, also Abijah and Abijam. He reigned three years, had fourteen wives, twenty-two sons and sixteen daughters (1 Chron. 3:10; 2 Chron. 12:16; 13:1-14:1).

9.OZIAS, also Uzziah.

10.AHAZ, also Achaz, twelfth ruler on David's throne. He sacrificed his son and established false worship in high places (2 Kings 16:3,4).

11.JECHONIAH, also Jeconias and Jeconiah.

12.ZERUBBABEL (Zorobabel), meaning: Born in Babylon. He led a group of Jewish exiles from captivity in Babylon to Jerusalem (Ezra 2:1,2; Nehemiah 7:6,7; Hab. 2:21).

appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary as your wife, for that which is begotten in her is of the Holy Spirit. 21. And she shall bear a Son, and you shall call his name Jesus, for he himself will save his people from their sins.

22. Now all this was done so that what was spoken by the Lord through the prophet¹ might be fulfilled, saying, 23. Behold the virgin² shall be with child, and shall bear a Son, and they shall call his name Emmanuel, which is translated, God with us. Isaiah 7:14

24. And when Joseph rose from sleep he did as the angel of the Lord directed him, and he took *her* as his wife; 25. And he did not know³ her until she gave birth to a Son⁴, and he called his name Jesus.

Chapter 2

Wise Men From the East

1. Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold wise men⁵ from the east came to Jerusalem, 2. Saying, Where is he who has been born king of the Jews? For we have seen his star in the east and have come to worship him. 3. But when king Herod heard *it* he was disturbed, and all Jerusalem with him.

1. Isaiah 7:14 - the prophet foretold the virgin birth.

2. VIRGIN, from *parthenos*, a virgin. Used of both men and women 1 Cor.7:36ff, and of men in Rev.14:4.

3. KNOW, did not have sexual relation with her until after Jesus was born. Joseph later became the father of four sons and some daughters by Mary (Matthew 12:46-50; 13:55).

4. Some manuscripts have, "firstborn son."

5. WISE MEN, from *magos*, a magus, sage of the magian religion, a magician, a sorcerer. It appears that the *magoi* were learned in science, medicine, and astronomy. See Acts 13:8; Elymas, *ho magos*.

4. And after he gathered all the high priests and scribes of the people, he inquired of them where the Christ was to be born.

5. And they said to him, In Bethlehem of Judea, for thus it is written through the prophets: 6. And you, Bethlehem, land of Judah, are by no means least among the leaders of Judah, for out of you shall come a leader⁶ who shall shepherd my people Israel. Micah 5:2

7. Then Herod secretly called the wise men *and* carefully determined from them the time the star appeared. 8. And he sent them to Bethlehem, saying, Go and make a careful search for the child, and when you have found *him*, report to me, that I also may go *and* worship him.

A Star Guided Them

9. After they heard the king, they went on their way; and behold the star that they had seen in the east went before them until it came and stood over where the child was.

10. And when they saw the star they rejoiced with exceedingly great joy. 11. And when they went into the house they saw the child with Mary his mother, and falling down, they worshiped him. And opening their treasures they offered him gifts of gold, frankincense and myrrh.

12. And being divinely warned⁷ in a dream not to return to Herod, they traveled to their own country by another road.

An Angel Informs Joseph

13. After they had gone, behold an angel of the Lord appeared to Joseph in a dream, saying, Arise *and* take the child

6. LEADER, from *hegeomai*, to lead the way, to take the lead, to be chief, to preside, govern, rule.

7. DIVINELY WARNED, from *chrematizo*, to utter a divine communication, to be divinely instructed or warned. See Acts 11:26 (divinely called Christians) and footnote.

and his mother and flee into Egypt, and remain there until I tell you; for Herod is about to seek the child to kill it.

The Flight to Egypt

(Likely financed by the gifts from the *wise men*)

14. So he arose and took the child and his mother by night and departed into Egypt. 15. He continued there until the death of Herod, that it might be fulfilled what was spoken by *the* Lord through the prophet, saying, Out of Egypt I have called my Son¹. Hosea 11:1

The Children Slain

16. Then when Herod saw that he had been scorned by the wise men, he was very angry, and he sent *and* killed all the little children in Bethlehem and in all that region, from two years and under, according to the time² that he had carefully inquired of the wise men. 17. Then the word was fulfilled which was spoken through Jeremiah, saying, 18. A voice was heard in Ramah, weeping and great sorrow; Rachel weeping for her children, and she did not want to be comforted, because they were no more.

Return from Egypt

Called out of Egypt Hosea 11:1

19. After Herod died, behold an angel of *the* Lord appeared in a dream to Joseph in Egypt, 20. Saying, Arise, take the child and his mother and go into the land of Israel, for those seeking the life of the child are dead.

21. So he arose and took the child and his mother, and went into the land of Israel. 22. But hearing that Archelaus was ruling Judea in the place of his father Herod, he was afraid to go there, and being warned by God in a dream,

he departed into parts of Galilee. 23. And coming to a city called Nazareth, he lived there. Thus was fulfilled the word *given* by the prophets, He shall be called a Nazarine. Numbers 6:2 - (a separated one)

Chapter 3

John the Immerser

1. Now in those days³ John the immerser⁴ came, preaching in the wilderness of Judea, 2. And saying, Repent⁵, for the kingdom⁶ of the heavens is near. 3. For this is he *who was* spoken of by Isaiah the prophet, saying, A voice of *one* crying in the wilderness, Prepare the way of *the* Lord; make his roads straight. Hoseah 11:1

The "same" John

4. Now this same⁷ John had clothing of camel's hair, and a leather belt about his waist; and his food was locusts and wild honey⁸.

5. Then Jerusalem and all of Judea and all the regions about the Jordan went out to him. 6. And were immersed

3. Some twenty-five or thirty years after the events of the last chapter. John was six months older than Jesus.

4. IMMERSER, from *baptistes*, one who immersed, an immerser. This title distinguished this John from others by the same name.

5. REPENT, from *metanoeo*, to change one's mind (*noeo*), to make up one's mind to serve the Lord; to perceive, observe, think, comprehend.

6. THE KINGDOM is the church (Mt. 16:18ff; Mk. 9:1; Acts 1:8; 2:14,47; Col. 1:13; Heb. 12:28; Rev. 1:6,9).

7. SAME, from *autos*, he, himself, the same. *Autos*, used as it is in this phrase, identifies and emphasizes the subject. It could also be rendered, "John himself," but here it stresses that it is the *same* John who was introduced earlier (verse 1). See Luke 13:1, "The same season," and see Romans 8:16,26, "the same spirit," and the extensive footnotes there.

8. WILD HONEY; honey made in the wilderness by bees.

1. OUT OF EGYPT - The latter part of this was fulfilled in Christ being called back.

2. ACCORDING TO THE TIME - evidently the star appeared to the wise men some two years earlier.

in¹ the Jordan River by him confessing their sins².

John Rebuked the Leaders

7. But seeing many of the Pharisees and Sadducees coming on his immersion, he said to them, Generation of vipers³, who warned you to flee from the coming wrath? 8. Therefore produce⁴ fruit⁵ suitable to the repentance; 9. And do not think to say among⁶ yourselves, We have Abraham *for our* father; for I say to you that God is able to raise up children to Abraham from these stones.

Good Fruit Necessary

10. But already the axe is laid to the root of the tree; therefore every tree *that* does not bring forth good fruit is cut down and thrown into *the* fire. 11. Indeed I immerse you in water unto repentance⁷, but he who is coming after me is stronger than I am, whose shoes I am not worthy to bear. He himself will immerse you in *the* Holy Spirit and

1.IMMERSED IN, from *baptizo en*, to dip, to immerse. The only Scriptural "baptism" is immersion.

2.CONFESSING THEIR SINS - these were people in covenant relationship with God under the Old Testament covenant. They had to repent (make up their minds to obey God) and be immersed unto the remissions of their sins (Mark 1:4). In this manner their sins would be forgiven in the blood of Christ on the cross (Hebrews 9:12; 10:4f).

3.VIPERS; poisonous snakes. See Acts 28:3 where Paul was bitten by such. In this passage it is used in a figure, to indicate the true spiritual state of those Jewish leaders.

4.PRODUCE, from *poieo*, to make, form, construct, prepare, do, accomplish.

5.FRUIT, from *karpos*, fruit. Here it refers to the change of life and deeds necessary to prove the change of mind (repentance).

6.AMONG, from *en*, in. When its object is plural, as here: among, with, in the midst.

7.See Acts 19:4; Mark 1:4. John's immersion was no longer valid after the beginning of the church (Acts 2).

fire⁸. 12. Whose winnowing shovel⁹ is in his hand, and he will thoroughly clean his threshing-floor, and gather his grain into the granary, but he will burn up the chaff in inextinguishable fire.

The Immersion of Jesus

13. Then Jesus came from Galilee to the Jordan to John to be immersed by him. 14. But John hindered him, saying, I have need to be immersed by you, and you come to me?

15. But answering, Jesus said to him, Allow it to be so now, for it is right for us to fulfill all righteousness¹⁰ in this manner. Then he allowed him.

16. And after Jesus was immersed, he went up from the water at once; and behold the heavens were opened to him, and he saw the Spirit of God descending like a dove¹¹ and coming upon him.

The Father bore witness

(See Matthew 17:5)

17. And behold a voice from the heavens saying, This is my beloved Son, in whom I am well pleased.¹²

Chapter 4

Jesus Tempted

1. Then Jesus was led into the

8.HOLY SPIRIT AND FIRE, the apostles and the household of Cornelius were immersed into the Holy Spirit (Acts 2:1-4; 10:44; 11:15). The lost are to be immersed in fire at the last day (Mt.25:41,46; 2 Thess.1:8,9; Rev.20:15; 21:8).

9.WINNOWING SHOVEL, from *puon*, the instrument used to toss trodden grain into the air, that the wind might blow the chaff away.

10.ALL RIGHTEOUSNESS - To comply with all of God's commandments (Luke 1:6; 7:29,30; Psalm 119:172).

11.DESCENDING LIKE A DOVE - The action of descending was like a dove's flight. Also, it was in appearance like a dove (Luke 3:22).

12.Again in Mt. 17:5 we find God giving this witness to the deity of Jesus. See also John 1:1.

wilderness by the Spirit, to be tempted by the devil. 2. And when he had fasted forty days and forty nights, he was hungry.

3. And the tempter coming, said to him, If you are God's Son, order these stones to become bread. 4. But he answered *and* said, It is written, A person shall not live by bread alone, but by every word *that* comes from *the* mouth of God¹. 5. Then the devil took him into the holy city, and stood him on the highest point² of the temple. 6. And he said to him, If you are God's Son, cast yourself down; for it is written, He will give his angels charge concerning you, and they will bear you up on their hands, lest you strike your foot against a stone.

7. Jesus said to him, Again it is written, You shall not tempt *the* Lord your God. 8. Again the devil took him into a very high mountain, and showed him all the kingdoms of the world, and their glory. 9. And he said to him, I will give you all these *things* if you will fall down *and* worship me. 10. Then Jesus said to him, Begone Satan, for it is written, You shall worship *the* Lord your God, and him only shall you serve. 11. Then the devil left him, and behold angels came and ministered to him.

After John was Imprisoned

12. Then after he heard that John had been delivered over, he departed into Galilee. 13. And leaving³ Nazareth he came *and* lived in Capernaum, which is by the sea, in *the* regions of Zebulon and Naphtali, 14. That the word spoken

by Isaiah the prophet might be fulfilled, saying, 15. Land of Zebulon, and land of Naphtali, *on the* road to *the* sea; across the Jordan, Galilee of the Gentiles; 16. The people who were sitting in darkness saw a great light, and to those who sat in the country and shadow of death, a light dawned. Isaiah 9:1,2

He Preached the Kingdom

17. From that time Jesus began to preach and to say, Repent⁴, for the kingdom of the heavens is near.

First Full-time Disciples⁵

18. While he was walking by the sea of Galilee, he saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen. 19. And he said to them, Come, follow me, and I will make you fishers of people. 20. So they immediately left *their* nets *and* followed him. 21. And going on from there he saw two other brothers, James of Zebedee and John his brother, in the boat with their father Zebedee preparing their nets; and he called them. 22. Immediately they left the boat and their father and followed him. 23. Then Jesus went about in all of Galilee, teaching in the synagogues and preaching the gospel⁶ of the kingdom, and healing every illness and every disease among the people. 24. And the report of him went out into all Syria,

4.REPENT, from *metanoeo*, a change of mind; a making up of one's mind to serve the Lord. This is produced by "the goodness of God" (Rom. 2:4), and/or by "godly sorrow" (2 Cor. 7:10). One must Repent or perish (Lu. 13:3,5).

5.FULL-TIME DISCIPLES - John tells of the first disciples who were evidently part-time followers (John 1:35-43).

6.GOSPEL, from *euangelion*, good message. Here it has to do with the good message that the kingdom, the church, was near (Mt.16:18,19; Mark 9:1; Acts 1:8; 2:1-4,47; Colossians 1:13; Hebrews 12:28; Rev.1:6,9).

1.See Deuteronomy 8:3.

2.HIGHEST POINT, from *pterugion*, a little wing; the extremity, a pinnacle or apex of a building.

3.LEAVING, from *kataleipo*, to depart from, to leave behind, to forsake. He was leaving Nazareth permanently. See Hebrews 10:25, "not *forsaking* the assembling . . ."

and they brought to him all who were ill, and *the* afflicted and *those* possessed by demons and *those* who were mentally distressed¹ and *the* paralytics, and he healed them.

25. And great multitudes from Galilee, Decapolis, Jerusalem, Judea and around the Jordan followed him.

Chapter 5

The Sermon on the Mount

The Beatitudes

1. Seeing the multitudes, he went up into the mountain; and after he was seated, his disciples came to him; 2. And he opened his mouth and taught them, saying;

The Happy Person

Blessed indeed!

3. Happy² are the poor in spirit³, for the kingdom of the heavens is theirs⁴. 4. Happy are they who mourn⁵, for they shall be comforted. 5. Happy are the humble⁶, for they shall inherit the earth. 6. Happy are those hungering⁷ and

thirsting⁸ for righteousness, for they shall be filled.

7. Happy are the merciful, for they shall obtain mercy.

8. Happy are the pure in heart⁹, for they shall see God. 9. Happy are the peace-makers, for they shall be called *the* children of God¹⁰.

10. Happy are those who are persecuted for the sake of righteousness, for theirs is the kingdom of the heavens.¹¹

11. Happy are you when you are insulted and persecuted, and when they say all kinds of evil against you falsely, because of me; 12. Rejoice and be very happy¹², because your reward is great in the heavens, for in this manner they persecuted the prophets who were before you.

Christians, salt and light

13. You are the salt of the earth¹³, but if the salt becomes tasteless, what can make it salt *again*? It is good for nothing, except to be thrown out and

hunger.

8. THIRSTING, from *dipsao*, to thirst, be thirsty; figuratively: thirst after the righteousness that is in Christ, to desire or long for ardently. See Mt. 6:33. This helps us attain righteousness.

9. PURE IN HEART - the heart is purified by the word of Christ (John 15:3), when it is obeyed (1 Peter 1:22). All Christians have thus purified their hearts. This condition is maintained by "walking in the light" of Christ's doctrine (1 John 1:7); by "abiding in" his doctrine (2 John 9).

10. CHILDREN OF GOD - Christians are children of God in Christ Jesus, through "the faith," at the point of immersion (Galatians 3:26,27).

11. Thus in these verses we have pictured the person who recognizes that he/she is poor spiritually, mourns because of this, and humbly hungers and thirsts for righteousness. This righteousness is attained in Christ when one purifies his/her soul in obeying the truth (1 Peter 1:22; Romans 6:17,18).

12. BE VERY HAPPY, from *agalliao*, rejoice, be overjoyed, exult, to celebrate, to desire ardently.

13. EARTH, from *ge*, earth, land. *Ge* is to some extent synonymous with *kosmos* (see #1,p,7), but *ge* is regularly translated earth or land.

1. MENTALLY DISTRESSED, from *seleniazomai*, to be a lunatic, mad., insane.

2. HAPPY, from *makarios*, happy, blessed, fortunate. The circumstances of the person who has the attributes and qualities mentioned in verses 3-11 are such as to make one happy, fortunate, blessed.

3. POOR IN SPIRIT - one recognizes that he/she has no spiritual goodness or righteousness of himself/herself.

4. THEIRS - the kingdom (the church) is made up of such as have these qualities and attributes.

5. THEY MOURN because of their spiritual poverty. This kind of *mourning* would be the "godly sorrow" of 2 Cor.7:10.

6. HUMBLE, from *praeia*, gentle, humble, considerate. See Psalm 37:11.

7. HUNGERING, from *peinao*, to hunger, be hungry, be famished. Present tense is used here, expressing continued hunger - strong, continuing

walked upon by people.

14. You are the light of the world¹. A city standing on a hill can not be hidden; 15. Neither do they light a lamp and place it under the basket², but upon the lamp-stand, and it gives light to all those in the house.

16. So your light is to shine before people, so that they may see³ your good works⁴, and glorify your Father who is in the heavens.

Moses' Law,

In effect until fulfilled

17. Do not think that I have come to destroy⁵ the Law or the Prophets. I did not come to destroy but to fulfill. 18. For truly I say to you, until heaven and earth pass away not one iota⁶ or one small part⁷ shall pass from the Law until

it is all fulfilled⁸. 19. Whoever sets aside one of the least of these commandments, and shall thus teach people, he shall be called least in the kingdom of the heavens; but whoever does *them*, and teaches *others to do so*, he shall be called great in the kingdom of the heavens. 20. For I tell you that except your righteousness is greater than *that* of the scribes and Pharisees, you shall not enter into the kingdom of the heavens.

You've Heard - But I Say

(Christ's law; effective in the church)

(See Eph2:15; Col2:14; 1 Cor.9:21; Rom3:27)

21. You have heard that it was said *by*⁹ those of old, You shall not murder¹⁰; and whoever murders shall be liable¹¹ to the judgment¹². 22. But I say to you that whoever is angry against his brother without cause¹³ shall be liable to the judgment¹⁴; and whoever calls his brother a rascal¹⁵ shall be liable to the Council; but whoever shall say, You fool, shall be liable to hell fire. 23. Therefore, if you offer your gift upon the altar, and there remember that your brother has something against you; 24. Leave your

1.WORLD, from *kasmas*, order, regular disposition, ornament, decoration; the order of things, the secular world. It the KJV and the ASV *world* is usually from *kosmos* or *aion*; and *earth* is regularly from *ge*.

2.BASKET, from *modios*, a Roman measure for dry things, holding about a peck; a grain measure.

3.SEE, Good works should be visible, observable, to people. What we do in benevolence is "pure religion" (James 1:27), and Christians glorify God by such charitable deeds. James said, "Show me your faith" (James 2:17,18).

4.GOOD WORKS - See Titus 2:14-3:1; Gal. 6:10.

5.DESTROY, from *kataluo*, to dissolve, to destroy, demolish, overthrow; figurative:: to nullify, abrogate. Christ did come to fulfill the Law by his death on the cross, and thus to abolish the Law (Eph. 2:15; Col. 2:14). Most of the newer versions and translations have Christ saying here, "Do not think that I have come to abolish the law" (e.g. the NIV). Then they have the Bible contradicting itself in Eph. 2:15 with, "by abolishing in his flesh the law" (e.g. the NIV).

6.IOTA, the smallest letter of the Greek alphabet, like our *i*. The very smallest letter of the Law of Moses was not to fail or pass away until it was fulfilled in its entirety.

7.SMALL PART, from *keraiia*, a horn-like projection; point, extremity; of letters, the minutest part; as the crossing of a *t*, or the dotting of an *i*.

8.It was FULFILLED in the perfect sacrifice (Col. 2:14), and was abolished in his flesh; by his death on the cross (Eph. 2:15).

9.BY (or TO) is understood by the dative case (like the English indirect-object case) of "those of old" (*tois archaiois*). The immediate context, with the larger context of all the Lord has to say on the subject, must indicate the preposition to be supplied. Here either *to* or *by* is possible.

10.MURDER, from *phoneuo*, (the Hebrew of Ex. 20:13 is *ratsach*); murder, kill.

11.LIABLE, from *enochos*, held in or by, subjected to, liable to; an offender against.

12.Liable to the JUDGMENT of the court.

13.WITHOUT CAUSE, from *eike*, adverb - without cause, lightly, rashly to no purpose. This phrase is lacking in some Greek manuscripts. It is in Aleph and others.

14.JUDGMENT - God's judgment at the last.

15.RASCAL, from *raka*, a term of bitter contempt, a worthless person; and empty-head, numbskull.

gift before the altar; first¹ go and be reconciled with your brother; then come and offer your gift.

25. Agree with your opponent quickly, while you are in the way with him, lest he deliver you to the judge, and the judge turn you over to the officer, and you are thrown into prison. 26. Truly I say to you, You shall not depart from there until you have paid the last cent.

27. You have heard that it was said, You shall not commit adultery. 28. But I say to you that whoever looks on a woman to lust for her, has already committed adultery with her in his heart.

29. But if your right eye cause you to err, take it out and throw *it* from you, for it is better for you that one of your members perish than for your whole body to be thrown into hell².

30. And if your right hand cause you to err, cut it off and throw *it* from you, for it is better for you that one of your members perish than for your whole body to depart into hell. See Matthew 25:41,46

31. And it was said, whoever divorces his wife should give her a certificate of divorce. 32. But I say to you that anyone who divorces his wife except on account of sexual immorality, makes her an adulteress; and whoever marries *the one* who has been divorced commits adultery.

33. Again, you have heard that it was said by those of old, You shall not swear falsely, but you shall perform your oaths to the Lord; 34. But I say to you, Do not swear at all; neither *by things* in the heavens, for it is God's throne;

35. Neither *by things* in the earth, for it is his footstool; neither unto Jerusalem for it is the city of the great king.

36. Neither shall you swear by your head, for you cannot make one hair white or black. 37. But let your word be, yes, yes; no, no; but *anything* more than these is of the evil.

Turn the Other Cheek

38. You have heard that it was said, An eye for an eye and a tooth for a tooth. 39. But I say to you, Do not oppose the evil *person*; but whoever slaps you on your right cheek, turn to him the other also. 40. And whoever wants to judge you, and to take your tunic, you also release the garment to him. 41. And if anyone force you to go one mile, go with him two. 42. Give to the *one* requesting, and do not turn from the *one* wanting to borrow from you.

Love Your Enemy

43. You have heard that it was said, You shall love your neighbor and hate your enemy. 44. But I say to you, Love your enemies, and pray in behalf of those persecuting you, 45. That you may be children of your Father who is in the heavens; for he makes his sun to shine on evil and good, and sends rain upon righteous and unrighteous. 46. For if you love those who love you, what reward do you have? Do not the tax collectors also do the same? 47. And if you greet your brethren³ only, what are you doing more *than others*? Do not the Gentiles⁴ also the same? 48. Therefore you are to

1.FIRST - the matter of brethren being reconciled when estranged is more important in God's sight than offering the worship engaged in. The worship would be void without a sincere and determined effort toward reconciliation. This is a part of the "in truth" that must guide our worship (John 4:24).
2.HELL (gehenna), place of eternal fire.

3.BRETHREN, from *adelphoi*, is usually generic, relating to both brothers and sisters. Where it is someone's brothers (as distinguished from sisters); "brothers" is used in this translation.

4.GENTILES (*ethnikoi* - *those of other nations*) is the word in manuscripts Aleph, B, D, 33, and others. TAX COLLECTORS (*telonai*) is in K, L, W, Delta, Theta, and others. The manuscript evidence is in favor of *Gentiles*; non-Christians.

be complete¹ even as your heavenly Father is complete.

Chapter 6

1. Be careful not to do your deeds of mercy² before people, to be seen by them, otherwise you have no reward from your Father who is in the heavens.

2. Therefore when you do *your* deeds of mercy, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they might be honored by people. Truly I say to you, they have their reward. 3. But when you do your deeds of mercy, do not let your left *hand* know what your right *hand* does, 4. That your deeds of mercy may be in secret; and your Father who sees in secret will himself reward you.

Sincere Prayer

(See Luke 18:1; 1 Cor. 14:15;16)

5. Also, when you pray, do not be like the hypocrites, because they love to stand and pray in the synagogues and on the street corners, that they might be seen by people. Truly I say to you, they have their reward. 6. But you, when you pray, go into your room³, and after you have closed your door, pray to your Father who sees in secret; and your Father who sees in secret will reward openly. 7. But when you pray, do not use

vain repetition⁴ as the Gentiles⁵, for they think they shall be heard in their many words. 8. So do not be like them, for your Father knows what you have need of before you ask him.

The Model Prayer

9. Therefore you are to pray in this manner: Our Father who is *in* the heavens, revered⁶ be your name.

10. Your kingdom⁷ come; your will be done on earth, even as *it is done* in heaven. 11. Give us this day our daily bread; 12. And forgive us our offenses⁸, even as we forgive our offenders.

13. And do not lead us into temptation, but rescue⁹ us from evil; for the kingdom and power and glory are yours forever, Amen.¹⁰

14. For if you forgive people their offenses¹¹, your heavenly Father will also forgive you; 15. But if you do not forgive people their offenses, neither will your heavenly Father forgive your offenses.

Jesus on Fasting

16. When you fast, do not be gloomy

1.COMPLETE, from *teleios*, brought to completion, fully accomplished, fully developed; mature, full-grown. The idea of "sinless perfection" is not contemplated in the word. No one is able to attain perfect sinlessness (1 John 1:8-10). But all are to make every effort to be Christ-like in all.

2.DEEDS OF MERCY, from *eleemosune*, pity, compassion, alms, alms-giving, kind deed, charitable giving. Manuscripts Aleph and B have *dikaiaune*, righteousness, justice, equitable dealing. In verse two all the manuscripts have *eleemosune*. 3.ROOM, from *tameion*, a storehouse, barn; a chamber, closet, inner room.

4.VAIN REPETITION, from *batologeō*, to babble, to stutter, to repeat the same things over and over.

5.GENTILES, from *ethnikos*, nationalities other than Jews.

6.REVERENCED - respected as holy, hallowed, not to be taken in vain (emptily). See Ex. 20:7 for the commandment, "You are not to take the name of Jehovah, your Elohem, in vain"; and see Psalm 111:9, "Holy and reverend is his name."

7.KINGDOM - God's kingdom came on the Pentecost of Acts 2 (Mat. 16:28; Mk. 9:1; Acts 1:8; 2:1ff). Now we are translated into the kingdom when we become Christians (Col. 1:13).

8.OFFENSES, from *opheilema*, a debt, a due, an offense, fault, sin. Compare verse 14 and the OFFENSES note (#11 below).

9.RESCUE, from *hruōmai*, to drag out of danger, rescue.

10.The last clause ("for the kingdom . . .") is lacking in some Greek manuscripts.

11.OFFENSES, from *paraptoma*, a stumbling aside, a false step, a trespass, a fault, offense, transgression.

like the hypocrites; they disguise¹ their faces, so that to people they may appear to fast. Truly I say to you, they have their reward. 17. But when you fast, anoint² your head and wash your face; 18. That you may not appear to people as fasting, but to your Father in secret, and your Father who sees in secret will reward you.

Treasures in Heaven

19. Do not store up to yourselves treasures upon the earth, where moth and corrosion consume *them* and where thieves break in and steal. 20. But store up your treasures in heaven, where neither moth nor corrosion consume *them*, and where thieves do not break in or steal. 21. For where your treasure is, there your heart is also. 22. The lamp of the body is the eye. Therefore if your eye is sound³ your whole body shall be illuminated. 23. But if your eye is unsound⁴ then your whole body shall be darkened. Therefore if the light in you is darkness⁵, how great is the darkness!

Can't Serve Two Masters

24. No one can serve two masters⁶, for he will hate the one, and love the other; or he will be devoted to one, and despise the other. You cannot serve God and riches. 25. Therefore I say this to

you; do not be anxious⁷ for your life, what you shall eat, or what you shall drink; neither for your body, what you shall put on⁸. Is not the life more than food, and the body *more than* the clothes?

Birds and Flowers

26. Look at the birds of the heaven, for they neither sow nor reap, nor gather into a storehouse, and your heavenly Father feeds them. Are you not worth more than they?

27. Which of you by being anxious can add one cubit⁹ to his years¹⁰? 28. And why be anxious about clothing? Consider¹¹ the lilies of the field, how they grow. They do not labor or spin;

29. But I say to you that not even Solomon in all his glory was clothed as one of these. 30. But if God thus clothe the grass of the field, which is *here* today, and tomorrow is thrown into an oven; how much more you, *you* of little faith? 31. Therefore do not be anxious, saying, What shall we eat? Or, What shall we drink? Or, What shall we put on? 32. (For the Gentiles seek all these *things*), for your heavenly Father knows that you need all these *things*.

First things First

33. But you are to seek first the kingdom of God, and his righteousness;

1.DISGUISE, from *aphanizo*, remove out of sight, cause to disappear; figurative: to spoil, disfigure, deform.

2.ANOINT; apply the ordinary dressing; look natural, normal. See 2 Cor.7:1; 1 Pet.2:1,2.

3.SOUND, from *haploos*, single, simple, uncompounded, sound, perfect; to see clearly.

4.UNSOUND, from *poneros*, bad, unsound, evil, malignant, wicked.

5.DARKNESS relates to error. If one walks in error, his/her eternal destiny is in jeopardy of being tragic. We are to walk in the light of his word (1 John 1:7).

6.MASTERS, from *kurios*, lord, master; an owner, possessor, a power, deity.

7.ANXIOUS, from *merimnao*, to be anxious, to expend careful thought, to be (overly) concerned, to have the thoughts occupied with. See Philippians 4:6,7.

8.PUT ON, from *enduo*, to enter, to put on, clothe, be clothed.

9.CUBIT, from *techus*, a measure of length; about 18 inches; figurative: a span, a short period of time.

10.YEARS, from *helikia*, a particular period of life, prime; possibly the whole duration of life.

11.CONSIDER, from *katamanthano*, to learn or observe thoroughly, to consider accurately and diligently, contemplate; a much stronger term than, "Look at, or "behold."

and all these *things* shall be added to you.

34. Therefore do not be anxious unto the morrow, for the morrow has its anxieties. *Each day has enough trouble of its own.*

Chapter 7

Do not Judge Unjustly

1. Do not judge¹, that you not be judged, 2. For in what judgment you judge, you shall be judged, and in what measure you measure, it shall be measured to you. 3. But why do you see the speck² in your brother's eye, but you do not observe the log³ in your eye? 4. Or how can you say to your brother, Let me remove the speck from your eye; and behold the log is in your eye? 5. Hypocrite! First remove the log from your eye, then you shall see clearly to remove the speck from your brother's eye.

Pearls before Swine

6. Do not give that *which* is holy to dogs, nor throw your pearls before swine, lest they walk on them with their feet, and turn about *and* tear you up⁴.

Asking, Seeking, Knocking

7. Keep on requesting⁵ and you shall

receive. Keep on seeking and you shall find. Keep on knocking and it shall be opened to you. 8. For everyone who keeps on asking, receives, and he who keeps on seeking finds, and to him who keeps on knocking, it shall be opened.

9. Or, what person is there of you, when his son asks for bread, will give him a stone? 10. Or, if he ask for a fish, he will not give him a snake, *will he?*

11. Then if you all who are evil know to give good *things* to your children, how much more will your Father who is in the heavens give good *things* to those who ask him.

The Golden Rule

12. Therefore whatever you want people to do to you, thus also you are to do to them; for this is the Law and the Prophets.

Enter the Narrow Gate

13. Go in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and there are many who enter through it. 14. But narrow is the gate and the way is difficult⁶ that leads to life⁷, and there are *but* few who find it.

Beware of False Teachers

15. Beware of false prophets, who come to you in sheep's clothing⁸, but inwardly they are greedy⁹ wolves. 16. You shall know them by their fruits. They do not gather grapes from thorn

1.JUDGE, from *krino*, to exercise judgment upon, to judge, to assume censorial power over, to call to account; to sentence, pass judgment. Here it has to do with being sharply critical, passing unjust or premature judgment. See John 7:24, "Do not judge according to appearance, but judge righteous judgment. See 1 Cor. 6:1-5.

2.SPECK, from *karpas*, any small dry thing, as chaff, stubble, splinter, mote.

3.LOG, from *dokas*, a beam or spar of timber, a log.

4.TEAR YOU UP, from *hregnumi*, to rend, to shatter, to break in pieces, tear.

5.KEEP ON REQUESTING, from *aiteo*, to request, ask. The present imperative used here indicates that one is to begin requesting.

6.DIFFICULT, from *thlibo*, to squeeze, press, encumber; figurative: to distress, afflict. See Acts 14:22; 2 Tim.3:12.

7.LIFE; eternal life (Rev. 2:10; 1 John 2:25; Rom. 6:23).

8.SHEEP'S CLOTHING - False teachers disguise themselves to *appear* as ministers of righteousness (2 Cor. 11:13-15; Acts 20:30). The Bible is filled with warnings about such.

9.GREEDY, from *harpaz*, ravenous, as a wild beast; greedy; figurative: rapacious, given to extortion and robbery.

bushes or figs from thistles, *do they?* 17. Thus also a good tree produces good fruit, but the bad¹ tree produces bad² fruit. 18. A good tree cannot bear bad fruit; neither can a bad tree bear good fruit. 19. Every tree not bearing good fruit is cut down and thrown into *the* fire. 20. Therefore you shall know them by their fruits.

Workers of Lawlessness

21. Not everyone who says to me, Lord, Lord, shall enter into the kingdom of heaven; but he who does the will of my Father who is in the heavens. 22. Many will say to me in that day³, Lord, Lord, did we not prophesy in your name? And in your name cast out demons? And in your name do many wonder works? 23. And then I will declare to them, Go away from me, you who practice lawlessness⁴, I never⁵ knew you.

The Wise Builder

Hears and does what the Lord says

24. Therefore whoever hears these words of mine, and does them, is like a wise man who built his house upon the rock. 25. And when the rain came down, and the floods came, and the winds blew and beat upon that house; and it did not fall, for it had been founded upon the

rock. 26. But everyone who hears these words of mine, and does not practice them, is like a foolish man who built his house upon the sand. 27. And the rain came down, and the floods came, and the winds blew, and dashed against that house, and it fell, and its ruin was great.

28. And so when Jesus had completed these sayings, the multitudes were astonished by his doctrine; 29. For he had been teaching them as with authority, and not as their scribes.

Chapter 8

A Leper is Healed

1. And when he came down from the mountain, great crowds were following him. 2. And behold a leper came to him, worshiping *and* saying, Lord, if you want to, you can make me clean. 3. And he reached out *his* hand *and* touched him, saying, I want to, be clean. And immediately his leprosy was cleansed. 4. And Jesus said to him, See that you tell no one, but go; show yourself to the priest and offer the gift that Moses commanded; for a testimony to them.

Great Faith

5. After he came into Capernaum, a captain came to him requesting him, 6. And saying, Lord, my servant is lying in the house, paralyzed, suffering greatly. 7. And he said to him, I will come and heal him. 8. And the captain answered, saying, Lord, I am not worthy for you to come under my roof, but only say *the* word and my servant shall be healed. 9. For I also am a man with authority, having soldiers under me, and I say to this *one*, Go; and he goes; and to another, Come; and he comes; and to my servant, Do this; and he does *it*. 10. But when Jesus heard *this*, he was astonished, and said to those following, Truly I say to you, I have not found so

1.BAD, from *sapros*, rotten, putrid; bad, of bad quality.

2.BAD, from *poneros*, evil, bad, unsound, wicked.

3.THAT DAY; the judgment day (Mt. 25:31ff; John 5:28f; 2 Cor. 5:9-11; Acts 17:31; Rev. 20:11-15).

4.LAWLESSNESS, from *anomian*, lawlessness, iniquity, sin; that which is contrary to Christ's law. These had followed the doctrines and traditions of men rather than Christ's doctrine. Denominationalism is filled with this kind of sin.

5.NEVER (*oudepote*); they had *never* been his people - had never become Christians; God's children. They had not done the will of the Father, even though they *thought* that they were serving him in the name of Christ.

much faith with anyone in Israel. 11. But I say to you that many shall come from *the east*¹ and from *the west*², and shall recline at table³ with Abraham and Isaac and Jacob in the kingdom of the heavens. 12. But the children of the kingdom⁴ shall be cast out into outer darkness. Weeping and gnashing of teeth shall be there⁵. 13. And Jesus said to the Captain, Go, as you have believed, it shall be done to you. And his servant was healed in that same hour.

Mother-in-law Healed

14. And when Jesus came into Peter's house, he saw his mother-in-law lying and feverish. 15. And he touched her hand, and the fever left her, and she arose and ministered to him.

Jesus healed all who were ill

16. When it was evening they brought to him many who were demon-possessed, and by word he cast out the spirits, and he healed all who were ill.

17. By this was fulfilled the word spoken through Isaiah the prophet, saying, He himself took away our infirmities, and bore away our diseases. *Isa. 53:4*

Demands of Discipleship

18. But when Jesus saw great multitudes around him he gave order to depart to the other side. 19. One scribe came to him *and* said, Teacher, I will follow you wherever you go.

20. And Jesus said to him, The foxes have dens, and the birds of the heaven

have nests; but the Son of man does not have a place to lay *his* head.

21. And another of the disciples said to him, Lord, permit me to first go and bury my father. 22. But Jesus said to him, Follow me, and let the dead bury their own dead⁶.

Jesus Stilled the Storm

23. And he went into a boat, *and* his disciples followed him. 24. And behold a great storm⁷ began in the sea, so that the boat was covered by the waves; but he himself was asleep. 25. And his disciples came and awoke him, saying, Lord, save us, we are being destroyed! 26. And he said to them, Why are you afraid, *you* of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm. 27. But the men were astonished, saying, What kind of *man* is this, that even the winds and the sea obey him?

The Demons & the Swine

28. And after he came to the other side, into the country of the Gadarenes⁸, there met him two⁹ coming out from the tombs, *who were* demon-possessed. They were very fierce, so that no one was able to pass along that road. 29. And behold they cried out, saying, What is it to us and to you, Son of God? Have you come here to torment us before *the* time¹⁰?

6.DEAD BURY THEIR OWN DEAD - those spiritually dead, separated from the Lord, could bury those of their own who were physically dead.

7.STORM, from *seismos*, shake, cause to quake, agitate.

8.GADARENES (*gadarenon*), the inhabitants of Gadara, the capital of the Roman province of Perara, east of the Jordan, opposite Tiberias. See Mark 5:1 and footnote.

9.TWO - Mark and Luke mention only one, possibly the fiercer of the two. See Mark 5:1ff; Luke 8:26ff.

10.TIME - The demons know the judgment awaits them. See Jas. 2:19.

1.EAST, from *anatole*, rising, place of the rising; hence, *east*.

2.WEST, from *dusme*, a sinking or setting - the end of the action; hence: *west*.

3.RECLINE AT TABLE, from *anaklino*, to lie down, recline at table (the usual posture at table in that land, during the days of Jesus).

4.KINGDOM here refers to the Israelites, God's kingdom under the Law of Moses.

5.THERE, from *eikei*, there, in that place; the place of punishment.

30. Now there was at a distance from them a great herd of swine feeding. 31. And the demons begged him, saying, If you cast us out, send¹ us into the herd of swine. 32. And he said to them, Go! And they departed, going into the swine. And behold all the herd rushed down a steep bank into the sea, and they died in the water. 33. But those who fed *them* fled, and went into the city reporting everything, and the *things* of the *two* demon-possessed *men*. 34. And behold, all the city went out to meet Jesus, and when they saw him, they advised him to leave their country.

Chapter 9

Visible Faith²

(*Show me your faith* - James 2:17,18)

1. And getting into a boat they passed over to the other side, to his own city³. 2. And behold they brought to him a paralytic lying on a couch⁴. And when Jesus saw their faith, he said to the paralytic, Be of good cheer, child, your sins are forgiven. 3. And behold certain of the scribes said among themselves, He blasphemeth! 4. And Jesus knowing their thoughts⁵, said, Why do you think evil in your hearts? 5. For which is easier, to say, Your sins are forgiven; or to say, Arise and walk? 6. But that you may

know that the Son of man has authority on earth to forgive sin.; then he said to the paralytic, Arise, take up your couch and go into your house. 7. And he arose and went into his house. 8. But when the multitudes saw *it*, they were amazed and glorified God who had given such authority to people.

Matthew Called

9. And passing along from there, Jesus saw a man called Matthew seated at the tax collector's office; and he said to him, Follow me. And he arose and followed him. 10. And as he⁶ was reclining at table in the house⁷, behold many tax collectors and sinners came *and* were reclining at table with Jesus and his disciples. 11. And when the Pharisees saw *this*, they said to his disciples, Why does your teacher eat with tax collectors and sinners? 12. When he heard, he said, The strong do not need a physician, but those who are ill. 13. But go and learn the meaning of this: I will have mercy, and not sacrifice⁸. For I did not come to call *the* righteous, but sinners unto repentance⁹.

Jesus, on Fasting

14. Then the disciples of John came to him, saying, Why do we and the

1.SEND, from *apostello*, to send forth a messenger, agent, message or command. The demons wanted *authority* from Jesus to enter the swine rather than to be sent into the abyss.

2.VISIBLE FAITH - see James 2:18, "Show me your faith." Faith must be "working through love," as shown in Gal. 5:6. Abraham showed his faith (James 2:22-24).

3.HIS OWN CITY was now Capernaum.

4.MAN LYING ON A COUCH - see Mark 2:1-12 for a fuller account of this healing.

5.THOUGHTS - Jesus knew what others were thinking. He knows the hearts and minds of all people.

6.HE, Jesus, was given a feast in honor of Matthew's call (evidently).

7.HOUSE - Matthew's house, evidently, where Matthew (also called Levi) gave a feast. See Mark 2:13ff; Luke 5:27-29.

8.MERCY - NOT SACRIFICE - see Hosea 6:6, "For I desired mercy and not sacrifices, and knowledge of God more than burnt offerings." Compare Micah 6:8. God expects his people to be Christ-like in mercy.

9.REPENTANCE, from *metanoia*, a change of mind - making up one's mind to serve the Lord. See Romans 2:4; "The goodness of God leads to repentance." Also 2 Cor. 7:10; "Godly sorrow works repentance." One can't be saved without repenting (making up his/her mind to serve God).

Pharisees fast often, but your disciples do not fast? 15. And Jesus said to them, The attendants¹ of the bridegroom cannot fast while the bridegroom is with them, but the day shall come when the bridegroom is taken from them, and then they will fast. 16. No one puts a patch of new cloth² on an old garment, for the *new patch* that fills it shall pull from the *old garment*, and the tear becomes worse. 17. Nor do they put new wine into old wine-skins, otherwise the wine-skins break, and the wine runs out, and the wine-skins are destroyed. But they put new wine into new wine-skins, and both are kept safe.³

Ruler's Daughter Raised

18. While he was saying these things, behold a certain ruler⁴ came to him and worshiped him, saying, My daughter is near⁵ death⁶; but come lay your hand upon her, and she shall live. 19. Then Jesus arose, and he and his disciples followed him.

Woman With a Hemorrhage

20. And behold a woman with a

hemorrhage twelve years, came up behind and touched the border of his garment; 21. For she said in herself, If I only touch his garment I shall be healed.

22. But Jesus turned, and seeing her, said, Daughter, be of good cheer; your faith has made you well. And the woman was healed from that hour.

At Jairus' House

23. And when Jesus went into the ruler's house and saw the flute-players, and the multitude lamenting; 24. He said, Depart, for the girl is not dead⁷, but is sleeping. And they ridiculed him.

25. But after the crowd had been put out, he entered and took her hand, and the girl got up. 26. The report⁸ about her went out into that whole country.

The Blind & Mute Healed

27. And when Jesus departed from there, two blind *people* followed him, crying out and saying, Have mercy on us, Son of David. 28. But after he had gone into the house, the two blind *people* came to him, and Jesus said to them, Do you believe that I am able to do this? They said to him, Yes, Lord. 29. Then he touched their eyes, saying, Let it happen to you according to your faith. 30. And their eyes were opened. And Jesus sternly ordered them, saying, See that no one knows! 31. But they went out and reported *about* him in all that country.

A Mute Demon-possessed

32. But as they were going out, behold they brought a mute demon-possessed person. 33. And when the demon was cast out, the mute spoke.

1.ATTENDANTS, Literally, "sons of the bridal chamber."

2.NEW CLOTH - not shrunk material. Pre-shrinking of cloth was not practiced in those days.

3.NEW PATCH--NEW WINE-SKINS - Jesus, in verses 16 and 17, illustrates how foolish and inconsistent with reason it would be for his disciples to fast while he was still with them. The illustration has nothing to do with the Old Testament and the New Testament; or anything other than the context indicates. He was illustrating why his disciples did not fast.

4.RULER, from *archon*, one invested with power; a chief; a magistrate. See Luke 8:4f; Mark 5:22ff where Mark and Luke relate that he (Jairus) was a ruler of the synagogue, and the daughter was his only-begotten, about twelve years old, and that she was at the point of death.

5.NEAR, from *arti*, at the present time, close upon it, either before or after; presently.

6.DEATH, from *teleutao*, to end, finish, complete, to end one's life, die.

7.DEAD, from *apothnasko*, to die. Her spirit returned when Jesus raised her (Lu. 8:55). Jesus said she was asleep; he was to raise her.

8.REPORT, from *pheme*, an utterance, fame, rumor, report.

And the multitudes were amazed, saying, Nothing was ever seen in Israel like this! 34. But the Pharisees were saying, In the prince of demons he casts out demons.

White unto Harvest

35. And Jesus was going about all the cities and villages, teaching in their synagogues, and preaching the gospel¹ of the kingdom², and healing every disease and every illness. 36. But seeing the multitudes, he was compassionate over them, because they were like sheep without a shepherd; troubled and scattered. 37. Then he said to his disciples, The harvest is great, but the workers are few. 38. Therefore pray the Lord of the harvest to send out workers into his harvest.

Chapter 10

Twelve Apostles Chosen

Chosen and given power

1. And after he called his twelve disciples, he gave them authority *over* unclean spirits, that they *could* cast them out, and heal every disease and every illness.

The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; and James of Zebedee and John his brother. 3. Philip and Bartholomew; Thomas and Matthew the tax collector; James of Alphaeus and Lebbeus³ who was called Thaddeus⁴; 4. Simon the Canaanite and Judas Iscariot,

who also betrayed him.

The Limited Commission

5. Jesus sent these twelve, commanding them, saying, Do not go into *the* way of *the* Gentiles⁵, and do not enter a city of the Samaritans; 6. But rather go to the lost⁶ sheep of the house of Israel. 7. And as you go, preach, saying, The kingdom of the heavens is near⁷. 8. Heal *the* sick, raise *the* dead, cleanse *the* lepers, cast out demons. You have received freely, give freely. 9. Do not provide gold or silver or copper *money* for your *money* belt. 10. Do not *provide* a bag for the road, or two tunics, or sandals, or a staff, for the worker is worthy of his support⁸. 11. In whatever city or village you enter, inquire who in it is worthy, and remain there until you depart. 12. And upon entering the house, greet it; 13. And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. 14. And whoever will not receive you or hear your words, when you go out of the house or that city, shake off the dust from your feet. 15. Truly I say to you, it shall be more tolerable for *the* land of Sodom and Gomorrah in *the* day of judgment than for that city.

As Sheep among Wolves

16. Behold I am sending you as sheep in *the* midst of wolves, therefore be as

1.GOSPEL, from *euaggellion*, good message. The good message is God's power to save all who believe; both Jew and Gentile (Rom. 1:16).

2.KINGDOM, Christ's kingdom, the church (Mt. 16:18, 19:28; Mark 9:1; Col. 1:13; Heb. 12:28; Rev. 1:6, 9).

3."LEBBEUS WHO WAS CALLED" is lacking in manuscripts Aleph and B.

4.THADDEUS is the name used in Mark 3:18. In Luke 6:15 we find Judas of James in the list.

5.GENTILES, from *ethnos*, a nation, a people; non-Jews. In this Christian age, those not Christians are "Gentiles" - people not God's.

6.LOST, from *apollumi*, to destroy utterly, to kill, to bring to naught, make void. See Hosea 4:6, "My people are destroyed for lack of knowledge."

7.NEAR - the kingdom (Christ's church) was to be set up in the lifetime of some then living (Mt. 16:28; Mark 9:1). It was established on the Pentecost of Acts 2, and the saved were added to it by the Lord himself (Acts 2:47).

8.SUPPORT, from *trophe*, nutriment, nourishment, food, provision, maintenance.

wise as the serpents, and as guileless¹ as the doves. 17. But beware of people, for they will deliver you over to the councils, and they will whip² you in their synagogues.

Inspired Verbally

18. And you shall be brought before governors and kings on my account, to bear testimony to them and to the Gentiles. 19. But when they deliver you over, do not think of how or what you will say, for it will be given you in that hour what you shall say; 20. For it is not you who are speaking, but the Spirit of your Father speaking in you.

Steadfastness Essential

(See Luke 21:19)

21. But brother will deliver brother over to death, and father his child; and children will rise up against parents and will kill them. 22. And you shall be hated by all because of my name, but the one who perseveres³ to the end shall be saved. 23. But when they persecute you in this city, flee to another; truly I say to you, you shall not have finished the cities of Israel until the Son of man is come⁴.

Be Christ-like

(See Phil.2:5; Rom.8:9)

24. A disciple is not above the teacher, nor a servant above his Lord. 25. It is adequate⁵ to the disciple that he be like his teacher, and the servant like his

master. If the head of the house⁶ is called Beelzebul, how much more those of his household? 26. Therefore do not be afraid of them, for nothing is covered that shall not be uncovered; or hidden that shall not be made known. 27. What I say to you in darkness, speak in the light, and what you hear in your ear, preach upon the housetops.

Man can't Kill the Soul

(See Eccl. 12:7; Heb. 12:9)

28. And do not fear them who kill the body, but are not able to kill the soul⁷, but rather fear him who can destroy⁸ both soul and body in Gehenna⁹.

People Valuable to God

29. Are not two sparrows sold for a cent¹⁰? And one of them shall not perish without your Father. 30. But the very hairs of your head are all numbered. 31. So do not fear; you are of greater value than many sparrows.

Must Confess Christ

32. Therefore whoever will confess¹¹ me before people, I also will confess him

6.HEAD OF THE HOUSE, from *oikodespotes*, master or head of a household. See 1 Timothy 5:14.

7.SOUL, from *psuche*, soul, spirit, life. Jesus here uses the word to mean the same as spirit. See Eccl. 12:7, the body returns to dust; the spirit returns to God who gave it. Cf. 1 Cor. 2:11; James 4:5; Hebrews 12:9.

8.DESTROY, from *apollumi*, to destroy utterly, to kill, bring to naught, make void; to lose, be deprived of. The lost shall be sentenced to eternal destruction from the presence of God and from the glory of his power (2 Thess. 1:9).

9.GEHENNA, is used to designate the lake of fire the Lord has prepared for the devil and his angels (Mt. 25:41).

10.CENT, from *assarion*, a small copper coin of least value.

11.CONFESS - Each person must confess with the mouth the Lord Jesus. That confession is unto salvation (Rom.10:10).

1.GUILELESS, from *akeraios*, pure, unmixed, innocent, without mixture of vice or deceit.

2.WHIP, from *mastigoo*, to whip, scourge; fig. to chastise.

3.PERSEVERES, from *hupomeno*, to bear up under, endure, suffer patiently; to continue firm, persevere. See Rev. 2:10, "Be faithful unto death" to receive the crown of life.

4.IS COME in his kingdom, his church (Mt. 16:18,19,28; Acts 1:8; 2:1-4,47). The church (kingdom was fully established on that day.

5.ADEQUATE, from *ardetas*, sufficient, enough.

before my Father who is in the heavens; 33. But whoever will deny me before people, I also will deny him before my Father who is in the heavens.

A Sword; not Peace

34. Do not think that I came to send peace, but a sword. 35. For I came to set a person against¹ his father, and a daughter against her mother; and a daughter-in-law against her mother-in-law. 36. And a person's enemies *shall be* those of his own household.

Love Christ More Than All

37. He who loves² father or mother above me, is not worthy of me, and he who loves son or daughter above me, is not worthy of me. 38. And whoever will not take his cross³ and follow after me, is not worthy of me. 39. He who finds his life shall lose it, and he who loses his life for my sake shall find it.

Receive the Apostles' Word

40. He who receives you, receives me, and he who receives me, receives *him* who sent me. 41. He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous *person* in the name of a righteous *person*, shall receive a righteous *person's* reward. 42. And whoever will give just a drink of cool *water* to one of these little ones, in the name of a disciple, truly I say to you, he shall not lose his reward.

1.SET AGAINST, from *dichazo*, to cut asunder, disunite; fig. to cause to disagree, set at variance. Some of a household would believe and obey; others would not. Thus division resulted.

2.LOVES, from *phileo* to love, regard with affection, to like, to be fond of.. *Agapao*, the other word frequently used in the Greek N.T., is defined: to love, value, esteem, feel or manifest generous concern for; be faithful toward.

3.CROSS, from *stauros*, a cross; fig. to be ready to encounter and bear any difficulty for Christ's sake.

Chapter 11

1. And when Jesus had finished commanding his twelve disciples, he departed from there to teach and preach in their cities.

Are You the One?

2. But when John heard in prison the works of Christ, he sent by his disciples; 3. And said to him, Are you the coming *One*, or do we expect another? 4. And answering, Jesus said to them, Go and report to John what you hear and *what* you see 5. Blind receive *their* sight and *the* lame walk; lepers are cleansed and *the* deaf hear, and *the* dead are raised; and *the* gospel is preached to *the* poor. 6. And blessed⁴ is he who is not offended in me.

John's Greatness

7. But as these were leaving, Jesus began to say to the multitudes concerning John, What did you go out into the wilderness to behold? A reed shaken by the wind? 8. But what did you go out to see? A man in soft clothing? Behold those who wear soft *clothing* are in King's houses. 9. But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. 10. This is he of whom it is written, Behold I send my messenger⁵ before your face, who will prepare your road before you. 11. Truly I say to you, of those born of women there has not arisen a greater than John⁶ the immerser; but the least in

4.BLESSED, from *makarios*, happy, blessed, fortunate. One whose circumstances are conducive to happiness.

5.MESSENGER, from *aggelos*, one sent, angel, messenger. The word usually indicates a heavenly messenger (angel). Here it relates to John the immerser. In Revelation chapters 2 and 3 it relates to messengers of the churches.

6 John died before the kingdom came.

the kingdom¹ of the heavens² is greater³ than he.

The Kingdom Expected

12. But from the days of John the immerser until now the kingdom of the heavens is forced⁴, and *the* impetuous⁵ would eagerly seize it. 13. For all the prophets and the Law prophesied of it even to John. 14. And if you will receive it, he himself is Elijah⁶ who was to come.

15. Let him who has ears hear!

Childish Generation

16. To what shall I compare this generation? It is like little children sitting in the public places, who cry to one another, 17. Saying, We have played the flute to you, and you did not dance! We wailed to you, and you did not mourn!

18. For John came neither eating nor drinking, and they say, He has a demon. 19. The Son of man came eating and drinking, and they say, Behold a gluttonous man and a wine-drinker; a friend of

tax collectors and sinners.

And wisdom is justified by her children.

He Censured Cities

20. Then he began to censure the cities in which most of his miracles had been done, because they did not repent⁷.

21. Woe to you, Chorazin! Woe to you Bethsaida! For if the miracles that were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. Nevertheless I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23. And you, Capernaum, which is exalted unto heaven; you shall go down to Hades⁸! For if the miracles had been done in Sodom that were done in you, it would have remained to this day.

24. Nevertheless I say to you, it shall be more tolerable for the land of Sodom in the day of judgment than for you.

All From The Father

25. And in that time Jesus answered and said, I thank you, Father, Lord of heaven and earth, because you have hidden *these* things from the wise and intelligent, and have revealed them to babes.

26. Yes Father, for thus it was well-pleasing in your sight. 27. All *things* have been delivered over to me by my Father, and no one fully knows the Father except the Son, and those to whom the Son desires to reveal *him*.

The Great Invitation

28. Come to me, all⁹ who labor and

1.KINGDOM - The kingdom (church) of Christ had not been established at the time of this statement. As Jesus points out in Mt. 16:18,19,28; Mark 9:1 the kingdom would come in the lifetime of some then living. John was not in the church. He died before it was established. The least person in the church (Christ's kingdom) is greater than John.

2.IN THE HEAVENS - the church is the "heavenlies" (of the heavens), as shown in Eph. 1:3. Christians are blessed with every spiritual blessing in the heavenlies, in Christ (Eph. 1:3).

3.GREATER in many ways as children of God (Gal. 3:26,27; 1 John 3:1; Rom. 8:14).

4.FORCED, from *biazō*, to urge, constrain, overpower by force; to press earnestly forward, to rush. At different times the Jews tried to take Jesus by force and make him king - to force the kingdom into existence prematurely (see John 6:15).

5.IMPETUOUS, from *biastes*, one who uses violence or force; or is impetuous.

6.ELIJAH, see Malachi 4:5,6, "Behold I will send you Elijah."

7.REPENT, from *metanoeō*, to change the mind; make up the mind to serve the Lord.

8.HADES, from *hades*, the invisible abode of the dead. The place God has provided for the departed spirits awaiting judgment. See Luke 16:22ff.

9.ALL are invited (Mk. 16:15,16).

are heavily burdened, and I will give you rest. 29. Take my yoke¹ upon you, and learn from me, for I am gentle and humble in heart; and you shall find rest to you souls; 30. For my yoke is easy, and my burden is light.

Chapter 12

Sabbath-breaking

1. In that season Jesus went throughout the grain fields on the Sabbath, *and* his disciples were hungry; and began to pull off heads of grain and to eat. 2. But when the Pharisees saw *it*, they said to him, Behold your disciples are doing that which is not lawful to do on *the* Sabbath.

3. But he said to them, Have you not read what David did when he was hungry, and those with him? 4. How they went into the house of God², and ate of the showbread³, which it was not lawful for him or those with him to eat; but only for the priests?

5. Or, have you not read in the Law that on the Sabbath the priests violate the Sabbath, and are innocent?

Jesus, greater than the temple

6. But I say to you, *One* greater than the temple is here. 7. But if you knew what this is: I desire mercy and not sacrifice; you would not have condemned the innocent. 8. For the Son of man is Lord of the Sabbath.

Man With Withered Hand

1.YOKE, Christ's yoke is his rule, his law. One must accept and confess that Jesus is the Lord (Master).

2.HOUSE OF GOD - See 1 Sam. 21:1-6. The tabernacle (tent of worship) was "the house of God" then. Later the temple was his house. In this Christian age, the church is the house of God (1 Tim. 3:15). It is his temple (1 Cor. 3:16).

3.SHOWBREAD, from *prothesis*, a setting before; the twelve loaves placed on the golden table of the Holy Place (Ex. 25:30; Lev. 8:31,32; 24:5-9).

9. And departing from there, he went into their synagogue. 10. And behold, *there was* a man with a withered hand. And that they might accuse him, they questioned him, saying, Is it lawful to heal on the Sabbath?

11. But he said to them, What person is there of you who, if he have one sheep, and it fall into a pit⁴ on the Sabbath, will he not take hold of it and lift *it out*? 12. Then how much greater is a person than a sheep? So then it is lawful to do well on the Sabbath.

13. Then he said to the person, Stretch out your hand. And he stretched it out, and it was restored; healthy as the other. 14. But the Pharisees went out and took council against him, how they might destroy him. 15. But when Jesus knew, he withdrew from there. And great multitudes followed him, and he healed them all.

Prophecy Fulfilled

16. And he strongly urged them not to make him known; 17. That the word through Isaiah the prophet might be fulfilled, saying, 18. Behold my child⁵ whom I chose; my beloved in whom my soul is well pleased. I will put my Spirit upon him, and he will announce judgment to the Gentiles. 19. He will not quarrel or cry out, nor shall any hear his voice in the streets. 20. He will not break a crushed reed, and he will not put out a smoldering flax, until he bring the judgment to victory. 21. And the Gentiles⁶ will hope in his name. Isa.42:1-4

A Demonic Healed

22. Then they brought to him *one*

4.PIT, from *bothnos*, a pit, well, cistern.

5.CHILD, from *pais*, a child (in relation to parents); a child (in respect to age; either sex; any age); a boy, a youth, a girl, maiden; a servant, slave; an attendant, minister.

6.GENTILES, from *ta ethna*, those not Jews.

who was demon-possessed, blind and mute; and he healed him, so that the mute *person* spoke and saw. 23. And all the multitudes were astonished¹, and they were saying, Is not this *One* the son of David?

24. But when the Pharisees heard, they said, He does not cast out demons except in Beelzebul, *the* prince of the demons.

25. But Jesus, knowing their thoughts, said to them, Every kingdom divided against itself is brought to ruin; and every city or house divided against itself shall not stand. 26. And if Satan casts out Satan, he is divided against himself. How then shall his kingdom stand?

27. And if I in Beelzebul cast out the demons, in whom do your sons cast them out? Therefore they shall be your judges. 28. And if I cast out the demons in *the* Spirit of God, the kingdom of God is close² upon you. 29. Or, how can anyone enter into the strong *person's* house and carry away his goods, unless he first bind the strong *person*? And then he can ransack his house.

Either For or Against

30. He who is not with me is against me, and he who does not gather with me, scatters. 31. Therefore I say this to you, every sin and blasphemy shall be forgiven to people, but the blasphemy *against* the Spirit shall not be forgiven. 32. And whoever says a word against the

Son of man, *it* shall be forgiven to him; but whoever speaks against the Holy Spirit, *it* shall not be forgiven him, neither in this age³ nor the one to come⁴. 33. Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for a tree is known by the fruit.

Speech Reveals the Heart

34. You brood of snakes⁵! How can you who are evil speak good *things*? For out of the abundant *things* in the heart the mouth speaks.

35. The good person, out of the good treasure, brings out the good *things*, and the evil person, out of the evil treasure, brings out evil things.

Give account of words

36. But I say to you, every idle⁶ word that people will speak, they shall give an accounting⁷ of it in *the* day of judgment. 37. For by your words you shall be justified, and by your words you shall be condemned.

38. Then some of the scribes and Pharisees answered him, saying, Teacher, we want to see a sign from you. 39. He answered them, An evil and adulterous generation seeks a sign, and no sign will be given it, but the sign of the prophet Jonah. 40. For just as Jonah was

3. THIS AGE - the Mosaic Age. It lasted to the cross (Eph. 2:14;15; Col. 2:14).

4. THE ONE TO COME - the Christian Age; which began this side of the cross (Acts 2:1-47; Col. 1:13).

5. SNAKES, from *echidna*, a viper, poisonous serpent. The rattlesnake is of the pit-viper class. 6. IDLE, from *argos*, inactive, unemployed, idle, averse from labor; unprofitable, hollow, useless.

7. ACCOUNTING, from *logos*, a word, a thing uttered, a saying, a speech, a message; an account, a statement, a report; doctrine; reckoning, account. The last three are evidently the meaning in this passage. What we say is so very important because it reveals what we have in our heart.

1. ASTONISHED, from *existemai*, to put out of its place, to astonish, amaze; to be beside one's self; to be dumbfounded..

2. CLOSE, from *phthane*, to be beforehand with; to outstrip, precede; to come up with; come upon; be close at hand. See 1 Thess. 3:16, "But the wrath of God *is come* (*phithano*) upon them to the end." The kingdom (church) was to come with power during the lifetime of some then living (Mt. 16:28; Mark 9:1; Luke 9:27).

in the cavity¹ of the *prepared*² whale³ three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights.

Men of Nineveh

41. Men⁴ of Nineveh shall rise in the judgment with this generation, and will condemn it, because they repented⁵ at the preaching of Jonah, and behold a greater than Jonah is here.

Queen of the South

42. The Queen of the South⁶ shall rise up in the judgment against this generation, and will condemn it, for she came from the borders of the earth⁷ to hear the wisdom of Solomon, and behold a greater than Solomon is here.

A Dark Future Predicted

43. When the unclean spirit has gone from the person, it goes about through waterless places, seeking rest, but it cannot find it.

44. Then it says, I will return to my house which I left. And when it came it found it unoccupied, swept and set in order. 45. Then it went and brought with it seven other spirits more wicked than itself; and they go and dwell there. And the last *condition* of that person is worse than the first. It shall be like this for this evil generation.

1.CAVITY, from *koilia*, a cavity, the belly, the stomach; the womb; the inner self (*koilos*, hollow).

2.PREPARED is supplied in view of Jonah 1:17; "Now Jehovah had prepared a great fish to swallow Jonah."

3.WHALE, from *ketos*, a large fish, sea creature, whale. The Hebrew of the O.T. (*tannim*) has the same meaning.

4.MEN, from *aner*, the specific word for man as distinguished from a woman or a child.

5.REPENTED, from *metanoeo*, to change one's mind; make up the mind to serve the Lord.

6.QUEEN OF THE SOUTH - the Queen of Sheba, evidently (1 Kings 10:1ff; 2 Chron. 9:1ff).

7.BORDERS OF THE LAND - south-west Arabia, likely.

46. While he was still speaking to the multitudes, behold his mother and brethren were standing outside, seeking to speak to him.

Closer than Family

47. And one said to him, Behold your mother and your brethren are outside, seeking to speak to you. 48. But answering, he said to *him* who told it, Who is my mother? And who are my brethren? 49. And reaching out his hand over his disciples, he said, Behold my mother and my brethren; 50. For whoever does the will of my Father who is in the heavens, he himself is my brother and sister and mother.

Chapter 13

Jesus Taught in Parables

1. In that same day Jesus went out of the house, and was sitting by the sea. 2. And great multitudes came together to him, so that he went into a boat *and* sat down, and all the multitude stood upon the shore. 3. And he taught them many things in parables⁸,

Sower, Seed, and Soils

Saying, Behold the sower went out to sow, 4. And as he sowed, some seed fell along the road, and the birds came and ate them up. 5. But other *seed* fell upon the rocky ground, where they had no depth of soil. 6. But when the sun came up they were scorched, and they withered because they had no root. 7. But others fell upon the thorny *soil*, and the thorns came up and choked them. 8. But others fell upon the good soil and bore fruit, some a hundred and some

8.PARABLES, from *parabole*, to place one thing by the side of another; a comparing; a parallel case cited in illustration; a type, pattern, emblem; anything expressed in remote and ambiguous terms.

sixty and some thirty. 9. He who has ears should listen.

Purpose of the Parables

10. And the disciples came *and* said to him, Why do you speak to them in parables? 11. But answering, he said to them, It has been granted to you to know the mysteries of the kingdom of the heavens, but it has not been granted to them; 12. For whoever has, *more* shall be given to him even in abundance; but whoever does not have, even what he has shall be taken from him.

13. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear or understand¹. 14. And in them the prophecy of Isaiah is fulfilled, which says, Hearing you shall hear and not understand, and seeing you shall see and not behold.

15. For the heart of this people is insensitive, and their ears barely² hear; and they have closed their eyes that they might not see with the eyes and hear with the ears, and understand in the heart, and be converted³, and I should heal them. Isaiah 6:9; Hebrews 5:11

16. But blessed are your eyes, because they see, and your ears, because they hear. 17. Truly I say to you that many prophets and righteous *people* earnestly desired to see what you see, and did not see *it*, and to hear what you hear, and did not hear *it*.

Jesus Explains the Parable

18. Therefore hear the parable of the

sower. 19. When anyone hears the word of the kingdom, and does not understand, the evil *one* comes and snatches away the *word* that was sown in his heart. This is what was sown along the road.

20. But that which was sown upon rocky soil, he it is who hears the word and receives it at once with joy. 21. But he does not have root in himself, but continues for a time; but when tribulation or persecution comes because of the word, he falls away⁴ at once.

22. But that which is sown into the thorny *soil*, this is he who hears the word, and the distracting interests⁵ of this age, and the deceitfulness of riches choke the word, and it is unfruitful.

23. But that which is sown upon the good *soil*, this is he who hears and understands the word; who indeed produces fruit, and some produce even one hundred, and some sixty, and some thirty.

The Zizania (Tares)

24. He presented another parable to them, saying, The kingdom of the heavens is like a man who sowed good seed in his field. 25. But while the people slept, his enemy came and sowed zizania⁶ among the wheat, and went away. 26. But when the wheat came up and bore fruit, then the zizania appeared too. 27. Then the servants of the ruler of the house coming, said to him, Lord, did you not sow good seed in your field? How then does it have zizania? 28. He

1. UNDERSTAND, from *sunieti*, to send together; fig. to understand, comprehend, perceive. One who "has it together" is wise, understanding, sensible.

2. BARELY, from *bareos*, heavily, with difficulty, stupidly.

3. CONVERTED, from *epistrepheo*, to turn about, to turn towards, to turn back, return. Fig. to be converted. See Luke 22:32; James 5:19,20.

4. FALLS AWAY, from *skandalizo*, to cause to stumble. Fig. to offend, vex, to cause to falter or err; to fall away. The seed produces Christians, but they fall from grace. See Gal.5:1-4.

5. DISTRACTING INTERESTS, from *meremna*, care, anxious interest.

6. ZIZANIA, from *zizanon*, darnel, false wheat; a plant found in Palestine that resembles wheat both in stalk and grain, but is worthless and harmful.

said to them, An enemy did that. But the servants said to him, Do you want us to go, then, and gather them? 29. But he said, No, lest in gathering the zizania, you at the same time uproot the wheat with them. 30. Let both grow together until the harvest; and in the harvest season I will say to the reapers, first gather the zizania, and tie them in bundles, to burn them; but gather the wheat into my barn.

The Mustard Seed

31. He spoke another parable to them, saying:

A Small Beginning

The kingdom of the heavens is like a mustard¹ seed, which a person took and sowed in his field; 32. Which is indeed the smallest of all seeds, but when it is grown, it is larger than the garden herbs, and it becomes a tree; so that the birds of heaven come and live in its branches.

The Kingdom is Like Yeast

The Christian Influence

(See 1 Peter 3:1)

33. He spoke another parable to them: The kingdom of the heavens is like yeast that a woman took and mixed into three measures² of flour³, until the whole was permeated.

34. Jesus spoke all these things to the multitudes in parables, and he spoke nothing to them without a parable.

35. Thus was fulfilled the word of the prophet⁴, saying, I will open my mouth in parables, I will declare openly things hidden from the foundation of the

world⁵. Psalm 78:2

The Zizania Explained

36. Then Jesus dismissed the multitudes, and went into the house. And his disciples came to him, saying, Explain to us the parable of the zizania of the field. 37. And in answering he said, The one sowing the good seed is the Son of man.

38. And the field is the world; and the good seed are the children of the kingdom⁶. But the zizania are the children of the wicked one⁷.

39. And the enemy who sowed them is the devil. The harvest is the end of the age; and the reapers are angels. 40. So the zizania shall be gathered and burned at the end of the age.

41. The Son of man will send his angels, and will gather out of his kingdom all who offend, and those who practice lawlessness; 42. And will cast them into the furnace of fire. Weeping and gnashing of teeth shall be there. 43. Then the righteous shall shine out like the sun in the kingdom of their Father. Let him who has ears hear!

The Kingdom is a Treasure

44. The kingdom of heaven is like a treasure that was hidden in the field, which, upon finding, a person hid it, and in joy he went and sold all that he had, and he bought that field.

Pearl of Great Value

45. Again, the kingdom of the heavens is like a person who was a merchant looking for beautiful pearls. 46. And upon finding one very expensive pearl he went away and sold all that he

1.MUSTARD, from *sinapi*, mustard; probably the shrub, not the herb. Its fruit possesses the sharp pungent flavor of mustard.

2.MEASURES, from *saion*, some less than three gallons per. measure.

3.FLOUR, from *aleuron*, meal, flour (*aleo*, to grind), that which is ground.

4.THE PROPHET - David in Psalm 78:2.

5.WORLD, from *kosmos*, order, ornament, decoration, the world, the orderly universe.

6.CHILDREN OF THE KINGDOM - members of the Lord's church (Col. 1:13; Acts 2:47).

7.WICKED ONE, the devil. See John 8:44, "You are of your father the devil."

had, and he bought it.

47. Again, the kingdom of the heavens is like a large net that was cast into the sea, and it gathered of every kind. 48. Which, when it was full, they pulled upon the shore. They sat down and gathered the good into vessels, but they threw out the worthless.

49. This is how it shall be in the end of the age. The angels will go out and separate the evil from among the righteous; 50. And will throw them into the furnace of fire. They shall weep and gnash their teeth there.

New & Old Treasures

51. Have you understood all these things? They said to him, Yes. 52. And he said to them, Therefore every scribe instructed in the kingdom of the heavens is like a person who is head of a household, who brings out of his treasure *things* new and old.

In His Home Town

53. And when Jesus had finished these parables he left there. 54. And upon coming into his home town, he taught them in their synagogue, so that they were astonished and said, From where does this *man* have this wisdom; and these miracles? 55. Is he not the carpenter's son? Is not his mother called Mary, and his brothers, James and Joseph and Simon and Judas? 56. And are not his sisters all here with us? Then where *did* he get all these *things*? 57. And they were offended in him. But Jesus said to them, A prophet is not without honor except in the home town and in his house. 58. And he was not able to work many miracles there, because of their unbelief.

heard the report of Jesus, 2. And he said to his servants, This is John the immer-ser! He himself has risen from the dead, and because of this these miracles are working in him.

3. For Herod had arrested John *and* had bound and imprisoned him, because of Herodias, the wife of his brother Philip; 4. For John had said to him, It is not lawful for you to have her.¹ And he wanted to put him to death, *but* he feared the multitude, for they regarded him as a prophet.

Herod's Birthday Party

6. But on Herod's birthday, the daughter of Herodias danced in the midst, and pleased Herod. 7. Then with an oath he promised to give her whatever she might request.

8. But she (having already been instructed by her mother) said, Give me here upon a plate the head of John the immer-ser. 9. The king was grieved, but because of the oaths, and those reclining at table with *him*, he commanded *it* be given *her*.

John was Beheaded

10. And he sent *and* beheaded John in prison; 11. And his head was brought upon a plate, and given to the girl; and she brought *it* to her mother. 12. And his disciples came and took up the body and buried it; then they went and reported to Jesus.

13. But when Jesus heard *it*, he departed in a boat to a deserted place alone. And after the multitudes heard, they followed him on foot from the cities.

Jesus Fed the Multitudes

14. And when Jesus had gone out, he saw a great multitude, and he was com-

Chapter 14

The Governor heard of Jesus

1. In that time, Governor Herod

1. NOT LAWFUL because both of them were already married; she to his bother, Philip. See Mt. 5:32; 19:9.

passionate for them, and he healed their sick. 15. When it was evening, the disciples came to him, saying, The place is deserted and the hour is already past. Dismiss the multitudes, that they may go into the villages to buy food for themselves.

16. But Jesus said to them, They do not need to depart; you give them *something* to eat.. 17. But they said to him, We have here only five loaves¹ and two fish. 18. But he said, Bring them here to me.

19. And after directing the multitude to sit upon the grass, he took the five loaves and two fish, *and* looking up into heaven, he blessed and broke, *and* gave the loaves to the disciples, and the disciples to the people.

Twelve baskets of scraps!

20. And they all ate and were filled, and they took up twelve baskets full of the broken pieces left over. 21. And the men² who ate were about five thousand, besides *the* women and children.

Jesus Walked on the Sea

22. And immediately he insisted that the disciples get into the boat, and go before him to the other side, while he dismissed the multitudes. 23. And after dismissing the multitudes, he went up into the mountain by himself, to pray. When it was evening he was there alone. 24. But the boat was already in the midst of the sea, buffeted by the waves, for the wind was against them. 25. Before day³ Jesus came to them, walking upon the

sea. 26. But when the disciples saw him walking upon the sea, they were terrified, saying, It is a phantom! And they cried out in fear. 27. But at once Jesus spoke to them, saying, Be of good cheer. It is I. Do not be afraid!

Peter Walked on the Water

28. But Peter answered him, saying, Lord, if it is you, order⁴ me to come to you upon the water. 29. And he said, Come! And descending from the boat, Peter walked upon the water to go to Jesus. 30. But seeing the wind, he was afraid, and as he began to sink, he cried out saying, Lord, save me! 31. And immediately Jesus reached out *his* hand and caught him, and said to him, O You of little faith, why did you doubt? 32. And when they came up into the boat the wind abated⁵. 33. But those in the boat worshiped him, saying, Truly you are God's Son!

Many Healed

34. When they had passed over, they went into the land of Gennesaret. 35. And the men of that place recognized him, and sent into all that surrounding country; and they brought to him all who were ill. 36. And they asked that they might touch just the border of his garment. And as many as touched *it* were completely cured.

Chapter 15

Traditions of the Elders

1. Then Pharisees and scribes came to Jesus from Jerusalem, saying, 2. Why do your disciples transgress the tradition

1.LOAVES, from *arton*, bread, loaf. These would have been the small lunch-size cakes or loaves of bread. The five loaves and the two fish would have been lunch for one person.

2.MEN, from *aner*, the specific word for man, as distinguished from women and/or children.

3.BEFORE DAY, literally, "the fourth watch of the night." Between 3 and 6 in the morning.

4.ORDER, from *keleuo*, to order, command, direct, bid. It may be that Peter wanted it to have the force of a command.

5.ABATED, from *kopizo*, to be wearied with labor; to be exhausted, to abate.

of the elders¹? For they do not wash their hands when they eat bread.

3. But answering them, he said, Why do you also transgress the commandment of God because of your tradition?

Honor Father and Mother

4. For God commanded, saying, You are to honor *your* father and mother, and, Whoever is reviling father or mother must certainly die.

5. But you say, Whoever says to the father or the mother, Whatever you might have received of me is a gift to God; 6. He is not to honor his father or his mother; and you annul² the word of God by your tradition.

Doctrine of Men annul the Word of God, and cause Vain Worship

7. You hypocrites! Isaiah prophesied well concerning you, saying, 8. This people comes near to me with their mouth³, and honors me with their lips, but their heart is far away from me. 9. But they worship me in vain⁴, teaching for doctrine commandments of people.

That Which Defiles

10. And calling the multitude, he said to them, Hear and understand⁵; 11. *It* is not what goes into the mouth that makes

a person *ceremonially* unclean⁶, but what comes out of the mouth, that makes the person unclean.

Blind Guides

12. Then the disciples came to him, saying, Do you know that the Pharisees were shocked⁷ when they heard the word? 13. But answering, he said, Every plant that my heavenly Father did not plant shall be rooted up. 14. Send them away⁸! They are blind guides of *the* blind; but if *the* blind guide *the* blind, both shall fall into a pit⁹.

Evils Originate in the Heart

15. But answering, Peter said to him, Explain this parable to us. 16. And he said, Are you still without understanding? 17. Do you not know that whatever goes into the mouth passes into the stomach, and is passed out into *the* waste?

18. But the *things* coming out of the mouth come from the heart, and they make the person unclean. 19. For from the heart come evil disputes¹⁰, murders, adulteries, sexual immoralities, thefts, false testimonies, slanders. 20. These are the *things* that make a person unclean, but to eat with un~~w~~ashed hands does not defile the person.

The Syrophonician Woman

21. Departing from there, Jesus withdrew to the regions of Tyre and

1.ELDERS, from *presbuteros*, older, elder, more advanced in years; a member of the Counsel; an elder of the church.

2.ANNUL, from *akuroo*, to deprive of authority, annul, abrogate.

3.The phrase, "comes near to me with their mouth," is omitted by several important manuscripts. It is in both Hebrew and Greek texts of Isaiah 29:13. The passage is inspired of God (2 Tim. 3:16; 2 Peter 1:21).

4.WORSHIP is VAIN - empty, without value or acceptance when the creeds and doctrines of men are followed rather than the word of God.

5.HEAR AND UNDERSTAND - The Lord's word is understandable. All can and must understand it alike (John 8:31,32; Eph. 5:17; 1 Cor. 1:10).

6.UNCLEAN, from *koinoo*, to make common, to profane, desecrate; to render ceremonially unclean, defile, pollute.

7.SHOCKED, from *skandalizo*, to cause to stumble; fig. to offend, vex, shock.

8.SEND THEM AWAY, from *ephiemi*, let go, send away, forgive, abandon, dismiss, allow to depart, pass over, let alone; to give up.

9.PIT, from *bothnos*, a pit, well, cistern.

10.DISPUTES, from *dialogismos*, reasoning, thought, purpose, discourse, dispute, contention, doubt.

Sidon. 22. And a woman of Canaan, from that region, came crying out, saying, Be merciful to me, Lord, Son of David! My daughter is evilly affected by a demon. 23. But he did not answer her a word. And his disciples came requesting him, saying, Send her away; for she is crying after us.

24. But answering, he said, I was only sent to the lost sheep of the house of Israel. 25. But she came to him worshipping, saying, Lord, help me. 26. Then he answered, saying, It is not good to take the children's bread and throw it to the dogs.

27. But she said, Yes, Lord, for even the dogs eat of the scraps¹ that fall from the master's table.

28. Then Jesus answered *and* said to her, O woman, great is your faith! Let it be done to you as you desire. And her daughter was healed from that hour.

He healed Multitudes

29. And departing from there, Jesus went along by the Sea of Galilee, and he went up into the mountain *and* sat down there. 30. And great multitudes came to him, having with them lame², blind, crippled³, mute⁴ and many others, and they put them down at his feet, and he healed them.

Signs proved his divinity

31. So that the multitude was amazed to see *the* mute talking, crippled strong, the lame walking and *the* blind seeing. And they glorified the God of Israel.

32. Then Jesus called his disciples to *him*, *and* said, I have compassion for the multitude, for they have been with me three days, and they do not have anything to eat; and I do not want to send them away fasting, lest they be exhausted on the road.

33. And the disciples said to him, Where could we get so much bread in the wilderness to fill so great a multitude? 34. And Jesus said to them, How many loaves do you have? And they said, Seven, and a few small fish.

35. And he directed the multitude to sit⁵ upon the ground. 36. He took the seven loaves and the fish, and after he gave thanks he broke and gave to the disciples, and the disciples *gave* to the multitudes.

37. And they all ate and were filled, and they took up of the broken pieces left over seven baskets⁶ full. 38. And those who ate were four thousand men, besides women and little children⁷. 39. And after he dismissed the multitudes, he got into the boat and went into the region of Magdala⁸.

Chapter 16

A Sign from Heaven

1. And the Pharisees and Sadducees came testing *him*, asking him to prove

1. SCRAPS, from *psichion*, a fragment, morsel, crumb, bit.

2. LAME, from *cholos*, crippled in the feet, limping, halting, lame.

3. CRIPPLED, from *kullos*, crooked, bent, maimed, lame.

4. MUTE, from *kophos*, blunt, dull, as a weapon, dull of hearing, deaf; dumb, mute. The word can mean either deaf or mute, depending on the context.

5. SIT, from *anapipto*, to fall or recline backwards; to recline at table.

6. BASKETS, from *spuris*, a hand basket for provisions.

7. LITTLE CHILDREN, from *paidion*, an infant, babe, little children. See Mt. 18:2-4, ". . . and calling to him a little child (*paidion*)."

8. MAGDALA, a small town of Galilee on the west shore of the Sea of Galilee; between Capernaum and Tiberias. (DALMANUTHA is the word used in Mark 8:10.) It is the birthplace of Mary Magdalene. NOTE: Manuscripts differ widely on the spelling of *Magdala*. Aleph and B have *Magadan*.

himself to them by a sign from heaven. 2. But answering, he said to them, When it is evening you say, Fair weather; for the heaven is red¹; And in the morning; Bad weather² today; for the heaven is red and gloomy. You hypocrites! You know to discern the face of the heaven, but you cannot *discern* the signs of the times³. An evil and adulterous generation seek a sign, and it will be given no sign except the sign of Jonah. And leaving them he went away.

Yeast of Pharisees

Their "doctrines of men"

5. And when the disciples went to the other side, they had neglected to take bread.

6. But Jesus said to them, See that you be on guard against the yeast of the Pharisees and Sadducees.

7. But they discussed⁴ it among themselves, saying, *It* is because we did not bring bread.

8. But Jesus knew and said, Why are you discussing among⁵ yourselves, you of little faith; *It* is because you brought no bread?

9. Do you not *yet* understand, or remember the five loaves of the five thousand and how many baskets⁶ you took up?¹⁰ Or the seven loaves of the four thousand, and how many baskets⁷ you took up? 11. How is it that you do

not understand that I did not speak to you concerning bread? But guard yourselves against the yeast of the Pharisees and Sadducees.

12. Then they understood that he did not say to guard themselves against the yeast of bread, but from the doctrine of the Pharisees and Sadducees.

Who do People Say I Am?

13. When Jesus came into the region of Caesarea Philippi, he questioned his disciples,, saying, Who do people say that I, the Son of man⁸ am? 14. And they said, Some say John the immerser, but others Elijah, and others Jeremiah, or one of the prophets. 15. He said to them, But who do you say that I am? 16. Simon Peter answered, saying to him, You are the Christ⁹, the Son of the living God. 17. And Jesus answered, saying to him, You are blessed, Simon, son of Jonah, for flesh and blood¹⁰ did not reveal *this* to you, but my Father who is in the heavens.

18. And I also say to you, that you are Peter¹¹, and upon this rock¹² I will build¹³ my church¹⁴, and the gates of Hades shall not overcome it. 19. I will

8.MAN, from *anthropos*, mankind, a person.

9.CHRIST, from *christos*, anointed; God's anointed; the promised Messiah.

10.FLESH AND BLOOD - he did not get this information (that Jesus was the Christ) from people.

11.PETER, from *petros*, a stone (Masculine gender).

12.ROCK, from *petra*, cliff, ledge of rock - bed-rock (Mt. 7:24ff); feminine gender. See 1 Cor.10:4 and footnote; where it is stated that Christ is the rock (*petra*) that followed Israel in the wilderness, and from which they drank.

13.WILL BUILD - The church was to be built, established, in the future from the time of Jesus' statement of Mt.16:18, "I will build."

14.CHURCH, from *ekklesia*, the called out (*ek-* out of; *kaleo* -to call); assembly; congregation; the house of God (1 Timothy 3:15); God's temple (1 Cor. 3:16; 2 Cor. 6:16; Eph. 2:21f).

1.RED, from *purhazo*, a fiery red.

2.BAD WEATHER, from *cheimon*, stormy weather, a storm, tempest; winter.

3.Manuscripts Aleph and B omit "when it is evening (v.2) through verse 3. C, D, K, L, W, Delta, 33 and many other manuscripts have the passage.

4.DISCUSSED, from *dialogizomai*, to reason, to deliberate, to consider; dispute, discuss, contend.

5.AMONG, from *en*, in. When its object is plural, as here; among, with, in the midst.

6.BASKETS, from *kophonos*, a large heavy basket.

7.BASKETS, from *spuris*, a basket, a hand basket for provisions. See Mt. 15:37.

give the keys¹ of the kingdom of the heavens² to you, and whatever you bind³ on earth has *already* been bound⁴ in the heavens; and whatever you loose on earth has been loosed⁵ in the heavens.

Tell no one about him

20. Then he sternly warned the disciples to tell no one that he is Christ.

His Impending Death

21. From that time Jesus began to show his disciples that he must go into Jerusalem and to suffer many things from the elders and high priests and scribes; and to be killed, and be raised the third day.

22. Then Peter took him and began to reprove him, saying, Mercy⁶ Lord, Surely this shall not happen to you!

Jesus Rebuked Peter

23. But turning about, he said to

Peter, Get behind me, Satan! You are a stumbling block to me, because you are not thinking of *things* of God, but of the *things* of people.

Take up Cross and Follow

24. Then Jesus said to his disciples, If anyone wants to come after me, let him disregard⁷ himself, and take up his cross, and follow me. 25. For whoever wants to save his life shall lose it, but whoever loses his life for my sake shall find it.

26. For what shall it profit a person if he gain the whole world but lose his soul? Or, what will a person give in exchange for his soul? 27. For the Son of man is going to come in the glory of his Father, with his angels, then he will give to each according to his works.

Kingdom Coming Soon

Within the lifetime of some present

28 Truly I say to you that there are some standing here who shall not taste of death until they see the Son of man coming⁸ in his kingdom.

1.KEYS - authority. The keys were used on Pentecost, Acts 2, and following; to bind God's new law of faith (Rom. 3:27); the perfect law of liberty (James 1:25); the law of Christ (1 Cor. 9:21); the doctrine of Christ (2 John 9); the faith (Jude 3); the word (2 Tim.4:2).

2.KINGDOM OF THE HEAVENS is the church. The term, "kingdom of heaven" is used regularly to refer to the "called out" people; Christians; the *ekklesia* of Christ. See Mt.16:18, 28; Mark 9:1; Acts 1:3,8; Col. 1:13; Heb. 12:28; Rev. 1:6,9. Philip preached the gospel (good message) of the kingdom (Acts 8:4,12). See Acts 20:35 and footnote.

3.BIND, from *deo*, to bind, tie, declare to be binding or obligatory. What one must do to be saved - terms of admission into God's family, the church - was/were *bound* (Acts 2:37ff). See Eph. 2:10 and footnote.

4.HAS ALREADY BEEN BOUND - the perfect tense of the verb (*dedemenon*) is used. Christ's law had already been set in heaven, and was now being established as the law of the Christian period.

5.HAS BEEN LOOSED, from *luo*, loose. The perfect passive is used here. Sins were loosed upon one's submitting to Christ's law (Acts 2:38).

6.MERCY, from *hileos*, gracious, merciful; as, "May God be gracious to you."

7.DISREGARD, from *aparnemai*, to deny, disown, to renounce, disregard.

8.This took place on the Pentecost of Acts 2; and he now reigns over his kingdom, the church. His reign is to last until the last enemy, death, is no more (1 Cor. 15:25-28).

9.CHANGED, from *metamorphoo*, to change the external form; middle voice: to change one's form, to be transfigured.

Chapter 17

The Transfiguration

1. Then after six days Jesus took Peter and James and John, his brother; and brought them into a high mountain, by themselves. 2. And he was changed⁹ before them, and his face shone as the sun, and his garments became white as the light. 3. And Moses and Elijah appeared to them, talking with him.

4. But Peter answered *and* said to Jesus, Lord, it is good for us to be here. If you desire, I will erect here three tents; one for you and one for Moses and one for Elijah.

"My Beloved Son"

5. While he was still speaking, an illuminated cloud over-shadowed them, and behold a voice out of the cloud said, This is my beloved Son in whom I am well pleased, hear him¹. 6. And when the disciples heard *it*, they fell upon their face and were very frightened. 7. Then Jesus came and touched them, saying, Arise and do not fear. 8. But when they looked up², they saw no one except Jesus only.

John was Elijah

9. As they came down out of the mountain, Jesus commanded them, saying, Tell no one the vision³ until the Son of man is raised from *the* dead. 10. And the disciples asked him, saying, Why then do the scribes say that Elijah must come first? 11. And he answered, saying, Indeed Elijah does come, and shall restore all *things*; 12. But I say to you that Elijah has already come, and they did not know him, but they treated him as they pleased. And the Son of man is to suffer by them in the same manner. 13. Then the disciples understood that he spoke to them of John the immerser.

Jesus Healed a Lunatic

14. And when they came to the

multitude, a person came to him *and* fell to his knees, saying, 15. Lord, have mercy on my son, for he is a lunatic⁴, and he suffers greatly; for he often falls into the fire, and often into the water. 16. And I brought him to your disciples, but they were not able to heal him.

17. In answering Jesus said, O faithless and perverted generation! How long shall I be with you? How long shall I put up with you? Bring him here to me. 18. And Jesus rebuked it⁵, and the demon came out of him; and the boy was healed from that hour.

Because of Little Faith

(They had to believe what Jesus had said)

19. Then the disciples, coming to Jesus privately, said, Why were we not able to cast it out? 20. But he said to them, Because of your little faith; for truly I say to you, if you have faith as a mustard seed⁶, you shall say to this mountain, Move from here to there! And it shall move; and in nothing shall you be powerless⁷. 21. But this kind does not come out except in prayer and fasting.⁸ (See Mark 9:29)

4.LUNATIC, from *seleniazomai*, moon-struck (*selene* is moon); a lunatic, mad. From the Revised Version of 1881 on, the word has been rendered *epileptic*, possibly because the symptoms parallel those of epilepsy (convulsive attacks, with loss of consciousness). However, verses 15ff deal with a case of demon-possession. The symptoms were caused by a demon. When the demon was cast out, the man was healed.

5.IT, the demon. Demon is a neuter word, and calls for a neuter pronoun.

6.AS A MUSTARD SEED - not the smallness of the seed, evidently, but the living, growing power in it.

7.POWERLESS, from *adunateo*, not to be able, powerless; to be impossible.

8.VERSE 21 is lacking in Aleph, B, and 33. It is in C, D, K, L, and a host of others. It should be included because of the manuscript evidence, and it explains why the apostles failed. See Mk 9:29.

1.HEAR HIM - The Jews had been under Moses' Law for centuries, and they had been hearing him (more or less). They had been hearing the Prophets, represented here by Elijah. Now they were to hear the Son. See Heb.1:1.

2.LOOKED UP; literally, "lifted up their eyes."

3.VISION, from *horama*, a thing seen, sight, a vision. Jesus is saying, "Do not tell anyone about what you saw."

Jesus Foretold His Death

22. While they were staying in Galilee, Jesus said to them, The Son of man is going to be delivered over into the hands of men;

23. And they will kill him, and he shall be raised the third day. And they were very sorrowful.

The Temple Tax

24. When they came into Capernaum, those who collected the temple tax¹ came to Peter and said, Does your teacher not pay the temple tax?

25. He said, Yes. And when he came into the house, Jesus spoke to him first, saying, What do you think, Simon? From whom do the kings of the earth receive duty or tax? From their children or from strangers?

Miracle - money from a fish

26. Peter said to him, From strangers. Jesus said to him, Then the children are exempt². 27. But lest we offend them, go to the sea and throw in a fish-hook, and take the first fish that comes up, and when you open its mouth you shall find a coin³. Take that and give it to them for me and you.

Chapter 18

Great, Like a Child

1. In that very hour the disciples came to Jesus saying, Who is greatest in the kingdom of the heavens? 2. And calling to him a little child, he stood it

in their midst; 3. And he said, Truly I say to you, if you are not converted and become as little children, you shall not enter into the kingdom of the heavens.

4. Therefore, whoever will humble himself as this little child, that one is the greatest in the kingdom of the heavens. 5. And whoever receives one such little child upon my name, receives me. 6. But whoever causes one of these little ones to stumble, who believes in me, it is better for him that a large millstone were tied around his neck, and he were sunk in the depths of the sea.

The Horror of Being Lost

7. Woe to the world because of offenses, for it is necessary for offenses to come, but woe to that person through whom the offense comes. 8. But if your hand or your foot cause you to stumble, cut it off and throw it from you. It is good for you to enter into life crippled or lame, than having two hands or two feet be thrown into the everlasting fire. 9. If your eye cause you to stumble, take it out and throw it from you. It is good for you to enter into life with one eye, than having two eyes be thrown into the Gehenna⁴ of fire. 10. See that you do not despise⁵ one of these little ones, for I say to you that their angels in heaven always see the face of my Father who is in heaven.

To Seek and Save the Lost

11. For the Son of man came to seek

1.TEMPLE TAX, from *didrachmon*, the half-shekel annual tax demanded of every male Jew above twenty years, for support of the temple. The collectors were Jewish officials.

2.EXEMPT, from *eleutheros*, free, in a state of freedom; exempt, unrestricted.

3.COIN, from *stater*, an Attic silver coin equal to one shekel.

4.GEHENNA, from *geenna*, the valley of Hinnom, south of Jerusalem. It was once the site of idol worship; later a place where refuse, filth, dead animals and the like were burned. The term is used by our Lord to describe the lake of eternal fire prepared for the devil and his angels. See Mt. 25:41; Rev. 20:10,15; 21:8.

5.DESPISE, from *kataphroneo*, to think in disparagement of, to scorn, despise, to slight, to disregard.

and to save the lost.¹ 12. What do you think? If a person has a hundred sheep and one of them strays away, will he not leave the ninety-nine on the mountain, and go to look for the stray? 13. And if he find it, truly I say to you that he has more joy for it than for the ninety-nine that did not stray. 14. Just so, it is not the will of my² Father who is in heaven that one of these little *ones* be lost.

Be Reconciled With Other

15. If your brother sin³ against you⁴, go *and* lay the matter⁵ before him, between you and him alone. If he hear you, you have won your brother⁶. 16. But if he does not hear *you*, take also one or two with you, that upon *the* mouth of two or three witnesses every word may be established. 17. But if he disregard⁷ them, tell the church⁸. But if he also disregard the church, let him be to you

as a heathen⁹ and a tax collector.

Keys Given the Apostles

18. Truly I say to you, whatever you bind¹⁰ on earth has already been bound¹¹ in heaven; and whatever you loose upon the earth has been loosed in heaven. 19. Again I say to you that if two of you¹² on earth agree concerning any matter, which if you ask, it will be done from my Father who is in heaven. 20. For where two or three shall gather in my name, I am there in their midst.

Forgive 70 X 7

21. Then Peter came *and* said to him, Lord, how many times shall my brother sin against me and I forgive him; until seven times¹³? 22. Jesus said to him, I do not say to you, until seven times, but until seventy times seven. 23. Because of this the kingdom of the heavens¹⁴ is like a king who wanted to settle accounts with his servants.

A Staggering Debt Forgiven

24. But when he began to settle

1. VERSE 11 is omitted in some of the major manuscripts. E.g. Aleph, B, L, and 33. It is in D, K, W, X, Delta, Pi and others. See Luke 19:10 and Mt. 9:13. Jesus came to save.

2. MY is found in B, Theta, family 13, 33 and others. YOUR is in Aleph, K, L, W, X, Delta, Pi, family 1 and others. OUR is found in a few manuscripts.

3. SIN, from *hamartano*, to miss a mark, to be in error, to sin; to be guilty or wrong. This might help understand how "all have sinned" Romans 3:23.

4. AGAINST YOU is omitted by Aleph and B. Most of the other manuscripts have the phrase.

5. LAY THE MATTER, from *elegcho*, to put to proof, to test, to convict, to refute, to lay bare, expose.

6. BROTHER is used generically here, as it is generally throughout the Bible. It relates to both men and women.

7. DISREGARD, from *parakouo*, to hear amiss, to fail to listen, disregard, fail to obey.

8. TELL THE CHURCH - the Lord had not established his church, his kingdom, when he gave this command; but this one, as well as all his commands, were given to be effective and binding in his kingdom. This is a command for us today.

9. HEATHEN, from *ethnikos*, one not an Israelite. It is this age, one not a Christian. See Mt. 5:23f; Gal. 6:1f; Jas. 5:19.

10. BIND, from *deo*, to bind, tie, confine; to pronounce or declare to be binding or obligatory. Here the same authority and responsibility is given to all the apostles as were given to Peter in Mt. 16:19.

11. BOUND is from *deo*. The perfect tense shows that the "binding" and "loosing" had already been done in heaven. The apostles were not given authority to *make* laws for the church. They only stated what was given them by inspiration.

12. YOU, the apostles to whom Jesus spoke.

13. See Luke 17:3,4 where Jesus teaches that if your brother sin against you seven times in a day, and turn and say, I repent, forgive him. In Luke 17:3 we are told to rebuke (expose, lay bare) the offense to the offender. If he repent, forgive him.

14. THE KINGDOM OF THE HEAVENS is the church (Mt. 16:18,19,28; Mk. 9:1; Col. 1:13; Heb. 12:28; Rev. 1:6-9)

accounts, one was brought to him who owed several million dollars¹. 25. But since he did not have it to repay, the master commanded that he and his wife and children; and all that he had be sold, and settlement made.

26. Then the servant fell down *and* worshiped him, saying, Have patience with me, and I will pay it all to you. 27. And the master had compassion on that servant, *and* released him, and he was released from the debt.

A Small Debt Unforgiven

28. But the servant went *and* found one of his fellow servants, who owed him a few hundred dollars², and he grabbed him by the neck, saying, Pay what you owe.

29. Then his fellow servant fell down *and* pleaded with him, saying, Be patient with me and I will pay you. 30. But he was unwilling. Instead he went and threw him into prison until he should pay the debt. 31. But when his fellow servants saw what was done, they were deeply grieved, and they went *and* reported to their master all that had happened.

Servant Punished

32. Then, after calling him, his master said to him, Evil servant! I forgave you all that debt when you pleaded with me. 33. Should you not have had mercy on your fellow servant, even as I had mercy on you? 34. And being angered, his master delivered him to the prison keepers until he should pay all that was owed

him. 35. So also will my heavenly Father do to you, if you do not forgive each of you his brother from your hearts.

Chapter 19

Divorce and Remarriage

1. And when Jesus had finished these words, he departed from Galilee and went into the regions of Judea, beyond the Jordan. 2. And great multitudes followed him, and he healed them there.

3. And the Pharisees came to him tempting him and saying, Is it lawful for a man to divorce his wife for any cause? 4. And answering he said, Have you not read that he who created *them* from the beginning made them male and female. 5. And he said, For this reason³ a man will leave *his* father and mother, and will unite with his wife, and they two shall be unto one flesh. 6. So they are no more two, but one flesh. Therefore, what God has yoked together⁴, man is not to separate.

7. They said to him, Why then did Moses command to give her a certificate of divorce, and to divorce her? 8. He said to them, Moses, because of your hard-heartedness, allowed you to divorce your wives, but it was not like this from the beginning.

But I Say⁵

9. But I say to you, whoever divorces

1. SEVERAL MILLION DOLLARS, from *murion talanton*, "a myriad of talents." A sum almost beyond imagination was owed by the servant. A myriad = 10,000.

2. A FEW HUNDRED DOLLARS, from *hekaton denaria*, a hundred denarii, equal to the pay for one hundred days of common labor. A very small sum compared with the "several million dollars" of verse 24.

3. FOR THIS REASON, because God made them male and female; thus instituting the home - the family.

4. YOKED TOGETHER, from *suzeugnumi*, to yoke together. Fig. to join together, unify. See 2 Cor. 6:14, "Be not unequally yoked together."

5. BUT I SAY indicates Christ's law in this age. After the Law of Moses was fulfilled and nailed to the cross (Eph. 2:15; Col. 2:14) Christ's law is God's law to us (1 Cor. 9:21). The Law of Moses was binding until the cross.

his wife, except for sexual immorality¹, and marries another, commits adultery; and he who does marry the one who was divorced commits adultery².

Better not to Marry

10. The disciples said to him, If the case of a man with *his* wife is like that, it is better not to marry. 11. But he said to them, Not all have the capacity to carry out that statement, but to some it is given. 12. For there are some eunuchs⁴ who were born thus, and there are some eunuchs who were made eunuchs by man, and there are some eunuchs who made themselves eunuchs for the kingdom of the heavens. Let him who is able accept it.

Little Children Brought

13. Then little children were brought to him, that he might lay *his* hands upon them and pray, but the disciples rebuked them. 14. But Jesus said, Send the little children on, and do not hinder them from coming to me, for of such is the kingdom of the heavens. 15. And after laying *his* hands upon them he departed from there.

The Rich Young Ruler

16. And behold one came to him saying, Good⁵ teacher, what good thing

should I do that I may have eternal life?

17. But he said to him, Why do you call me good⁶? None is good except One, God⁷; but if you want to enter life eternal, keep the commandments⁸. 18. He said to him, Which? Then Jesus said, You are not to murder. You are not to commit adultery. You are not to steal. You are not to testify falsely. 19. Honor *your* father and mother, and love your neighbor as yourself. 20. The young man said to him, I have kept all theses from my youth. What do I still lack?

Lay up Treasure in Heaven

21. Jesus said to him, If you want to be complete⁹, go sell what you have and give to the poor, and you shall have treasure in heaven; and come, follow me.

22. But when the young man heard this statement, he went away in sorrow, for he had many possessions.

Hard for the Rich to Enter

23. Then Jesus said to his disciples, Truly I say to you that it shall be difficult for *the* rich to enter into the kingdom of the heavens. 24. And again I say to you, it is easier for a camel¹⁰ to go

6.GOOD - Some manuscripts (B, D, L, Theta) have, "Why do you ask me about what is good?" The manuscripts having, "Good teacher," also have, "Why do you call me good?"

7.GOD relates to the Godhead in this passage. God the Father, God the Son, and God the Holy Spirit are all "good" in the fullest sense of the word.

8.THE COMMANDMENTS relate to the Law of Moses which was still in effect and binding until Christ died on the cross (Mt.5:17,18; Eph. 2:15; Col. 2:14). Christ's law is now in effect. See 1 Cor. 9:21 and footnote there.

9.COMPLETE, from *teleion*, brought to completion, fully developed, complete, entire, full-grown, mature, perfect.

10.CAMEL, from *kamelos*, camel. The word is never used in the Bible other than for camel. The Aramaic word, *gamal* may be different.

1.SEXUAL IMMORALITY, from *porneia*, comprehends a host of sexual sins; e.g. adultery, homosexual activity, incest.

2.COMMITS ADULTERY because he/she is still married to the one who put her/him away unscripturally.

3.The last clause (and he who does marry the one . . .) is lacking in Aleph and some others. Most of the later translations and versions omit the clause.

4.EUNUCHS, from *eunouchos*, one who has charge of the bed chamber. Fig. one who has been emasculated, castrated.

5.GOOD is lacking in Aleph, B, D, L, and a few other manuscripts. It is in C, K, W, Delta, Theta, family 13, 33, and many others.

through the eye of a needle, than for a rich *person* to enter into the kingdom of God. 25. When the disciples heard this they were very astonished, saying, Who then can be saved? 26. But after looking at *them*, Jesus said to them, This is not possible with people, but all things are possible with God.

Rewards of Discipleship

27. Then Peter answering said to him, Behold we have left all, and have followed you; therefore what shall we have? 28. Then Jesus said to them, Truly I say to you who have followed me; in the regeneration¹, when the Son of man shall sit upon his throne² of glory, you shall sit upon twelve thrones, judging the twelve tribes of Israel³.

29. And everyone who has left houses or brothers or sisters or fathers or mothers or children or land⁴; for my name's sake, shall receive a hundredfold, and shall inherit eternal life. 30. But many who are first *now* shall be last *then*, and those last *now* shall be first.

Chapter 20

Workers in His Vineyard

1. For The kingdom of the heavens is like a person who was master of the

household⁴, who went out early in the morning to hire workers for his vineyard.

2. After agreeing with them for a denarius⁵ for the day, he sent them into his vineyard.

Hired others at 9; noon, 3 & 5

3. And when he went out about nine o'clock⁶ he saw others standing idle in the market. 4. And he said to them, You also go into the vineyard, and I will give you whatever is right; and they went. He went out again around noon⁷ and three o'clock⁸ and did the same.

6. And on going out around five o'clock⁹ he found others standing; and he said to them, Why do you stand here all day idle? 7. They said to him, Because no one hired us. He said to them, You also go into the vineyard.

8. When it was evening, the master of the vineyard said to his manager, Call the workers and pay them the wages; beginning with the last, to the first.

9. When those who were hired around five o'clock came, each received a denarius. 10. When the first came they thought that they should receive more; but they also received a denarius each.

11. After they received *it*, they grumbled against the master of the house, 12. Saying, These last *only* worked one hour, and you have made them equal to us who have born the

1. REGENERATION from *paliggnesia*, a new birth, regeneration, renovation. The Christian age is the time of the new birth (John 3:3,5; 2 Cor. 5:17; Tit. 3:5). *Now* is the regeneration period, the time the apostles reign with Christ.

2. THRONE - that of David. See Acts 2:30,36, and footnote. Christ began reigning in his kingdom, the church, when it was fully established (Acts 2). Now we are translated into his kingdom when we are born anew (Col. 1:13; Rev. 1:5-9), and are saved by the washing of the new birth (regeneration) (Titus 3:5). We now serve the Lord with godly fear and reverence in his kingdom (Hebrews 12:28).

3. Spiritual Israel, the church (Gal. 3.7,28,29).

4. MASTER OF THE HOUSEHOLD, from *oikodespotes*, the master or head of the house.

5. DENARIUS, a coin with the value of a day's work. Whatever one would get today for a day's labor would be the value of a denarius for the present time.

6. NINE O'CLOCK - literally, third hour. The custom then was to begin at six o'clock (our time) as the first hour.

7. NOON - literally, sixth hour.

8. THREE O'CLOCK - literally, ninth hour.

9. FIVE O'CLOCK - literally, eleventh hour.

burden and heat of the day. 13. But answering one of them, he said, Friend, I am not wronging you. Did you not agree with me for a denarius? 14. Take yours and go; but I want to give this last even as I gave to you. 15. Is it not lawful for me to do as I wish with¹ my own? Or, is your eye evil because I myself am good? 16. So the last shall be first, and the first last.

Jesus Foretells His Death

17. And while going up to Jerusalem, Jesus took the twelve disciples aside, and while in the road he said to them; 18. Behold we are going up to Jerusalem, and the Son of man shall be delivered over to the high priests and scribes; and they will condemn him to death. 19. And they will give him over to the Gentiles to mock and whip and crucify, and he shall be raised the third day.

A Mother's Request

20. Then the mother of Zebedee's sons came to him with her sons, *and* she worshiped, and requested a certain *thing* from him. 21. But he said to her, What do you want? She said to him, Say that these two sons of mine may sit, one on your right and one on your left, in your kingdom.

22. But answering, Jesus said, you do not know what you ask. Are you able to drink the cup I am about to drink and to be immersed with the immersion with which I am immersed?² They said to him, We are able. 23. He said to them, Indeed you shall drink my cup, and you shall be immersed with the immersion with which I am immersed; but to sit on your right and on my left is not mine to

give, but *it is for* those for whom it is prepared by my Father.

Serves Most: Greatest

24. And when the ten heard *this* they were indignant³ at the two brothers. 25. But Jesus, calling them to him, said, You know that the rulers of the Gentiles lord it over them, and the great exercise authority over them. 26. It shall not be like this with⁴ you, but whoever among you wants to be great shall be your minister. 27. And whoever among you wants to be first shall be your servant. 28. Just as the Son of man did not come to be ministered to, but to give his life a ransom for many.

Two Blind Received Sight

29. And as they were going out from Jericho a great multitude followed him.

30. And behold two blind *men* were sitting by the road. When they heard that Jesus was passing by they cried out, saying, Have mercy on us Lord, Son of David.

31. But the multitude rebuked them, that they should be quiet; but they cried more, saying, Lord have mercy on us, Son of David. 32. And Jesus stood and called them and said, What do you want me to do for you? 33. They said to him, Lord, that our eyes be opened. 34. And being moved with compassion, Jesus touched their eyes, and immediately they received *their* sight; and they followed him.

Chapter 21

A Colt Obtained For Jesus

1. And when they came near to

1. WITH, AMONG (verse 28), from *en*, in. When its object is plural (as here); with, among, in the midst.

2. TO BE IMMersed...is lacking in some Greek manuscripts.

3. INDIGNANT, from *aganakteo*, to be angry, vexed, indignant; to be pained.

4. WITH, AMONG from *en*, in. When its object is plural (as here); with, among, in the midst. See 1 Cor. 3:16; John 1:14; 2 Cor. 6:16.

Jerusalem, and had come to Bethphage, to the Mount of Olives, then Jesus sent two disciples; 2. Saying to them, Go into the village over from you, and immediately you shall find a donkey tied, and a colt with her. Loose *her* and bring *them* to me. 3. And if anyone says anything, say, The Lord has need of them, and immediately he will send them. 4. Now this happened so that the word spoken through the prophet might be fulfilled, saying; 5. Tell the daughter of Zion, Behold your king comes to you, gentle and sitting on a donkey, even upon a colt, a foal of a donkey. Isaiah 62:11

6. And the disciples went, and did just as Jesus had directed them.

7. They brought the donkey and the colt, and they placed *their* garments upon them, and he sat upon them. 8. And most of the multitude spread their garments in the road, but others cut branches from the trees, and spread *them* in the road.

9. Then the multitudes, those going before and those following, cried out saying, Hosanna¹ to the Son of David! Blessed is he who comes in *the* name of *the* Lord! Hosanna in the highest!

10. And when he had entered Jerusalem all the city was troubled, saying, Who is this? 11. But the multitudes were saying, This is the prophet Jesus from Nazareth of Galilee.

Jesus Cleansed the Temple

12. Then Jesus went into the temple and threw out those who were selling and buying in the temple, and he turned over the tables of the money-changers and the seats of those who sold doves. 13. And he said to them, It is written; My house² shall be called a house of

prayer; but you have made it a den of robbers. 14. And *the* blind and *the* lame came to him in the temple, and he healed them.

15. But when the high priests and scribes saw the astonishing *things* he did, and the little children crying out in the temple and saying, Hosanna to the Son of David; they were indignant. 16. And they said to him, Do you hear what these are saying? And Jesus said to them, Yes. Have you never read, Out of *the* mouth of infants and *those* nursing you have perfected praise? Psalms 8:3 LXX

17. And leaving them he went out of the city to Bethany, and spent the night³ there.

Jesus Cursed the Fig Tree

18. Early in the morning, as he was going back into the city, he was hungry. 19. And seeing a fig tree by the road, he went to it, but found nothing in it except leaves. And he said to it, No longer shall there ever be fruit from you! And immediately the fig tree withered. 20. And when the disciples saw *it* they were amazed, saying, How is the fig tree withered at once?

Faith Essential to Apostles

21. But answering Jesus said to them, Truly I say to you, if you have faith and do not doubt, you shall not only do *it* on the fig tree; but even to this mountain you shall say, Be lifted up and thrown into the sea; *and* it shall be. 22. And whatever you⁴ shall ask in prayer, believing, you shall receive.

From Heaven or Men?

23. And after he had come into the

1.HOSANNA, from the Hebrew, Help now! Save now! They thought the kingdom had come.

2.MY HOUSE - the temple then; the church now.

3.SPENT THE NIGHT, from *aulizomai*, to pass the time in a courtyard; to lodge; to pass the night in any place; remain through the night.

4.YOU, the apostles to whom he gave such power. Only Apostles and those on whom they laid their hands had such power.

temple, the high priests and elders of the people came to him while he was teaching; saying, In what authority¹ do you do these *things*? And who gave you this authority?

24. But answering, Jesus said to them, I will also ask you for one word²; if you tell me *it*, I will also tell you in what authority I do these *things*. 25. Where did the immersion of John come from? From heaven³ or from men⁴?

But they discussed *it* among⁵ themselves, saying, If we say, From heaven; he will say to us, Then why did you not believe him? 26. But if we say, From men; we fear the multitude, for they all hold John as a prophet. 27. So they answered Jesus, saying, We do not know. Then he himself said to them, Neither do I tell you in what authority I do these *things*.

A Man with Two Sons

28. What do you think? A man had two sons, and coming to the first he said, Child, go *and* work in the vineyard today. 29. But answering he said, I do not want *to*. But later he changed his mind *and* went.

30. And coming to the second he said the same. And he answered, I shall, lord; but he did not go. 31. Which of the two did the will of the father? They said, The first.

Jesus said to them, Truly I say to you, the tax collectors and fornicators shall go into the kingdom of God before you. 32. For John came to you in the

Way of righteousness, and you did not believe him; but the tax collectors and fornicators believed in him. But you, when you saw, did not change your mind afterward to believe in him.

Parable of the Vineyard

33. Listen to another parable. There was a person, the master of the house, who planted a vineyard, and fenced⁶ it in, and dug a wine-press⁷ in it, and he built a tower and he let it out to vine dressers; then he went abroad⁸.

34. And when the season for fruit drew near he sent his servants to the vine dressers to receive of his fruit.

35. And the vine dressers took his servants, and they whipped⁹ one and they killed one and they stoned one. 36. Again he sent other servants, more than the first; and they did the same to them.

Will they respect the Son?

37. But last of all he sent his son to them, saying, They will respect¹⁰ my son. 38. But upon seeing the son the vine dressers said among¹¹ themselves, This is the heir! Come, let us kill him, and we shall have his inheritance. 39. And taking him they threw *him* out of the vineyard and killed *him*.

40. Now when the master of the vineyard comes, what will he do to those

1.AUTHORITY - the right or authority to cast out the merchants and cattle from the temple.

2.WORD, from *logos*, a word; a saying, speech, statement, question.

3.FROM HEAVEN - was it from God; God-given.

4.FROM MEN - with no more authority than the doctrines and commandments of men (Mt.15:1-9).

5.AMONG, from *en*, in. When its object is plural (as here); among, with, in the midst.

6.FENCED, from *phragmos*, fence, wall, hedge. This protected the vineyard to some extent.

7.WINE-PRESS, from *lenos*, a tub, trough, wine-press, a wine vat.

8.WENT ABROAD, from *apodemeo*, to be absent from one's house or country; to go on a journey, to travel.

9.WHIPPED, from *dero*, to skin, flay; hence, to beat, whip, scourge.

10.RESPECT, from *entrepo*, to turn one back upon himself, to put to shame; to reverence, respect. They would be ashamed to mistreat the son of the master; therefore they would respect him.

11.AMONG, from *en*, in. When its object is plural (as it is here); among, with, in the midst.

vine dressers? 41. They said to him, He will bring them to an evil end; and he will let out the vineyard to other vine dressers who will give him of the fruits in their season. 42. Jesus said to them, Did you never read in the Scriptures, *The stone*¹ which the builders rejected, this has become the head cornerstone. This was done by the Lord, and it is marvelous in our eyes? Psalms 118:22,23

43. I say to you, that because of this the kingdom of God shall be taken from you² and shall be given to a nation producing the fruits of it. 44. And he who falls upon this stone shall be shattered, but he on whom it falls shall be scattered like chaff. 45. And when the high priests and Pharisees heard the parables they knew that he spoke concerning them. 46. And while trying to take him³, they feared the multitudes, for they considered him a prophet.

Chapter 22

The kingdom (church) is like A Wedding Feast

1. And in responding, Jesus spoke to them in parables again, saying, 2. The kingdom of heaven is like a king who made a wedding feast⁴ for his son. 3. And he sent his servants to call those who had been invited to the feast; but they did not want to come. 4. Again he sent other servants, saying, Say to those who were invited, Behold my first meal is prepared. My bullocks and fatlings are killed and everything is ready! Come to

the wedding feast! 5. But they paid no attention *and* went away; one to his farm, another to his business. 6. But the rest took his servants, mistreating and killing *them*. 7. But the king was enraged; and he sent his armed forces and destroyed those murderers and burned their city.

Invite Everyone!

(See Mark 16:15; Romans 1:16)

8. Then he said to his servants, Indeed the wedding is ready, but those invited were not worthy; 9. So go upon the main roads⁵, and invite whoever you find to the wedding feast. 10. And those servants went out into the roads, gathering whoever they found, bad and good; and the wedding feast was furnished with guests.

One Without a Robe

11. But when the king came in to see the guests, he saw a person there *who* was not wearing a wedding garment⁶.

12. So he said to him, Friend, how is it *that* you came in here without a wedding garment? But he was speechless. 13. Then the king said to the servants, Bind his feet and hands, *and* throw him into the outer darkness; weeping and gnashing of teeth shall be there. 14. For many are called⁷, but few are chosen⁸.

5.MAIN ROADS, from *diexodos*, a passage throughout, a thoroughfare, main road, highway.

6.WEDDING GARMENT - it is said that in the East it is still the custom to present the wedding guests with a wedding robe. Every Christian is clothed with Christ and his righteousness when he is immersed into Christ (Gal. 3:27).

7.CALLED by the gospel (2 Thess. 2:14; Rom. 1:16; Mark 16:15,16). The only way God calls people is by the gospel, his power to save all who believe (Rom. 1:16).

8.CHOSEN in Christ Jesus. When one obeys the soul-saving gospel, he/she is in Christ (Rom. 6:3,4; Gal. 3:26,27), and is a new creation (2 Cor. 5:17). Elect and election are used in some versions.

1.STONE - Christ is that stone - rock (1 Cor. 10:4; Mt. 16:18).

2.YOU - the Jewish people, especially the leaders, who rejected him (see John 1:11,12).

3.TAKE HIM - they wanted to arrest Jesus, and get him out of the way.

4.WEDDING FEAST, from *gamos*, a wedding, a wedding feast; any feast or banquet.

They Try to Trap Jesus

15. Then the Pharisees went to take counsel how they might trap him in word. 16. And they sent their disciples to him, with the Herodians¹, saying, Teacher, we know you are true, and that you teach the Way of God in truth, and you do not care about anyone, for you do not look on *the face*² of people. 17. Now tell us what you think; is it lawful to give tax to Caesar or not?

18. But Jesus, knowing their evil *purpose*, said, You hypocrites! Why are you tempting me? 19. Show me the legal money³. And they brought to him a denarius⁴. 20. And he said to them, Whose likeness and inscription is this?

21. They said to him, Caesar's. Then he said to them, Give to Caesar the *things* of Caesar, and to God the *things* of God.

22. And when they heard *this* they were astonished, and leaving him, they departed.

Sadducees no Resurrection

23. In that same day *some* Sadducees, who say there is no resurrection, came to him and questioned him; 24. Saying, Teacher, Moses said, If anyone die having no children, his brother shall marry his wife and raise up a descendant⁵ to his brother.

25. There were seven brothers with

us; and the first married, *and* he died, and having no descendant, his brother took his wife. 26. And likewise the second and the third, unto the seven. 27. And last of all the woman died. 28. Therefore in the resurrection to which of the seven shall she be wife? For all had her.

Err, Not Knowing Scripture

29. But answering, Jesus said to them, You err, not knowing the Scriptures or the power of God. 30. For in the resurrection they neither marry nor are married; but are as *the* angels of God in heaven. 31. But concerning the resurrection of the dead, have you not read the word of God to you saying, 32. I am the God of Abraham and the God of Isaac and the God of Jacob? He is not the God of dead *people*, but of *the* living. 33. And the multitudes who heard were astonished by his doctrine.

The Great Commandment

34. But when the Pharisees heard that he silenced the Sadducees they gathered at the same *place*. 35. And one of them, a lawyer, testing him asked, 36. Teacher, which is *the* great commandment in the Law?

37. And he said to him, You shall love the Lord your God⁶ in all your heart and in all your soul, and in all your mind.

38. This is the great and first commandment. 39. And *the* second is like it: You shall love your neighbor as yourself. 40. All of the Law and the Prophets hang⁷ on these two commandments.

1.HERODIANS - a party among the Jews of which we have no explicit information in the New Testament. The party is thought to have been formed under Herod the Great. The name indicates that it was a political/religious party.

2.LOOK ON THE FACE - not partial; no respecter of person.

3.LEGAL MONEY, from *nomisma*, a thing sanctioned by law or custom; legal tender.

4.DENARIUS, from *denarion*, a Roman silver coin worth a day's pay for labor.

5.DESCENDANT, from *sperma*, offspring; progeny; posterity; a seed of future generations.

6.THE LORD YOUR GOD is from the Hebrew, *Jehovah* your *Elohim*. *Elohim* is the plural form for God in the Hebrew. Evidently it shows that the Godhead is designated in places where it is used. *Jehovah* was the name of the Godhead.

7.HANG, from *kremannumi*, to hang, suspend; to relate to an ultimate principle.

Whose Son is the Christ?

41. Now while the Pharisees were gathered together, Jesus questioned them, 42. Saying, What do you think concerning the Christ¹. Whose Son is he? They said to him, Of David. 43. He said to them, Then why did David in Spirit call him Lord, saying, 44. The Lord said to my Lord, You sit on my right until I put all your enemies under your feet? 45. Therefore if David called him Lord, how is he his son? 46. And no one was able to answer him a word; nor from that day was any bold enough² to question him any more.

Chapter 23

Hypocrisy of The Leaders

1. Then Jesus spoke to the multitudes and to his disciples; 2. Saying, The scribes and the Pharisees sit on Moses' seat. 3. All therefore they tell you, do and keep, but do not according to their works, for they say and do not. 4. But they bind heavy burdens difficult to bear, and place them on the shoulders of people; but they themselves are unwilling to move them with their finger. 5. But they do all their works to be seen by people. They make their phylacteries³ broad, and they make the fringes of their garments large. 6. They love the chief places in the feasts and the front seats in the synagogues. 7. And the greetings in

1.THE CHRIST - the promised Messiah, the anointed One. He was not asking what they thought of Jesus.

2.BOLD ENOUGH, from *tolmao*, to assume resolution to do a thing; to make up the mind; to presume; to have the boldness.

3.PHYLACTERIES, from *phylakterion*, the station of a guard or watch; a safeguard. In the New Testament it is a term for the Jewish prayer-fillets. (Deut. 6:8; 11:16), containing certain Scriptures.

the public places; and to be called Rabbi⁴ by the people.

Religious Titles

8. But you are not to be called Rabbi; for One is your teacher, and all of you are brethren. 9. And do not call *anyone* on earth your father⁵, for One is your heavenly Father. 10. And do not be called Leaders⁶, for One, the Christ, is your Leader. 11. But he who is greatest of you shall be your servant. 12. Whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.

Hypocritical Leaders

13. But woe to you Scribes and Pharisees, hypocrites! For you shut up the kingdom of the heavens in the face of people; for you yourselves do not go in, nor do you allow those entering to go in.⁷

Worthy of greater punishment

14. Woe to you scribes and Pharisees, hypocrites! For you eat up the widows' houses, and to cover it up⁸ you make long prayer. Because of this you shall receive a greater condemnation. 15. Woe to you scribes and Pharisees, hypo-

4.RABBI, from the Hebrew, My master; teacher.

5.FATHER, from *pater*, a father, daddy. Jesus is forbidding the use of FATHER as a religious title. It is evident that the term *Father* is the name of God the Father, in this Christian age. That title is reserved for him in its spiritual, religious use. See Mt. 15:6; Luke 1:59,62,67; 1 Thess. 2:11, where the word *pater* is used otherwise.

6.LEADERS, from *prohissetemi*, to take the lead; be over; be in charge.

7.The condemnation in this verse is well applied to the denominational leaders of this day. They stand in the door, keeping people from entering the Lord's church; causing them to worship vainly after the traditions and commandments of people (Mt. 15:1-9).

8.COVER IT UP, from *prophasis*, that which appears in front, that which is put forward to hide the true state of things; a pretext.

criters! For you go around sea and land to make one convert¹, and when he is made you make him twice the child of Gehenna² than you are.

Beware Blind Guides

16. Woe to you blind guides who say, Whoever swears by the temple³, it is nothing; but whoever swears by the gold of the temple, he is obligated. 17. Fools and blind! For which is greater, the gold or the temple that sanctifies the gold?

Oaths not Binding

18. And, Whoever shall swear by the altar, it is nothing⁴, but whoever shall swear by the gift that is upon it, he is obligated⁵.

19. Fools⁶ and blind! For which is greater, the gift or the altar that sanctifies the gift?

20. Therefore whoever swears by the altar, swears by it and by all that is upon it.

21. And whoever swears by the temple, swears by it and by him who dwells in it.

22. And whoever swears by heaven, swears by the throne of God and him

who sits upon it.⁷

Important Items of Law

23. Woe to you scribes and Pharisees, hypocrites! For you give a tenth⁸ of the mint and dill and cummin; but leave out the more important⁹ matters of the Law: justice, mercy and faith. You ought to have done these things, and not leave out the others. 24. Blind leaders! You filter out the gnat but you gulp down the camel.

Evil Inside

25. Woe to you scribes and Pharisees, hypocrites! You clean the outside of the cup and the plate, but inside¹⁰ they are full of robbery and lust. 26. Blind Pharisee! Clean first the inside of the cup and plate, that the outside of them may be clean also.

Whitewashed Graves!

27. Woe to you scribes and Pharisees, hypocrites! You are like white-washed tombs, which appear to be beautiful on the outside, but inside they are full of bones of the dead, and of all uncleanness.

28. So you too appear righteous to people, but inside you are full of hypocrisies and lawlessness.

29. Woe to you scribes and Pharisees, hypocrites! You embellish the tombs of

1.CONVERT, from *proselutos* (a proselyte), a new-comer; a stranger; a convert from paganism to Judaism. The practice was not commanded by God. The people of Israel were to keep themselves separate from foreigners.

2.GEHENNA - used to designate Hell, the place of endless torment (Mt. 5:22,29,30; 10:28; 18:9; 23:15,33).

3.TEMPLE, from *naos*, a temple; the Holy Place of the temple of Jerusalem (Mt.23:35; Luke 1:9). *Hieron* is the usual word for temple.

4.IT IS NOTHING - he is not obligated to keep the oath or to fulfill whatever was apparently bound by oath. The oath was meaningless, except to deceive.

5.OBLIGATED, from *opheilo*, to owe, to be indebted; to incur a bond; to be obligated to fulfill.

6.FOOLS, from *moroi*, is lacking in Aleph, D, L and a few others. It is in B, C, K, W, Pi, 33 and others.

7.OATHS - These oaths were a part of the Old Testament Law. Under Christ's law (see 1 Cor. 9:21) we are not to confirm any matter by an oath (Mt. 5:33-37).

8.GIVE A TENTH, from *apodekatoo*, to pay or give tithes of; to tithe. A tithe equals a tenth part.

9.MORE IMPORTANT, from *barutera* (comparative of *barus*), weightier, more important; more oppressive, violent; more severe, etc. The *more* relates to the comparative degree of the word.

10.INSIDE - That is the important thing to our Lord, that Christians be clean and holy inside. In 1 Pet. 3:1-4 we find that it is the hidden person of the heart that is precious in God's sight.

the prophets and adorn the monuments of the righteous. 30. And you say, If we had lived in the days of our fathers we would not have been partners with them in the blood of the prophets. 31. So you are witnessing against yourselves that you are *the* children of those who murdered the prophets. 32. And you yourselves fill up the measure of your fathers. 33. Snakes! Generation of vipers! How shall you escape the sentence¹ of Gehenna?

Jesus to Send Teachers Who Would be Mistreated

34. Therefore behold, I am sending to you prophets and wise *men* and scribes. Some of them you will kill and crucify, and some of them you will whip in your synagogues; and you will persecute *them* from city to city; 35. That upon you shall come all the righteous blood shed upon the earth; from the blood of righteous Able to the blood of Zachariah, son of Barachia, whom you murdered between the temple² and the altar³. 36. Truly I say to you, all these things shall come upon this generation⁴.

He Wept Over Jerusalem

37. Jerusalem, Jerusalem who killed the prophets and stoned those sent to her; how often I wanted to gather your children together, as a hen⁵ gathers her brood under her wings; but you were unwilling. 38. Behold your house is left to you desolate. 39. For I say to you,

You shall not see me again until you say, Blessed is he who comes in *the* name of *the* Lord.

Chapter 24

Temple to be Destroyed⁶

1. And leaving the temple, as he was departing, his disciples came to point out to him the buildings of the temple. 2. But answering, he said to them, Do you not see all these *things*? Truly I say to you, there shall not be left here a stone upon a stone that shall not be thrown down.

A Three-fold Question⁷

3. While he was sitting on the Mount of Olives, the disciples came to him alone, saying, Tell us when these *things* shall be, and what is the sign of your coming, and the end of the age⁸.

4. And answering, Jesus said to them, See to it that no one deceive you⁹; 5. For many will come on my name¹⁰, saying, I myself am the Christ; and will deceive many. 6. And you shall hear of wars and rumors of wars. Take care *that* you not be terrified, for these *things* are to be, but the end¹¹ is not yet; 7. For

6.TEMPLE TO BE DESTROYED, took place in 70 AD.

7.A THREE-FOLD QUESTION - The disciples asked: (1) When shall these things be? (2) What is the sign of your coming? (3) Of the end of the age? Jesus' answer, as given in this chapter, takes in all three of these questions.

8.AGE, from *aion*, a period of time of significant character; life; an era; age. Fig. the world; the natural universe.

9.DECEIVES YOU - this is a continuing problem. Evil men and deceivers abound (2 Tim. 3:13).

10.Many come today in Christ's name, but with doctrines of men (Mt. 7:18; Rom. 16:17,18; Gal. 1:6-9; 1 Tim. 4:1-4).

11.END, from *teleias*, the completion of a thing or a period of time; maturity; the finished product. It does not refer to the end of time in this passage.

1.SENTENCE, from *krisis*, distinction; judgment; decision; a judicial sentence.

2.TEMPLE, from *naos*, holy place of the temple.

3.ALTAR, from *thusiasterion*, an altar for burnt offerings. The brazen altar outside the Holy Place; in the inner court.

4.UPON THIS GENERATION - likely the destruction of Jerusalem (70 AD), with all of its death and misery.

5.HEN, from *ornis*, a bird, fowl; the domestic hen.

nation shall rise up against nation, and kingdom against kingdom; and there shall be famines¹ and plagues² and earthquakes in many places. 8. All these are but the beginning of agonies³.

The Twelve To Suffer

9. Then they will deliver you over to suffering, and they will kill you, and you shall be hated by all nations because of my name. 10. And then many shall be caused to stumble⁴, and they will betray one another and hate one another.

11. And many false prophets will rise up and deceive many. 12. And because of the increase in lawlessness⁵ the love of many shall become cold. 13. But the *one* who is steadfast to the end shall be saved.⁶

14. And this gospel⁷ of the kingdom shall be preached in all the world⁸ as a witness to all the nations, and then the end shall come. 15. Therefore when you see the abomination⁹ of desolation¹⁰

standing in the Holy Place, as spoken through Daniel¹¹ the prophet, (let the reader understand); 16. Then let those in Judea flee to the mountains. 17. Let him who is on the house top not come down to take the *things* from his house. 18. And let him who is in the field not turn back to get his garment.

19. Woe to those with child¹², and those who are nursing in those days. 20. Pray¹³ that your flight not be in winter¹⁴ or on a Sabbath¹⁵; 21. For there shall be great suffering, such as has not been from *the* beginning of *the* world until now; or shall ever be.¹⁶ 22. And if those days had not been cut short, no one would have escaped, but because of the chosen¹⁷ those days shall be cut short.

23. Then if anyone says to you, Behold, here is Christ! Or, There! Do not believe *it*; 24. For false Christs and false prophets will rise up and do great signs and wonders, and if possible, deceive even the chosen.

25. Behold I have told you before. 26. If they say to you, Behold, he is in the desert; do not go out; Behold, *he is* in the inner rooms, do not believe *it*. 27. For just as the lightening comes from

1.FAMINES, from *limos*, famine, a scarcity of food; hunger.

2.PLAGUES, from *loimos*, a pestilence, plague. *Loimos* is lacking in B and D.

3.AGONIES, from *odino*, to be in travail; to have birth pangs.

4.STUMBLE - fall by the wayside, backslide; fall from grace (see Gal. 5:1-4).

5.LAWLESSNESS, from *anomia*, relates to doctrine other than Christ's doctrine - his law (Mt. 7:21-23; 2 John 9,10).

6.Steadfast to the end - faithfulness to death is required of all who would be saved eternally (Rev. 2:10; Luke 21:19).

7.THIS GOSPEL (good message) OF THE KINGDOM - the gospel is God's power to save, call and beget (Rom.1:16; 1 Cor.4:15; 2.Thess.2:14).

8.WORLD, from *oikounene*, the inhabited earth, the world, mankind.

9.ABOMINATION, from *bdelugma*, an abomination; an abominable thing; idolatry and all its pollution; detestable thing. Here it relates to the Roman armies who would come against Jerusalem, take it, and destroy the temple (see Luke 21:20-22).

10.DESOLATION, from *eremosis*, desolation, devastation.

11.See Daniel 9:27; 11:31; 12:11.

12.WITH CHILD - escape would be hindered for those who were far into the term of pregnancy.

13.PRAY, from *proseuchomai* to pray. It is always right to pray for God's providential care.

14.WINTER, from *cheimon*, stormy weather; a storm; tempest; winter. Any of these conditions would make escape difficult.

15.ON A SABBATH - the gates would be closed; travel restricted (the Jewish Law and tradition limited Sabbath travel to less than a mile).

16.In the siege and taking of Jerusalem there was much suffering, hunger, death, and all the things that go with such violent action as that brought against the Jews and Jerusalem.

17.BECAUSE OF THE CHOSEN - According to tradition, all the saints escaped.

the east¹ and shines even to the west², so shall the coming of the Son of man be.³ 28. Wherever the dead body is, there the eagles will be gathered.

The Lord's Return

29. Immediately⁴ after the suffering of those days, the sun shall be darkened⁵, and the moon shall not give its light; and the stars shall fall⁶ from the heaven, and the powers of the heavens shall be shaken. 30. And then the sign of the Son of man⁷ shall appear in heaven, and then all the tribes of the earth shall mourn and shall see the Son of man coming upon the clouds of the heaven with great power and glory. 31. And he shall send his angels with *the* sound of a

great trumpet, and they will gather his chosen from the four winds⁸, *and* from one end of heaven to the other.

Signs Relating to Jerusalem

32. So now learn the parable from the fig tree: When its branch is already tender and puts out leaves, you know that summer is near. 33. So also you, when you see all these, you shall know it is near, *even at the doors*. 34. Truly I say to you, this generation shall not pass away until all these *things* take place⁹.

35. The heaven and the earth shall pass away, but my words shall not pass away.

No Sign for His Coming

36. But concerning that day and hour¹⁰, no one knows; not the angels of the heavens, or the Son, but the Father only. 37. As it was in the days of Noah, so it shall be at the coming of the Son of man. 38. For as in those days before the flood they were eating and drinking, marrying and being married¹¹, until the day Noah went into the ark. 39. And they did not know until the flood came and took them all away. So it shall be at the coming of the Son of man.¹²

One Taken - One Sent

40. Then two shall be in the field,

1.EAST, from *anatole*, place of rising, rising;; beginning place; hence, east. Fig. Beginning; place of origin.

2.WEST, from *dusme*, setting; place of setting; hence, west. Fig. the ending place. Lightening flashes from its starting place to its ending place.

3.There would be signs indicating the approaching destruction of Jerusalem; but there would be no such signs to indicate the time of our Lord's return. He will come as a thief in the night - unexpectedly.

4.IMMEDIATELY, from *eutheos*, adverb, immediately, at once; soon. There is to be a period of suffering, evidently, toward the end of the age, after which the Lord is to come. Remember that with the Lord a day is as a thousand years, and a thousand years as a day. Time is somewhat meaningless to the Eternal. (2 Peter 3:8).

5.SUN SHALL BE DARKENED - there is no way to know whether this passage is literal or figurative. In the figurative language of Revelation the sun, moon, and stars represent rulers of varying importance and rank.

6.STARS SHALL FALL - This statement strongly indicates that the passage is figurative, for we know that the stars are distant "suns," and would not give the appearance of "falling." It is possible that a meteor shower could be described like this, but not stars.

7.SIGN OF THE SON OF MAN - Jesus himself shall appear, without any warning or sign (see Mark 13:26).

8.FROM THE FOUR WINDS - from everywhere; from all directions.

9.THESE THINGS relating to the taking and the destruction of Jerusalem. His coming and the end of time are kept in the authority of the Father (Mark 13:32).

10.THAT DAY AND HOUR - his coming and the end of the age.

11.EATING, DRINKING, MARRYING - The people were continuing normal, every-day living. They had no sign that the flood was coming shortly, so they continued their normal life style. That is how it will be when Christ returns.

12.SO SHALL IT BE - When the Lord returns everyone will be pursuing life in the normal manner, not looking for the end.

one shall be taken and one sent away¹.
41. Two shall be grinding in the mill,
one shall be taken and one sent away.

42. Therefore watch, for you do not know what day your Lord is coming. 43. But know this; if the head of the house had known at what time² the thief would come, he would have watched and would not have allowed his house to be broken into. 44. For this reason you also be ready, for the Son of man is coming in an hour you do not expect.

45. Who then is the faithful and wise servant³ whom the lord has set over his household, to give them food at meal time⁴? 46. Blessed is that servant whom the Lord finds so doing when he comes.

47. Truly I say to you, he will set him over all his property. 48. But if that evil servant will say in his heart, My master is delayed. 49. And he begin to beat his fellow servants, and to eat and drink with those who are getting intoxicated;

50. The Lord of that servant⁵ will come in a day that he does not expect, and in an hour that he does not know, 51. And will severely punish him, and will give him his share with the hypocrites. Weeping and gnashing of teeth shall be there.

1.SENT AWAY, from *aphiemi* let go, dismiss, send away; allow, tolerate; leave, forsake; forgive, remit. The context here indicates that the separation is pictured, as in Mt. 26:46 - the saved sent to heaven; the lost to punishment.

2.WHAT TIME, literally, what watch (of the night).

3.WISE SERVANT - FAITHFUL - this seems to refer more directly to those responsible for teaching and edifying (building up) the Lord's people. The elders, preachers, teachers all have a great responsibility in this area (See James 3:1). The apostles were primarily the ones to whom Jesus spoke these words, so no doubt they referred directly to them; indirectly to others who teach and preach..

4.AT MEAL TIME, literally, in season.

5.THAT SERANT represents an unfaithful saint.

Chapter 25

The Ten Virgins

1. Then⁶ the kingdom of the heavens⁷ shall be like ten virgins⁸, who, taking their lamps, they went out to meet the bridegroom. 2. Five of them were foolish and five were wise.

3. For the foolish took their lamps, but did not take oil with them. 4. But the wise took oil in their vessels, with their lamps. 5. While the bridegroom delayed, they all became drowsy and went to sleep.

6. At midnight there was a cry, Behold the bridegroom! Go out to meet him. 7. Then all those virgins rose up and trimmed their lamps.

8. But the foolish said to the wise, Give us *some* of your oil, for our lamps are going out. 9. But answering, the wise said, No, there is not enough for us and you. Instead, you go to those who sell, and buy for yourselves.

Those Ready, Entered

(See Rev 2:10; 14:13; 22:14)

10. And while they were going to buy, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was closed.

11. Later the other virgins came, saying, Lord, Lord, open to us! 12. But he answered, Truly I say to you, I do not know you. 13. Therefore watch, for you do not know the day or the hour.

The Talents

14. For it is like a person going away. He called his own servants⁹ and de-

6.THEN - at the time of the Lord's return - judgment day.

7.KINGDOM - the church (Mt. 16:18,19; 28; Mark 9:1; Col. 1:13; Heb. 12:28; Rev. 1:6,9).

8.VIRGINS, from *parthenos*, a virgin; here representing Christians waiting for the Lord.

9.SERVANTS - representing Christians.

livered his possessions over to them.

15. And to one he gave five talents¹ and to another two, and to another one; to each according to his ability. Then he took his journey.

The one-talent Christian

16. Then the one who had received five talents went and traded with them, and he gained another five. 17. In the same manner, the one with two traded, and he gained two more. 18. But the one having received one went and dug in the ground, and hid his master's silver².

19. But after much time the master of those servants came, and he settled accounts with them.

20. And the one who had received five talents came, bringing another five talents, saying, Lord, you delivered five talents to me; behold, I have gained another five talents.

21. His lord said to him, Well done, good and faithful servant. You were faithful over a few things. I will set you over many things. Enter into the joy of your master.

22. The one who had received two talents came and said, Lord, you delivered two talents to me. Behold I have gained two more talents.

23. His master said to him, Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your master.

24. Then the one having received the one talent came and said, Lord, I knew that you were a hard man, reaping where you did not sow and gathering where you did not scatter. 25. And I was

afraid, so I went and hid your talent in the ground; behold you have what is yours.

26. But his master said to him, You wicked and lazy³ servant! You knew that I reaped where I had not sown and gathered where I had not scattered? 27. Then you should have deposited my money⁴ with the bankers⁵, then upon my return I would have received my own with interest. 28. Therefore take the talent from him and give it to the one with ten talents;

29. For to everyone who has, more shall be given⁶, and he shall have in abundance. But the one not having, even what he has shall be taken from him. 30. Throw the worthless⁷ servant into outer darkness. Weeping and gnashing of teeth shall be there.

The Second Coming

31. When the Son of man shall come in his glory, and all the holy⁸ angels with him. Then he will sit on the throne of his glory⁹. 32. And all the nations shall be gathered before him, and he will separate them from one another, as the shepherd separates the sheep from the goats. 33. And he will place the sheep on his right, but the goats on the left.

3.LAZY, from *okneros*, idle, lazy, indolent, slow, troublesome.

4.MONEY, from *argurion*, silver; fig. money, a piece of money, a silver coin.

5.BANKERS, from *trapezites*, a money changer, broker, banker; one who loans or exchanges money at interest.

6.MORE - see 2 Cor. 9:10, "He will . . . increase the harvest of your righteousness." The Lord blesses those who use their "talents" for him. Their abilities and opportunities are increased.

7.WORTHLESS, from *achreios*, useless, unprofitable, without merit, worthless.

8.HOLY is lacking in some manuscripts. The angels are indeed "holy ones."

9.THRONE - see Rev. 20:11-15 - The judgment throne.

1.TALENTS, from *talanton*, a measure by weight. The Attic talent weighed about 56 lbs. while the Troy talent weighed about 114 lbs. Verse 18 indicates that they were talents of silver.

2.SILVER, from *arguros*, silver; fig. anything made of silver; money.

Those Right are Blessed

34. Then the king will say to those on his right, Come *you* blessed of my Father! Inherit the kingdom prepared for you from *the* foundation of the world¹. 35. For I was hungry and you gave me *something* to eat; thirsty and you gave me *something* to drink. *I was* a stranger and you lodged² me; 36. Naked, and you clothed me; ill and you looked after³ me. *I was* in prison and you came to me.

37. Then the righteous will answer him saying, Lord, when did we see you hungry and feed you, or thirsty and give you a drink? 38. When did we see you a stranger and lodge you, or naked and clothe you? 39. And when did we see you ill or in prison and come to you?

40. And answering, the king will say to them, Truly I say to you, whenever you did it to one of these least of my brethren, you did it to me.

Those on the Left - Lost

41. Then he will say to those on *the* left, Depart from me, you accursed, into eternal fire prepared for the devil and his angels. 42. For when I was hungry you did not give me *anything* to eat; thirsty and you gave me nothing to drink. 43. I was a stranger and you did not lodge me; naked and you did not clothe me; ill and in prison and you did not look after me.

44. Then they will answer him also, saying, Lord, when did we see you

hungry or thirsty or a stranger or naked or ill or in prison and did not minister to you?

45. Then he will answer them, saying, Truly I say to you, whenever you did not do it to one of the least of these, you did not do it to me.

46. And these shall go away into eternal punishment⁴, but the righteous into eternal life.

Chapter 26

The Passover Near

1. And so after Jesus had finished all these statements, he said to his disciples, 2. You know that the Passover Feast is after two more days, and the Son of man shall be delivered over to be crucified.

3. Then the high priests, scribes⁵ and elders of the people gathered at the place⁶ of the high priest, who was called Caiaphas. 4. And they plotted to take Jesus by deceit, and kill him. 5. But they said, Not during the feast, lest there be a riot among the people.

Mary Anointed Jesus

6. When Jesus was in Bethany, in *the* house of Simon the leper; 7. A woman⁷ came to him having an alabaster flask of precious ointment⁸, and she broke it above his head as he reclined. 8. But when the disciples saw *it* they were in-

4. PUNISHMENT, from *kolasis* chastisement, punishment; torment.

5. SCRIBES - those who copied the Scriptures, and thus became learned in such matters. The word "scribes" is lacking in some manuscripts.

6. PLACE, from *aule*, courtyard; fold for sheep; house or farm; (outer) court; palace. The word has a wide range of meanings and applications. The context must determine the specific meaning.

7. WOMAN - Mary, sister of Martha and Lazarus (John 12:1ff). See Mark 14:3.

8. OINTMENT - Nard or spikenard, very expensive. See John 12:3ff.

1. WORLD, from *kosmos*, order, regular disposition; the world, universe.

2. LODGED, from *sunago*, to bring together, collect, gather; assemble, convene; fig. receive with kindness and hospitality; to entertain.

3. LOOKED AFTER, from *episkeptomai*, to look upon; look out for, select; to god see, visit; to visit for the purpose of comfort and relief. See James 1:27 and footnote.

dignant, saying, Why this waste? 9. For this ointment could have been sold for much, and given to *the* poor.

10. But Jesus, knowing *of this*, said to them, Why do you trouble the woman? She has done a good work unto me. 11. For you always have the poor with you, but you do not always have me. 12. For in putting this ointment on my body, she did it to prepare me for burial. 13. Truly I say to you, wherever this gospel is preached in all the world, what she did shall be told in memory of her.

Judas Plots to Betray Jesus

14. Then one of the twelve, called Judas Iscariot, went to the high priests, 15. Saying, What will you give me if I deliver him over to you? And they laid out¹ thirty pieces of silver² to him. 16. And from that *time* he looked for an opportunity to deliver him over.

Preparation Day

17. Now on the first *day* of the feast of unleavened bread³, the disciples came to Jesus saying, Where do you want us to prepare for you to eat the passover? 18. And he said, Go into the city, to the certain man⁴ and say to him, The teacher says, My time is near. I will keep

the Passover with my disciples at your *house*.

19. And the disciples did as Jesus directed them; and they prepared the Passover. 20. Then at evening he was reclining at table with the twelve disciples. 21. And as they were eating he said, Truly I say to you that one of you will deliver me over. 22. And being very sorrowful, each one of them began to say to him, It is not I, Lord? 23. But answering, he said, He who dips *his* hand with me in the bowl, he will deliver me over.

24. Indeed the Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been good to that man if he had not been born. 25. But answering, Judas (who was delivering him over) said, It is not I, is it, Rabbi? He said to him, You have said⁵.

The Lord's Supper

26. While they were eating Jesus took bread, and after blessing *it* he broke *it* and gave to the disciples, saying, Take, eat, this is my body. 27. And after taking a⁶ cup and giving thanks, he gave *it* to them saying, All of you drink of this. 28. For this is the blood of my new⁷ covenant, which is poured out for many, unto *the* forgiveness of sins⁸. 29. But I say to you, I will not drink again of this fruit of the vine until that day when I drink it

1. LAID OUT, from *histemi*, to cause to stand, set, place; to set forth, appoint; to establish, confirm. The priests set the price they were willing to pay Judas. He would receive it upon completion of his part of the deal.

2. THIRTY PIECES OF SILVER - some less than the ointment could have been sold for.

3. UNLEAVENED BREAD, from *azumos*, yeast; unleavened; feast of unleavened bread; fig. free from foreign matter; pure; genuine. See Lev. 23:5,6. The feast began on the 15th. of the first month (Nisan - our March-April), and lasted 7 days.

4. CERTAIN MAN, from *deina*, so-and-so (of the person or thing one cannot or does not wish to name), a certain man, somebody. Likely a secret disciple of his, as Joseph of Arimathea (John 19:38). See Mark 14:13.

5. YOU HAVE SAID evidently carries the same meaning as, "Yes, you stated it correctly."

6. A - manuscript evidence is about equal for "a" and/or "the." The cup is the fruit of the vine, representing Christ's blood.

7. NEW is lacking in Aleph, B, L, 33. It is in A, C, K, families 1 and 13, as well as many other manuscripts.

8. UNTO THE FORGIVENESS OF SINS (*eis aphesin hamarton*) is the same phrase we find in Acts 2:38: "Repent and be immersed . . . in order to obtain (*eis*, unto) the forgiveness of your sins."

new with you¹ in the kingdom of my Father. 30. And after singing a hymn they went out to the Mount of Olives.

Apostles to be Offended²

31. Then Jesus said to them, All of you shall be offended in me this night, for it is written³, I will smite the Shepherd, and the sheep of the flock shall be scattered. 32. But after I have been raised, I will go before you to Galilee.

Peter to Deny Christ

33. But answering, Peter said to him, If all are offended in you, I shall not be offended. 34. Jesus said to him, Truly I say to you, that in this night, before a rooster crows, you shall deny me three times. 35. Peter said to him, Even if I must die with you I will never deny you. And all the disciples said the same.

In Gethsemane

36. Then Jesus went with them to a place called Gethsemane; and he said to the disciples, Sit here while I go there to pray. 37. And taking along Peter and the two sons of Zebedee⁴, he began to be sorrowful and distressed⁵. 38. Then he said to them, My soul is very sorrowful, unto death. Remain here and watch with me. 39. And going on a little, he fell upon his face, praying and saying, My Father, if it is possible, let this cup pass from me, but not as I wish, but as you.

The Disciples Slept

While Jesus Prayed

40. And he came to the disciples and found them asleep, and he said to Peter,

Were you all not able to keep watch with me one hour? 41. Watch and pray that you not enter into temptation. Indeed the spirit is ready⁶, but the flesh is weak⁷.

42. Again a second time he went away and prayed, saying, My Father, if it is not possible for this cup to pass away except I drink it, your will be done. 43. And coming again he found them sleeping, for their eyes were heavy. 44. And he left them again, going away to pray a third time; saying the same thing again. 45. Then he came to the disciples and said to them, Do you sleep on and take your rest? Behold the hour is near and the Son of man is delivered over into the hands of sinners. 46. Arise, let us go; behold he who is delivering me over is nearby.

Betrayed With a Kiss

47. And while he was still speaking, behold Judas (one of the twelve) and with him a great multitude with swords and clubs; came from the high priests and elders of the people. 48. Now he who was delivering him over gave them a sign, saying, Whoever I kiss is he; seize him. 49. And immediately upon coming to Jesus he said, Rejoice⁸, Rabbi, and he kissed him. 50. But Jesus said to him, Friend⁹ why are you here? Then they came and laid their hands upon Jesus and held him. 51. And behold one of those with Jesus put out his hand and drew his sword, and he struck the servant of the high priest; taking off his

1. WITH YOU - his disciples, in the Lord's Supper (Acts 2:42; 20:7; 1 Cor. 11:23ff).

2. OFFENDED - to be caused to stumble; fall away.

3. IT IS WRITTEN - see Zech. 13:7.

4. TWO SONS OF ZEBEDEE - James and John (Mt. 10:2).

5. DISTRESSED, from *ademoneo*, to be depressed or dejected; full of anguish or sorrow.

6. READY, from *prothumos*, ready in mind, prepared, prompt, willing.

7. WEAK, from *asthenes*, without strength, weak, infirm; helpless; imperfect.

8. REJOICE, from *chaire*, a word of greeting commonly used then; a warm greeting (see 2 John 10).

9. FRIEND, from *hetairos*, friend, companion. *Philos* is the warm word for friend.

ear. 52. Then Jesus said to him, Return the sword to its place, for all who take by the sword shall perish by the sword.

Twelve Legions of Angels

53. Or do you think that I cannot ask my Father, and he will at once give more than one hundred and twenty thousand angels? 54. How then could the Scriptures be fulfilled, that it must be like this? 55. In that hour Jesus said to the multitudes, Have you come out to take me, as against a robber; with swords and clubs? I sat daily in the temple teaching, and you did not take me. 56. But all this happened so that the writings of the prophets might be fulfilled. Then all the disciples, leaving him, escaped.

Jesus was Led Away

57. Then those who held Jesus led him away to Caiaphas, the high priest, where the scribes and elders were gathered. 58. But Peter followed him from a distance to the place¹ of the high priest, and going inside he sat with the attendants to see the end.

False Witnesses Sought

59. But the high priests and the whole Council sought false witnesses against Jesus, that they might put him to death. 60. But they found none, though many false witnesses came. But later two came, 61. Saying, This One said, I am able to destroy the temple of God, and rebuild it in three days.

62. The high priest stood up and said to him, Do you answer nothing? What is it these are testifying against you? 63. But Jesus was silent. Then the high priest said to him, I put you on oath by the Living God, that you tell us if you

if you are the Christ, the Son of God².

To Come In the Clouds

64. Jesus said to him, You have said³. Again I say to you, hereafter you shall see the Son of man sitting at the right of the Power, and coming upon the clouds of heaven.

65. Then the high priest tore his garments, saying, He has blasphemed! What further need do we have of witnesses? Behold you have now heard the blasphemy. 66. What do you think? But answering, they said, He is subject⁴ to death.

67. Then they spit in his face, and hit him with their fists, and they slapped him; 68. Saying, Prophecy to us, Christ! Who is he that hit you?

Peter Denied Jesus

69. Now Peter sat outside in the court; and a servant girl came to him, saying, You also were with Jesus of Galilee. 70. But he denied it before all of them, saying, I do not know what you are saying. 71. But after going out to the gate, another saw him, and said to those there, He was also with Jesus of Nazareth. 72. And he denied it again, with an oath, I do not know the man. 73. Then after a little while the bystanders came up and said to Peter, Truly you are of them, for your speech gives you away. 74. Then he began to curse and to affirm by oath⁵, I do not know the man! And immediately the rooster crowed. 75. Then Peter remembered the word Jesus said, Before a rooster crows you shall

1.PLACE, from *aule*, courtyard; fold for sheep; house or farm; palace. The context is the final indication of how the word is used in any given passage.

2.PUT YOU ON OATH, from *exorkizo*, to put an oath to a person; to adjure.

3.YOU HAVE SAID has the same meaning as, "Yes, you have stated it correctly."

4.SUBJECT, from *enechos*, held in or by; subjected to; liable to.

5.AFFIRM BY AN OATH, from *omnuo*, to swear; to promise with an oath.

deny me three times; and he went out and wept bitterly.

Chapter 27

Jesus Led Away to Pilate

1. When it was morning all the high priests and elders of the people held a conference against Jesus, that they might put him to death. 2. Then they bound him and led him away, and delivered him to Pilate the governor.

Judas Regretted

3. Then Judas, who had betrayed him, saw that Jesus was condemned, regretted¹ it, and he returned the thirty pieces of silver to the high priests and elders, 4. Saying, I have sinned in delivering over innocent blood. But they said, What is that to us? You see to it. 5. Then he threw the silver into the temple and departed; and he went away and hung himself. 6. The high priests took the silver coins, saying, It is not lawful² to put them in the treasury³, for it is the price of blood. 7. So after taking counsel, they bought the potter's⁴ field to bury strangers in. 8. Because of this that field has been called, Field of Blood, to this day⁵.

Prophecy Fulfilled

9. Then the word spoken through

Jeremiah the prophet was fulfilled, saying, And they took the thirty pieces of silver, the price of the One who had been priced by the children of Israel; 10. And they gave them for the potter's field as my Lord directed me.⁶

Pilate Questioned Jesus

11. And Jesus was placed before the governor; and the governor questioned him, saying, Are you the king of the Jews? But Jesus said, You say. 12. And while he was being accused by the high priests and elders, he answered nothing; 13. Then Pilate said to him, Do you not hear how many things they testify against you? 14. But he did not answer him with even one word, so that the governor was greatly amazed.

Free Jesus or a Murderer?

15. Now during the feast it was the governor's custom to free a prisoner to the multitude; whom they wanted. 16. At that time they had a notorious prisoner called Barabbas. 17. Now when they were gathered together, Pilate said to them, Which do you want me to release to you, Barabbas or Jesus who is called Christ? 18. For he knew that they had delivered him over because of envy⁷.

Pilate Warned by his Wife

19. But while he was sitting on the judgment seat, his wife sent to him, saying, Let there be nothing between you and that righteous man; for I have suffered much in a dream⁸ because of him. 20. But the high priests and the elders persuaded the multitudes to request Barabbas, but that they destroy

1.REGRETTED, from *metamelomai*, to regret a decision or act. To change the mind relating to some deed. 2 Cor. 7:10.

2.LAWFUL - They could take money from the treasury to pay the price of blood, but shied away from accepting into the treasury the same money. This indicates how deep they were in hypocrisy.

3.TREASURY, from *korbanas*, a gift, offering; anything consecrated to God. Fig. the treasury. See Mt. 15:5,6.

4.POTTER'S, from *kerameus*, a potter, one who made vessels of clay; earthenware.

5.TO THIS DAY - the day of the writing of Matthew.

6.See Zech. 11:12,13 for this prophecy. The Jews sometimes called this entire section of Prophecy, "Jeremiah," as they called the first five books, "Law."

7.ENVY, from *phthonos*, envy, jealousy, spite.

8.IN A DREAM - We have no other word about this.

Jesus. 21. Answering, the governor said to them, Which of the two do you want me to release to you? And they said, Barabbas.

Let Christ be Crucified!

22. Pilate said to them, What then shall I do with Jesus who is called Christ? They all said, Let him be crucified! 23. But he said, Why? For a crime¹ he committed? But they were shouting even more, saying, Let him be crucified!

24. So when Pilate saw that he could gain nothing, but rather that a riot was beginning; he took water and washed his hands before the multitude, saying, I am innocent of this righteous man's blood! You see to it. 25. And all the people, answering said, His blood is upon us and upon our children. 26. Then he released Barabbas to them, but after he had Jesus whipped he delivered him over to be crucified.

27. Then the soldiers of the governor took Jesus into the courtyard², and gathered the entire company around him. 28. And after stripping him, they put a scarlet robe on him. 29. And after weaving a crown of thorns, they placed it on his head, and a cane in his right hand, and kneeling before him they mocked him, saying, Rejoice! King of the Jews! 30. And they spit on him and they took the cane and struck him on the head. 31. Then after they had mocked him, they removed the scarlet robe from him, and they dressed him in his garments; and they led him away to be crucified.

Simon Carried His Cross

32. And as they were going out they found a Cyrenian, a man named Simon; they forced him to carry his cross. 33. And when they came to a place called Golgotha, which is to say, a Place of a Skull; 34. They gave him wine mixed with gall to drink³, but after tasting it he would not drink. 35. And they crucified him, dividing his garments among them by casting lots⁴. 36. And sitting down they guarded him there. 37. And they placed above his head the charge⁵ against him which read, *THIS IS JESUS, THE KING OF THE JEWS*. 38. Then they crucified with him two robbers, one on the right and one on the left.

They Ridiculed Him There

9. But those passing by were blaspheming him, shaking their heads, 40. And saying, You who would destroy the temple and rebuild it in three days; save yourself! If you are the Son of God, come down from the cross. 41. Likewise the high priests also derided him, with the scribes and the elders, saying, 42. He saved others but he cannot save himself! Is he the King of Israel? Let him come down from the cross now, and we will believe on him. 43. He trusted in God, let him rescue him now, if he wants him; for he said, I am God's Son. 44. And the robbers who were crucified with him insulted him in the same way.

Darkness over the Land

45. There was darkness upon all the land from twelve o'clock until three o'clock⁶. 46. But about three o'clock Jesus cried in a loud voice saying, Eli, Eli, lama sabachthani; that is, My God,

1.CRIME, from *kakas*, evil, wickedness, crime, harmful thing.

2.COURTYARD, from *praitorion*, the camp of the soldiers; the palace; the tent of the commander; the governor's official residence. See Mark 15:16, "The courtyard (which is the praitorion).

3.DRINK - see Psalm 69:21 for the prophecy fulfilled here.

4.LOTS - See Psalm 22:18 for this prophecy.

5.CHARGE, from *aitia*, cause, motive; crime; case; a statement to show why he was being crucified.

6.THREE O'CLOCK, literally, the ninth hour.

My God, why have you forsaken me? 47. But when some of those standing there heard *it* they said, He calls Elijah.

48. And immediately one of them ran, and taking a sponge, he filled it with sour wine¹, and putting it on a cane, gave him a drink. 49. But the rest said, Let *him* be; we may see if Elijah comes to save him. 50. But Jesus crying out again in a loud voice, gave up² the spirit. 51. And behold the veil of the temple split in two from *the* top to *the* bottom; and the earth shook, and rocks were split. 52. And the tombs were opened, and many bodies of the saints who had been sleeping were raised. 53. And they came out of the tombs after he arose, *and* went into the holy city; and they appeared to many.

This One was God's Son!

54. But when the captain and those with him guarding Jesus saw the earthquake and the *things* that happened, they were frightened, saying, Of a truth this One was God's Son! 55. Many women were there watching from a distance, who had followed Jesus from Galilee, ministering to him. 56. Among³ whom were Mary of Magdala, Mary the mother of James and Joseph; and the mother of Zebedee's sons.

Joseph of Arimathea

57. When it was evening there came a rich man of Arimathea named Joseph, who was also himself a disciple of Jesus.

58. He came to Pilate asking for the body of Jesus. Then Pilate ordered the body to be delivered over. 59. And taking the body, Joseph wrapped it in clean fine linen; 60. And placed it in his new tomb, which he had hewn out in the rock⁴. And after rolling a big stone⁵ to the door of the tomb, he went away. 61. But Mary of Magdala was there, and the other Mary, sitting across from the tomb.

A Guard Posted

62. The next day, which is after the day of preparation, the high priests and the Pharisees went together to Pilate; 63. Saying, Lord, we remember that deceiver said while *he* was still alive, After three days I will rise up. 64. Therefore command that the tomb be made secure until the third day, lest his disciples come and steal him, and say to the people, He has been raised from the dead! And the last deception shall be more than the first. 65. Pilate said to them, You have a guard, go and make it as secure as you know *how*. 66. And they went *and* made the tomb secure, sealing the stone with the guard.

Chapter 28

An Empty Tomb!

1. After *the* Sabbath, as *the* first day of the week was dawning, Mary of Magdala and the other Mary came to look at the tomb. 2. And behold, there had been a great earthquake, for an angel of *the* Lord had come down from heaven *and* went *and* rolled the stone

1.SOUR WINE, from *axos*, vinegar; a wine of sharp flavor which was an ordinary beverage, and often mixed with bitter herbs; and thus given to condemned criminals to stupefy them and lessen their suffering.

2.GAVE UP, from *aphiemi*, to send away, to dismiss; suffer to depart; emit; to send forth; to expire.

3.AMONG, from *en*, in. When its object is plural (as here), among, with, in the midst.

4.ROCK, from *petra*, bedrock, cliff, huge rock. This is the word Jesus used in Mt. 16:18, "On this rock I will build my church." It is also the word used in 1 Cor. 10:4, where it is stated that Jesus was that rock.

5.STONE, from *lithos*, a rock; quite small compared to *petra*.

back, and sat upon it. 3. And his appearance was like lightening, and his clothing white as snow. 4. And the guards trembled in fear of him, and became as dead *men*. 5. But answering, the angel said to the women, Do not be afraid, for I know that you are looking for Jesus who was crucified. 6. He is not here, for he has been raised as he said. Come, see the place where the Lord was lying. 7. Now go quickly, tell his disciples, He is raised from the dead, and behold he goes before you to Galilee. There you shall see him, behold I have told you.

Appeared to the Women

8. And with fear and great joy they departed at once from the tomb *and* ran to report to his disciples. 9. But as they were going to tell his disciples¹, behold Jesus met them, saying, Rejoice²! But coming to him, they held his feet and worshiped him.

10. Then Jesus said to them, Do not be afraid, Go *and* report to my brethren that they go into Galilee. They shall see me there.

11. While they were going, behold certain *ones* of the guard went into the city and reported to the high priests all that had happened.

12. And they gathered with the elders for counsel; and they took much silver and gave it to the soldiers, 13. Saying, Say his disciples coming at night stole him away while we were sleeping. 14. And if the governor should hear of this, we will persuade him, and keep you from concern.

15. And after receiving the silver, they did as they had been taught. And this word was reported among *the Jews*,

even to this day.

A Meeting in Galilee³

16. Then the eleven disciples went into Galilee, to the mountain which Jesus had designated to them. 17. And upon seeing him, they worshiped, but some doubted.

Another Meeting, Later⁴

18. And Jesus came to them. speaking to them, saying, All authority in heaven and upon earth has been given to me. 19. Therefore go *and* make disciples of all the nations, immersing them into the name⁵ of the Father and of the Son and of the Holy Spirit; 20. Teaching them to keep⁶ all *things* whatever that I commanded you; and behold I am with you always⁷, until the completion⁸ of the age⁹, Amen¹⁰.

3. Earlier meetings with the disciples had taken place in Jerusalem, on the day of his rising from the dead (Mark 16:12-14; Luke 24:13,36; John 20:19,26).

4. A LATER MEETING - The last meeting Jesus had with his disciples was near Jerusalem (Acts 1:4-12); at which time the Great Commission was given. In this passage the clause, "And Jesus came to them," indicates a later meeting; a different meeting from the one of verses 16,17.

5. IMMERSING THEM INTO THE NAME - See Acts 19:1-5 where Paul found some disciples who had not heard that there is a Holy Spirit. Note his question: "Into what were you immersed?" Had they been immersed Scripturally, they would have heard about the Holy Spirit.

6. KEEP, from *tereo*, to keep watch upon, guard; to watch over; to mark attentively; to heed; to observe; to keep in custody. The Lord wants us to do what he commands (Mt. 7:21), and also to guard his word, to keep it pure (Jude 3).

7. ALWAYS - literally, all the days.

8. COMPLETION, from *sunteleia*, completion; consummation.

9. AGE, from *aion*, a period of time; life; an era; an age.

10. AMEN - Most of the manuscripts considered "weightier" omit the "amen." It is in many late manuscripts.

1. This part of the verse is lacking in Aleph, B, D, and 33. It is in A, C, and others.

2. REJOICE, from *chairō*, to rejoice, be glad; a term of greeting. See 2 John 9,10.

Mark

Mark (Marcus in Col. 4:10; Philemon 24; 1 Pet. 5:13) was very likely the John Mark of Acts 12:12,25; who was the son of a Mary in Jerusalem (Acts 12:12), and he was a nephew (or near relative) of Barnabas.

It was to Mary's house that Peter went after being released from prison by the angel (Acts 13:13). Mark accompanied Paul and Barnabas on the first preaching trip (missionary journey) (Acts 12:25; 13:5). He left them at Paphos (Acts 13:13). Mark was with Paul during some of his two-year imprisonment in Rome (Acts 28:30,31; Col. 4:10; Philemon 24). Later Mark was with Peter in Babylon (1 Pet. 5:13); where there was a very large population of Jews - from the Babylon captivity to the close of the first century. When Paul wrote for Timothy to bring Mark with him to Rome (2 Tim. 4:11), it is evident that Mark was living in that area at that time. The gospel (good message) of Mark is considered to be directed to the Roman mind, to whom he explains various Hebrew terms. He stresses the power, divinity, and the many miracles (works of power) done by Jesus.

Chapter 1

Prepare the Way for Jesus

1. *The* beginning of the gospel of Jesus Christ, God's Son. 2. As it is written in Isaiah the prophet, Behold I send my messenger¹ before your face, who will prepare your way. 3. *A*² voice of one crying in the wilderness, Prepare the way of the Lord; make his paths straight.

John the Immerser

4. John *the* immerser was in the wilderness preaching *the* immersion³ of repentance⁴ unto the remission of sins. 5.

1.MESSENGER, from *aggelos*, one sent, a messenger, an angel. The context usually indicates whether it is a heavenly angel or an human being. See Rev. 2:1,8,12,18; 3:1,7,14; Luke 7:24.

2.A - There is no indefinite article in the Greek (no "a" or "an"). English has no indefinite article in the plural number.

3.IMMERSION, from *baptizo*, to dip, immerse. See Col. 2:12; Rom. 6:3,4).

4.REPENTANCE, from *metanoia* (*noun*), a change of mind (*meta*, change, *noia*, mind). See Rom. 2:4, the goodness of God leads one to repent (make up

And all the country of Judea, and all those of Jerusalem went out to him, and were immersed by him in the Jordan River, confessing their sins.

6. And John was clothed in camel's hair, and a leather belt around his waist; and he ate locusts and wild honey. 7. And he preached, saying, He who is coming after me is mightier than I. I am not worthy to stoop down and loose the strings of his sandals. 8. I immerse you in water, but he will immerse you in the Holy Spirit.

Jesus was Immersed

9. And in those days Jesus went from Nazareth in Galilee, and was immersed into⁵ the Jordan River by John. 10. And immediately coming up out of the water

his/her mind to serve God); and, 2 Cor. 7:10, godly sorrow leads one to repent - make up his/her mind to obey the Lord.

5.INTO, from *eis*, into, unto. "In" would be adequate in translating this passage, but the Greek language very vividly pictures Jesus as being immersed "into" the river. "With" is totally inadequate for the word, and it is misleading.

he saw the heavens opening and the Spirit as a dove coming down unto¹ him. 11. And a voice began from the heavens, You are my beloved Son. I am well pleased in you.

Jesus Tempted by Satan

12. And immediately the Spirit cast him into the wilderness. 13. And he was in the wilderness forty days being tempted by Satan, and he was with the wild animals; and the angels ministered to him.

The Kingdom Near

14. Now after John was delivered up, Jesus went into Galilee preaching the gospel² of the kingdom of God, 15. And saying, The time is fulfilled and the kingdom of God is near³. Repent⁴ and believe in the gospel⁵.

First Full-time Disciples

16. And as he was going by the sea of

Galilee, he saw Simon and Andrew, Simon's brother, throwing a net into the sea, for they were fishermen. 17. And Jesus said to them, Come, follow after me and I will make you fishers of people⁶. 18. And immediately they left their nets and followed him. 19. And going on a little they saw James, who was of Zebedee, and John his brother, and they were in the boat preparing the nets. 20. And Immediately he called them; and they left their father Zebedee in the boat with the hired help⁷ and went after him.

He Taught with Authority

21. Then they went into Capernaum; and at once in the Sabbath he entered the synagogue and taught. 22. And they were amazed at his teaching, for he taught them as having authority, and not as the scribes. 23. And immediately there was in their synagogue a person in an unclean spirit, and it cried out, 24. Saying, What is it to us and to you, Jesus of Nazareth? Have you come to destroy us?⁸ I know you, who you are, the Holy One of God.

25. And Jesus rebuked it, saying, Be silent and come out of him. 26. And the unclean Spirit convulsed him, and crying

1. UNTO, from *eis*, into, unto. See John 1:33, "And I did not know him, but he who sent me to immerse in water told me, Upon whom you see the Spirit descending and remaining upon him, he it is who immerses in the Holy Spirit."

2. GOSPEL, from *euangelion*, good message, good tidings. The good message was about the kingdom of heaven, the church Jesus came to build (Mat. 16:18,19,28; Mark 9:1; Acts 2:47; Col.1:13; Heb. 12:28; Rev. 1:6,9).

3. NEAR, at hand, close upon those present then.

4. REPENT, from *metanoeo* (*verb*), To change the mind (*meta*), change, as in metamorphosis; and *noeo*, to think, reason, judge; having to do with the mind. Therefore, "Make up your mind to do the Lord's will."

5. BELIEVE IN THE GOSPEL - accept as true the good message about the kingdom, the Lord's church. Those to whom Jesus spoke were Jews, God's people under the O. T. Law. They already believed in God. Now they needed to accept as true the gospel about the new kingdom that was soon to be established by Jesus (Mt. 16:18,19).

6. PEOPLE, from *anthropos*, mankind, a person, a human being. *Aner* is the specific word for man, as distinguished from women and children. The word, *anthropos*, is regularly used generically - including both men and women.

7. HIRED HELP - evidently others would carry on the fishing business for their father. Later Peter came back to fishing (John 21:3).

8. DESTROY US - the demons (apparently fallen angels) knew Jesus, and they were afraid that he would send them to their punishment (the eternal fire - Mt. 25:41) before the judgment. See James 2:19.

with a loud voice, came out of him. 27. And they were all astonished, so that they reasoned among themselves, saying, What is this? A new doctrine? With authority he commands unclean spirits, and they obey him. 28. And at once the report of him went everywhere in the country around Galilee.

Peter's Mother-in-law Ill

29. And immediately after they came out of the synagogue, they went into the house of Simon and Andrew, with James and John. 30. But Simon's mother-in-law was lying down, *sick* with a fever; and they told him about her at once.

31. And coming *to her* he took *her* by the hand and raised her up. The fever left her, and she ministered to them. 32. But when it was evening, after the sun had gone down, they brought to him all who had illnesses, and those who were under the power of demons.

33. And the whole city was gathered at the door. 34. And he healed many *who were ill* with various diseases; and he cast out many demons, and he did not allow the demons to speak, because they knew him.

Jesus Went Aside to Pray

35. And early in the morning, while it was still dark, he arose and went out and departed to a deserted place; and there he was praying.

36. And Simon and those with him sought him. 37. And after they found him they said to him, Everyone is looking for you.

38. And he said to them, Let us go elsewhere, to the towns nearby. that I may preach there also; for this is why I came. 39. And he went into all of Galilee, preaching in their synagogues, and casting out demons.

A Leper Was Healed

40. And a leper came to him, and kneeling, he begged him, saying to him, If you want to, you can make me clean. 41. And being moved with compassion, he reached out his hand *and* touched *him*, and said, I want to, be clean. 42. And immediately the leprosy departed from him, and he was cleansed. 43. And Jesus sternly warned him, and sent him away at once. 44. And he said to him, See that you say nothing to anyone, but go and show yourself to the priest, and offer those *things* for your cleansing commanded by Moses; for a witness to them. 45. But he went out and began to proclaim *it* much, and to spread abroad the matter, so that he was no longer able to openly go into a city, but was outside, in deserted places; and they were coming to him from everywhere¹.

Chapter 2

A Paralytic Healed

(See James 2:18-26)

1. And after *some* days he returned to Capernaum, *and* it was reported that he was in the house. 2. And so many gathered that there was no room, not even before the door. and he spoke the word to them. 3. And they came to him bringing a paralytic, carried by four. 4. But *when* they were not able to get near him because of the crowd, they removed the roof² where he was, and after they

1. EVERYWHERE, from *pantachothēn*, from every place, from all parts, on all sides, round-about; a general term.

2. REMOVED THE ROOF - The flat roof was easily removed by sections; without doing permanent damage to the roof.

had opened it they let down the couch on which the paralytic was lying.

Jesus Saw Their Faith

5. And when Jesus saw their faith¹, he said to the paralytic, Child, your sins are forgiven. 6. But there were some of the scribes sitting there, and they were reasoning in their hearts; 7. Why does this *One* thus speak? He blasphemeth! Who can forgive sins but God alone?

8. And Jesus knew instantly in his spirit that they thus reasoned in themselves. He said to them, Why are you reasoning this in your hearts? 9. Which is easier, to say to the paralytic, Your sins are forgiven; or to say, Arise and take up your couch and walk?

10. But that you may know that the Son of man has power to forgive sins on earth; he said to the paralytic, 11. I say to you, arise, take up your couch and go to your house.

12. And he arose, and at once took up *his* couch and went out from their presence; so that they were all astonished. And they glorified God, saying, We have never seen anything like this.

Matthew (Levi) Called

13. And he went out again by the sea; and all the multitude was coming to him and he taught them. 14. And as he was going, he saw Levi, the *son* of Alpheus sitting at the tax collector's office; and he said to him, Follow me. And he arose and followed him.

A Feast at Levi's House

15. And he² was sitting in his house,

and many tax collectors and sinners were sitting with Jesus and his disciples; for there were many and they followed him.

16. When the scribes who were of the Pharisees saw that he ate with the sinners and tax collectors they said to his disciples, Why does he eat and drink with tax collectors and sinners?

17. And hearing *this*, Jesus said to them, The healthy do not need a physician, but those who are ill. I did not come to call *the* righteous, but sinners to repentance.

Why They did not Fast

18. Both the disciples of John and of the Pharisees were fasting; and they came and said to him, Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast? 19. And Jesus said to them, Can the sons of the bridal chamber³ fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. 20. But a day shall come when the bridegroom is taken from them; and then they will fast in that day.

Inconsistency of Fasting While He Was With Them

21. No one sews a new⁴ piece of cloth on an old garment; otherwise the new which filled *the* tear of the old pulls

he gave a great feast in celebration of his being called by Jesus. He invited many of his fellow tax collectors.

3.SONS OF THE BRIDAL CHAMBER were attendants of the bridegroom.

4.NEW PIECE OF CLOTH - unshrunk. In those days pre-shrinking of cloth was not practiced. A piece of new cloth would shrink greatly when washed, thus tearing the garment into which it was sewn.

1.SAW THEIR FAITH - Faith must be strong enough to be "seen" in action to be of any value (see James 2:18-26).

2.HE - It was Levi's (Matthew) house. Evidently

away, and the tear is made worse. 22. Also, no one puts new wine in old wine-skins¹; otherwise the wine breaks the wine- skins, and the wine and the skins are destroyed; but new wine is put in new wine-skins.

*The Pharisees found fault about
his disciples*

Picking on a Sabbath

23. And on the Sabbath he was going through the grain fields, and along the way his disciples began to pick the grain; 24. And the Pharisees said to him, Look, why are they doing that which is unlawful on the Sabbath?

25. And he said to them, Have you never read what David did, when he had need and was hungry; also those with him? 26. How he went into the house of God when Abiathar was high priest, and ate of the sacred bread, which is not lawful to eat; except by the priests; and he gave *some* also to those who were with him?

27. Then he said to them; The Sabbath was made for people, and not people for the Sabbath. 28. So the Son of man is Lord even of the Sabbath.

Chapter 3

A Withered Hand

1. Then he went into the synagogue again; and there was a man there who

had a withered hand. 2. And they watched him carefully, that they might accuse him if he healed him on the Sabbath. 3. He said to the man with the withered hand, Arise in the midst. 4. And he said to them, Is it lawful on the Sabbath to do good or evil; to save a life, or to destroy? But they remained silent.

He looked on them

with anger

5. And after looking on them with anger, being grieved by the hardness of their heart, he said to the man, Stretch out *your* hand. And he stretched it out, and his hand was restored².

6. And the Pharisees went out immediately, *and* took counsel with the Herodians against him, how they might destroy him.

Multitudes Came to Him

7. So Jesus withdrew with his disciples to the sea; and a great multitude from Galilee followed him; also from Judea, 8. And from Jerusalem and from Idumea and beyond Jordan, and around Tyre and Sidon, a great multitude heard of all he had done and came to him.

9. And he told his disciples to have a small boat standing by because of the crowd; so that they might not press upon him; 10. For he had healed many, so that those having diseases were falling on him in order to touch him. 11. And when the unclean spirits³ saw him, they fell down before him and cried out,

1. NEW WINE - NEW CLOTH -- Jesus shows by these two examples that it would be inconsistent with reason and fact for his disciples to fast while he was with them. It would be as illogical for them to fast while he was present with them as it would be to patch an old garment with new, unshrunk cloth; or to put new, unfermented wine, into old, dry, brittle wine-skins..

2. HAND WAS RESTORED - See Acts 3:1-8. So called healers of today are unable to heal such infirmity.

3. UNCLEAN SPIRITS (*akatharia pneumata*) were likely the fallen angels who knew Jesus from before our time.

saying, You are the Son of God. 12. And he sternly warned them not to make him known.

Jesus Appointed 12

13. Then he went up into the mountain and he called to him those he himself wanted¹; and they came to him. 14. And he appointed twelve, that they might be with him; and that he might send them to preach;

He gave them miracle-working power

15. And to have power² to heal the illnesses and to cast out the demons³.

16. He appointed twelve: Simon (to whom he gave *the* name Peter); 17. And James the *son* of Zebedee, and John, the brother of James (and he gave them *the* name, Boanerges, which is, Sons of Thunder); 18. And Andrew, Philip, Bartholomew, Matthew, Thomas, and James the *son* of Alphaeus, Thaddaeus, Simon the Canaanite; 19. And Judas Iscariot who also betrayed him.

Then he went into a house,

20. And again a crowd gathered, so that they were not able to eat bread. 21. And after those of his *family* heard, they came to get him, for they said, He is beside himself⁴. 22. And the scribes who came down from Jerusalem were saying,

He has Beelzebul⁵, and he casts out demons in *the power* of the prince of demons. 23. Then calling them to *himself* he spoke to them in parables; How can Satan cast out Satan? 24. And if a kingdom is divided against itself, that kingdom cannot stand. 25. And if a house is divided against itself, that house is not able to stand. 26. And if Satan rises up against himself and is divided, he cannot stand, but is finished.

27. But no one is able to enter the house of the strong *person* and take his possessions, unless he first bind the strong *person*; and then he can plunder his house.

28. Truly I say to you that all sins will be forgiven the children of mankind, and whatever reproachful *things* they may blaspheme; 29. But whoever blasphemes with reference to⁶ the Holy Spirit shall never be forgiven, but is liable to endless sin; 30. Because they said, He has an unclean spirit.

His Mother & Brethren

31. Then his mother and his brethren came, and standing outside, they sent to him, calling him. 32. And the crowd was sitting around him, and they said to him, Behold your mother and your brethren are outside looking for you.

33. And answering them, he said, Who is my mother and my brethren⁷? 34. And looking about those who were seated around him, he said, Behold my mother and my brethren. 35. For who-

1.THOSE HE WANTED - Jesus had already decided on the twelve to be appointed as apostles.

2.POWER, from *exousia*, authority, power. See Mt. 28:18, "All *exousia* has been given to me."

3.POWER TO HEAL - Jesus gave the apostles the power to work all manner of miracles, including the raising of the dead, cleansing of lepers. They were given freely; even to speak by the inspiration of the Spirit of God; and they were to use the gifts freely (Mt.10:1,20).

4.BESIDE HIMSELF, from *existemi*, to be put out of its place, to astonish, to be amazed; to be abnormal.

5.BEELZEBUL, a heathen deity believed to be the prince of evil spirits

6.WITH REFERENCE TO, from *eis*, unto, into; to; at; on; with reference to.

7.BRETHREN, from *adelphoi*, is usually generic, referring to both brothers and sisters.

ever does the will of God, that *one* is my brother and sister and mother.

Chapter 4

Jesus Taught By Parables

1. And he began again to teach by the sea. And such a great crowd gathered to him that he got into a boat in the sea and sat down; and all the multitude were on the land along the shore. 2. And he taught them in many parables, and as he taught them, he said,

The Sower, Seed, & Soils

3. Listen, the sower went out to sow. 4. And as he began to sow, some of the seed fell along the road, and the birds came and ate it.

5. And other *seed* fell upon the rocky *places* where there was not much soil, and immediately it came up, because it had no depth of soil. 6. Then when the sun came up it was scorched, and because it had no root it withered away.

7. And other *seed* fell into the thorns, and the thorns came up and choked it, and it bore no fruit. 8. And other *seed* fell into good soil, and it came up and grew and produced fruit: some bore thirty, some sixty and some one hundred.

9. Then he said, He who has ears to hear, let him hear.

The Purpose of Parables

10. And when he was alone, those who were around him with the twelve asked him about the parables.

11. And he said to them, The mystery of the kingdom of God has been given to you, but to those who are outside, all things are presented in parables; 12. So that seeing, they may see and not perceive; and hearing, they may hear

and not understand; lest they turn again and be forgiven.

The Parable Explained

13. Then he said to them, *If* you do not understand this parable, how will you know all parables? 14. The sower sows the word¹. 15. And these are *those* who are along the road where *the* word is sown; and when they hear, Satan² comes immediately and takes away the word which has been sown into them.

16. Likewise, these are the *ones* sown upon rocky *soil*, who, when they hear the word, they immediately receive it with joy. 17. And they have no root in themselves, but continue for a time. When afflictions or persecutions come because of the word, they fall away³.

18. And others are *those* sown upon the thorns. These are *those* who hear the word; 19. And the cares of the world and the deceitfulness of riches and the desire for other things entering in choke the word, and it becomes unfruitful.

20. And those are the *ones* who are sown upon the good soil. These hear the word and accept it and bear fruit; some thirty, some sixty and some one hundred.⁴

1. THE WORD is the seed of the kingdom (the church) (Luke 8:11). It is that by which a person is begotten of God (James 1:18). The begetting by the word (the gospel - good message) is the Holy Spirit's part in the new birth (John 3:3-8; Rom. 1:16; 10:17; 1 Cor. 4:15; 2 Thess. 2:14; Titus 2:11-14; 1 John 5:1).

2. SATAN is the enemy of God and people (1 Pet. 5:8). See Gen. 3:1ff.

3. FALL AWAY, from *skandalizo*, cause to be caught or to fall; to be led into sin; fall from grace (see Gal. 5:1-4).

4. All do not have the same abilities or opportunities. God requires only what one can do.

The Word Illuminates¹

21. And he said to them, A lamp is not brought to be put under a basket² or under a bed, *is it?* Is it not to be put on the lampstand? 22. For it is not stored away³ except to be made manifest, nor has it been stored away⁴ but that it may come out openly. 23. If anyone has ears to hear, let him hear.

Watch What You Hear

24. And he said to them, Watch what you hear⁵. In what measure you measure, it shall be measured to you; and shall be presented to you. 25. For whoever has⁶, it shall be given to him; and whoever does not have, even what he has shall be taken from him⁷.

1. We are to walk in the light of God's word (1 John 1:7). When we do, we have fellowship with everyone else who is walking in the light of his word; and the blood of Christ continues to cleanse us of every sin. See Psalm 119:105 - "Your word is a lamp..."

2. BASKET, from *modios*, a Roman measure for things dry; a grain measure of a peck (one-fourth bushel). The truth, God's light for our pathway (Ps. 119:105; 1 John 1:7), is not to be hidden. It is to be preached widely, to the whole world (Mark 16:15). Christians are the light of the world (see Mt. 5:14-16). We are to preach the gospel, God's light; and we are to do good works so that our light may shine.

3. STORED AWAY, from *krupion*, hidden, concealed..

4. STORED AWAY, from *apokruphas*, hidden away, concealed; stored up.

5. WATCH WHAT YOU HEAR - many false prophets are about (Mt. 7:15; Rom. 16:17,18; 2 Cor. 11:13-15; Gal. 1:6-9; 1 Tim. 4:1-4; 2 Tim. 3:13; 2 Peter 2:1; 1 John 4:1; Jude 3ff).

6. WHOEVER HAS - whoever has talents and uses them for the Lord will find an increase in ability (see 2 Cor. 9:8-11).

7. The rule appear to be, "Use it, or lose it." See Matthew 25:24-30.

Produces Automatically

26. And he said to them, The kingdom of God⁸ is like a person who sows seed in the soil. 27. And he sleeps and arises night and day, and the seed sprouts and grows; he does not know how. 28. The earth brings forth fruit automatically⁹, first *the* plant, then *the* head, then *the* full grain in the head. 29. But when its fruit is matured, immediately he sends in the sickle, for *the* harvest has come.

Church¹⁰ - Like a Seed

30. And he said, How may we picture the kingdom of God, or in what parable present it? 31. *It* is like a mustard seed, which, when sown upon the soil, is *the* smallest of all the seeds upon the soil. 32. And *yet* when it is sown it comes up and becomes larger than all the garden herbs; and produces large branches; so that the birds of the heaven may dwell under its shade.

33. And in many such parables he spoke the word; as they were able to hear. 34. But he did not speak to them except by parable, for he explained all *things* privately to his own disciples.

Jesus Calmed the Storm

35. And on that day, when evening had come, he said to them, Let us go over to the other side. 36. And after they sent the crowd away, they took him along, as he was already in the boat; and

8. THE KINGDOM OF GOD is the church of Christ (Mt. 16:18,19,28; Mk. 9:1; Col. 1:13; Heb. 12:28; Rev. 1:6,9).

9. AUTOMATICALLY, from *automatos*, self-excited; acting spontaneously. See Rom. 1:20.

10. CHURCH and kingdom are used interchangeably in the N. T. (Mt. 16:18,19).

there were other small boats with them.

37. Then a great hurricane wind came up, and the waves dashed into the boat, so that the boat was being filled. 38. And he himself was in the stern asleep on the cushion; and they woke him and said to him, Teacher, are you not concerned that we are being destroyed?

The wind and sea obey his will

39. And he arose and rebuked the wind, and said to the sea, Quiet! Be Still! And the wind ceased, and there was a great calm. 40. And he said to them, Why are you afraid? How is it that you have no faith?

41. Then they greatly feared, and said to one another, Who is this, that even the wind and the sea obey him?

Chapter 5

Demons Named "Legion"

1. And they went to the other side of the sea to the country of the Gadarenes¹.

2. And as soon as he came out of the boat a man in an unclean spirit *and* from the tombs met him. 3. Who had his dwelling among² the tombs; and no one could bind him any longer, even with a chain. 4. For he had been bound many times with shackles and chains, and the

shackles and chains had been broken by him; and no one was able to subdue him. 5. And throughout night and day he was in the tombs and in the mountains crying out and beating himself³ with stones.

Demons Fear & Tremble

6. When he saw Jesus from a distance, he ran and worshiped him. 7. And crying out in a loud voice, it said, What is it to me and to you, Jesus, *you* Son of the Most High God? I adjure you by God that you not torment⁴ me. 8. For he had said to it, Unclean spirit, come out of the man. 9. And he asked it, What is your name? And it said, My name is Legion, for we are many. 10. And it earnestly requested that he not send them out of the country.

They Entered the Swine

11. Now there was a great herd of swine feeding on the mountain. 12. And they implored him, saying, Send us into the swine, so that we may enter them. 13. And he allowed them; and the unclean spirits came out *and* entered the swine. And the herd (about two thousand) rushed violently down a steep place⁵ into the sea, and were drowned in the sea.

14. And those who were feeding them ran away and reported *it* in the city and in the country; and they came to see what had happened. 15. And they came

1.GADARENES (*Gadarenon*) is the word in many Greek manuscripts (A, C, D. family 13); but Gerasenes (*Gerasenon*) is in Aleph, B, and *it*. The Gadarenes were the inhabitants of Gadara, the capital of the Roman province of Perara. east of the Jordan, opposite Tiberias. See Luke 8:26,37; Mt. 8:28.

2.AMONG, from *en*, in. When its object is plural (as here); among, with, in the midst. See John 1:14, The Word lived among (en) us."

3.BEATING HIMSELF, from *katakopto*, to cut, bruise, beat.

4.TORMENT - the demons know that judgment and torment await them (Mt. 25:41; James 2:19). These demons (unclean spirits) were afraid that Jesus was about to put them in torment at once.

5.STEEP PLACE - a place where the land went straight down.

to Jesus and observed the demon-possessed sitting, clothed and in his right mind; he who had the Legion, and they were afraid.

They Asked Him to Leave

16. And those who had seen it told how it had happened to the demon-possessed, and about the swine. 17. And they began to advise him to depart from their country. 18. And as he was going back into the boat, he who had been demon-possessed entreated him that he might be with him. 18. But Jesus did not permit him; but said to him, Go to your house, to those of your *family*, and tell them what great things the Lord did for you, and was merciful to you. 20. So he departed, and began proclaiming in Decapolis what great things Jesus had done to him; and everyone was astonished.

Raising of Jairus' Daughter

21. And after Jesus crossed over again in a boat to the other side, a great multitude gathered about him, and he was by the sea. 22. One of the rulers of the synagogue named Jairus came to him, and when he saw him he fell at his feet. 23. And he earnestly asked him, saying, My little daughter is at the point of death. Come and lay hands on her so that she may be healed and live. 24. So he went with him, and a large crowd followed after him, and pressed upon him.

Woman With a Problem

25. And a certain woman who had a flow of blood twelve years, 26. And had suffered much under many doctors, and has spent all she had, and was not helped, but rather had become worse. 27. After she heard about Jesus she came in the crowd behind, *and* touched his garment; 28. For she said, If I can touch his garment I shall be healed. 29.

And immediately her flow of blood dried up, and she knew in *her* body that she was healed of the plague. 30. And Jesus knew immediately in himself that power had gone out. He turned in the crowd, saying, Who touched my garment? 31. And his disciples said to him, You see the crowd pressing upon you, and you say, Who touched me?

32. And he looked around to see her who had done this. 33. But the woman, fearing and trembling, knowing what had happened to her, came and fell before him and told him the whole truth. 34. But he said to her, Daughter, your faith has saved you. Go in peace, and be healed of your affliction.

The Little Girl Had Died

35. While he was still speaking, *some* came from the house of the ruler of the synagogue saying, Your daughter is dead. Why trouble the teacher more? 36. But when Jesus heard the word they were saying, he said to the ruler of the synagogue, Do not fear only believe. 37. And he allowed no one to follow with him but Peter, James and John, the brother of James.

38. And they went into the house of the ruler of the synagogue; and he saw the anguish and weeping and loud wailing. 39. And *upon* entering he said to them, Why are you *in* anguish and weeping? The child is not dead, but is asleep. 40. And they scorned him. But putting them all out, he took with him the father of the child and the mother and those with him; and went in where the child was;

Jesus Restored Her Life

41. And holding the hand of the child, he said to her, Talitha kouch¹; which is translated, Little girl, I say to

¹Spoken in Chaldean and/or Aramaic.

you, arise! 42. And immediately the little girl got up and walked, for she was twelve year *old*. And they were astonished with a great astonishment. 43. And he sternly ordered them that no one should know of it. And he told them to give her *something* to eat.

Chapter 6

A Prophet Without Honor

1. And he departed from there, and came to his own home town, and his disciples followed him. 2. And on a Sabbath he began to teach in the synagogue; and many who heard were astonished, saying, Where did he *get* these *things*? And what is the wisdom given to him, that also miracles are done through his hands? 3. Is he not the carpenter¹, the son of Mary, and brother of James and Joses and Judas and Simon? And are not his sisters here with us? And they were offended in him. 4. And Jesus said to them, A prophet is not without honor except in his home town, and among² his own kindred, and in his house. 5. And he was not able to do any miracle there, other than by laying his hands on a few sick *people* he healed them. 6. And he was amazed at their unbelief. And he went around the villages teaching.

Sent Two by Two

7. And he called the twelve and began sending them out two by two; and he gave them power³ over the unclean spirits. 8. And he directed them that

they take nothing for *the* road except a staff; no bread, no bag, no money in *their* belt. 9. But to wear sandals, and not put on two tunics. 10. And he said to them, Wherever you enter a house, remain there until you depart from that *place*. 11. And whatever place does not receive you or hear you; when you leave there, shake off the dust under your feet as a witness to them.

12. And they went out *and* preached that they should repent⁴. 13. And they cast out many demons; and they anointed with oil many *who were* ill, and healed *them*.

Herod Heard about Jesus

14. King Herod heard *about Jesus*, for his name had become known; and he said⁵, John the immerser has been raised from *the* dead, and because of this these miracles are working in him. 15. Others were saying, It is Elijah; but others were saying, *He* is a prophet, like one of the prophets. 16. But when Herod heard, he said, John whom I beheaded; he has risen.

Herod Imprisoned John

17. For Herod himself had sent and seized John and bound him in prison because of Herodias, the wife of his brother Philip, for he had married her. 18. For John had been saying to Herod, It is not lawful for you to have your brother's wife.

19. But Herodias had a grudge *against* him and wanted him put to death,

1. CARPENTER - since Joseph (Mary's husband) is not mentioned, it is presumed that he was dead by this time.

2. AMONG, from *en*, in. With a plural object (as here): with, among, in the midst.

3. POWER, from *exousia*, power, authority, control.

4. REPENT, from *metanoeo*, to change one's mind; make up the mind to serve the Lord. God's goodness and godly sorrow leads to, work repentance (Rom.2:4; 2.Cor. 7:10). Repentance is "unto" life (Acts 11:18).

5. HE SAID, from *elegen*, is in A, C, K, L, 33. Some manuscripts (B, W) have "They said" (*elegen*).

but was not able; 20. For Herod was awed by John and protected him, knowing that he was a righteous and holy man; and he heard him, doing *this* often¹, and he heard him with pleasure.

Herod's Birthday Party

21. Then an opportune day came when Herod on his birthday made a feast for his noblemen and commanders and leading *people* of Galilee. 22. And the daughter of Herodias herself came in and danced, and she pleased Herod and those seated with *him*. The king said to the maiden, Ask me whatever you wish, and I will give it to you. 23. And he swore to her, Whatever you ask me, I will give you, up to half of my kingdom.

24. And she went out and said to her mother, What shall I request? And she said, The head of John the immerser. 25. And immediately with haste she came to the king *and* asked, saying, I want you to give *me* presently the head of John the immerser on a plate. 26. And the king was grieved, *but* because of his oaths and the guests, he did not want to deny her.

John was Beheaded

27. So immediately the king sent a guard, commanding that his head be brought. So he went and beheaded him in the prison; 28. And brought his head upon a plate, and gave it to the girl. And the girl gave it to her mother.

29. Then after his disciples heard, they came and took his body and placed it in a tomb².

1.DOING THIS OFTEN, from *polla epoiei*, (*polla*, much, many; *epoiei*, to do, to make). This phrase is variously translated: KJV, "He did many things." ASV and RSV, "He was much perplexed." NIV, "He was greatly puzzled." NASV, "He was very perplexed." "Doing this often" fits the context exactly, and is the plain and literal meaning of the Greek.

2.His spirit had gone to Hades (see Eccl.12:7;

Over 5,000 Fed

30. The apostles came together to Jesus and reported to him everything, all they had done and taught. 31. And he said to them, You yourselves come alone to a deserted place and rest a little. For many were coming and going, and they had no time to eat. 32. So they went in a boat to a deserted place by themselves. 33. And the multitude saw them departing, and many knew, and ran there on foot from all the cities, and arrived before them.

34. And coming out he saw a great multitude, and he was compassionate over them, for they were as sheep without a shepherd; and he began to teach them many *things*.

35. And when it was already late, his disciples came to him saying, It is a deserted place and the hour is late. 36. Send them away into the surrounding country and villages, *so that* they may buy themselves something to eat. 37. But he answered them, You yourselves give them *something* to eat. And they said to him, *Are we* to go and buy two hundred denarii³ of bread and give *it* to them to eat?

Five Loaves and Two Fish

38. But he said to them, How many loaves do you have? Go see. And when they knew, they said, Five, and two fish. 39. And he directed them all to sit down in groups on the green grass. 40. So they sat down in groups of hundreds and fifties. 41. Then taking the five loaves and the two fish, he looked up into heaven *and* blessed the bread, and gave *it* to his disciples to set before them; and

Lu.16:19ff; 23:43 -paradise).

3.DENARII, from *denarion*, a Roman silver coin equal to a day's pay for common labor. See Mt. 20:1ff.

he divided the two fish *among* all. 42. And they all ate and were filled; 43. And they picked up the pieces, *and* filled twelve baskets, also of the fish. 44. Those eating were five thousand men¹. 45. And immediately he urged his disciples to go into the boat, and to go before *him* to the other side, to Bethsaida; while he dismissed the multitude. 46. Then after sending them away he went into the mountain to pray. 47. And when it was evening the boat was in the midst of the sea, and he himself was alone on the land.

Jesus Walked on the Water

48. And seeing that they were in difficulty rowing, for the wind was not with them; about the fourth watch² he came to them walking upon the sea; and he wanted to come alongside them. 49. But when they saw him walking upon the sea, they thought that it was a phantom, and cried out; 50. For they all saw him and were terrified.

But at once he spoke with them, and said to them, Be of good courage. It is I. Do not be afraid. 51. And he went up to them into the boat, and the wind stopped. And they were greatly amazed among themselves, and were astonished. 52. For they had not gained understanding by the loaves; but their heart was insensitive.

A Warm Welcome

53. And passing over they came to the country of Gennesaret and docked³. 54. And when they had come out of the ship, immediately they recognized him,

55. And ran about the whole country, and began carrying on beds those who were ill, to the place where they heard he was. 56. And whatever town or city or country he entered they were laying the sick in the public places and were asking him that they might but touch the border of his garment; and as many as touched it were healed.

Chapter 7

Traditions of Men

1. The Pharisees and certain of the scribes had come from Jerusalem and were gathered to him.

2. And when they saw some of his disciples eating with *ceremonially* unclean hands, that is, unwashed, they found fault. 3. For the Pharisees and all the Jews do not eat unless they wash their hands carefully, holding fast the traditions of the elders.

4. And *coming* from the market place, unless they wash they do not eat. And there are many other things they have received to observe, *as the* dipping of cups⁴, vessels, pans and utensils.

Eating with Unclean Hands

Against the traditions of the elders

5. And the Pharisees and scribes asked him, Why are your disciples not walking according to the tradition of the elders, but are eating bread with unclean⁵ hands?

6. But he said to them, Well did Isaiah prophesy of you hypocrites; as it is written, This people honors me with *their* lips, but their heart is far away from

1.MEN, from *aner*, men as distinguished from women and children. There were the 5,000 men plus women & children.

2.FOURTH WATCH, between three in the morning and sunrise.

3.DOCKED, from *prosormizo*, to bring a ship to its station or to land.

4.DIPPING, from *baptismos*, an act of dipping; immersion. This act was performed to cleanse, in a ceremonial manner, the items mentioned. See Mt. 15:2-9.

5.UNCLEAN, from *koinos*, common, profane, ceremonially unclean.

Vain Worship

me. 7. In vain¹ they worship me, teaching for doctrines the commandments of men. 8. For setting aside the commandment of God you hold to men's tradition, as the dipping of vessels and cups; and you do many similar things.

They set aside God's commandment

9. And he said to them, You effectually set aside the commandment of God that you may keep your tradition. 10. For Moses said, Honor your father and your mother; and, Whoever curses father or mother, let him be put to death.

11. But you say, If a person say to the father or the mother, Whatever of mine you might have received is korban, that is, a gift; 12. You no longer allow him to do anything for his father or mother.

13. You annul the word of God² by your tradition which you have handed down; and you do many similar things.

That Which Defiles

14. And after he called together all the multitude he said to them, All of you hear and understand. 15. There is nothing outside the person which can defile him by entering into him; but the things coming out of the person are those which make the person unclean. 16. If anyone have an ear to hear, let him hear³.

He Explained the Word

17. And after he entered a house

from the crowd, his disciples asked him about the parable. 18. And he said to them, Are you also so without understanding? Do you not understand that whatever thing from without that enters a person, it cannot make him unclean? 19. For it does not go into the heart, but into the stomach, and passes off into the waste? Saying this he made all foods clean⁴. 20. But he said, That which comes out of the person, that defiles the person. 21. For from within, out of the heart of people, come evil thoughts, sexual immoralities, thefts, murders, 22. Adulteries, greed, wickedness, deceit, lust, an evil eye, slander, pride, and foolishness. 23. All these evil things come from within and defile the person.

The Syrophoenician

24. Then he arose and went from there into the regions of Tyre and Sidon, and entered a house. He wanted no one to know, yet he could not escape notice.

An example of great faith

25. But immediately a woman whose daughter had an unclean spirit heard of him, and came and fell at his feet. 26. But the woman was Greek, a Syrophoenician by race, and she asked him to cast out the demon from her daughter.

Children's Bread

27. And he said to her, Let the children first be filled, for it is not good to take the children's bread and throw it to the dogs. 28. But she answered and said to him, Yes Lord, yet the dogs under the table eat of the children's

1.VAIN, from *maten*, fruitlessly, without profit.

2.ANNUL THE WORD OF GOD - Putting the doctrines and commandments of people before God's word effectively sets God aside; puts man and party before God and his word. The denominational system about us is the fruit of such.

3.Verse 16 is omitted in Aleph, B, L. This indicates the unreliable nature of Aleph and B more than it casts doubt on the verse, for it is in A, D, K, families 1 & 13, 33, and a host of others.

4.MADE ALL FOODS CLEAN - This new law is a part of Christ's law in his kingdom, the church (1 Cor. 9:21). The Law of Moses was still in effect, and it was binding upon all the Israelites, until it was "nailed to the cross," and taken out of the way (Eph. 2:15; Col. 2:14). Jesus did not remove or change even the slightest part of Moses's Law until it was all fulfilled (Mt. 5:17,18).

crumbs. 29. And he said to her, Depart, because of this statement the demon has gone from your daughter. 30. And after she entered her house she found the child laid on the bed, and the demon had departed.

A Deaf Person Healed

31. And he again departed from the regions of Tyre, and went through Sidon to the sea of Galilee; through the regions of Decapolis. 32. And they brought to him a *person who was deaf* and hardly able to speak; and they asked him to lay *his* hands upon him. 33. And taking him from the crowd by himself, he put his fingers into his ears, and after he spit, he touched his tongue. 34. And looking up to heaven he sighed and said to him, Ephphatha, which is, Be opened. 35. And immediately his ears were opened, and the bond of his tongue was loosed, and he spoke correctly. 36. Then he sternly directed them not to speak of it; but they told of it the more. 37. But they were astonished exceedingly, saying, He does all things well! He makes the deaf to hear and the mute to speak!

Chapter 8

Feeding Four Thousand

1. In those days there was again a great multitude, and they had nothing to eat. After calling the disciples to him, he said, 2. I have compassion on the multitude because they have already been with me three days, and they have nothing to eat; 3. And if I send them away fasting to their houses, they will be exhausted on the road, for some of them have come from *far off*. 4. And his disciples answered him, From where can anyone satisfy these with bread in *the* wilderness? 5. And he asked them, How many loaves do you have? And they said, Seven. 6. And he directed the

multitude to sit on the ground. And after taking the seven loaves and giving thanks, he broke *them*, and gave to his disciples to distribute, and they distributed *them* to the multitude. 7. And they had a few small fish, and after he blessed them, he said, Distribute these also. 8. And they ate and were filled, and they took up seven baskets full of scraps.

9. There were about four thousand¹ *who ate*. Then he sent them away. 10. And immediately going into the boat with his disciples, he went to the parts of Dalmanutha².

Jews Wanted A Sign

(See Mt. 16:1-4)

11. And the Pharisees also came out and began to question him, seeking a sign from heaven from him, testing him. 12. And sighing in his spirit, he said, Why does this generation seek a sign? Truly I say to you, no sign shall be given to this generation.

13. And he left them; again entering a boat he went to the other side.

Doctrines of Men

(See Mt. 16:18)

14. And they had forgotten to bring bread, and they had no more than one loaf with them in the boat. 15. And he admonished them, saying, Look! Watch out for the yeast of the Pharisees and the yeast of Herod! 16. And they reasoned to themselves, *It is* because we have no bread. 17. And knowing this, he said to them, Why are you reasoning, Because you have no bread? Do you not know or understand? Do you have your heart hardened? 18. Having eyes, do you not see? And having ears, do you not

1.FOUR THOUSAND *men*, plus women & children.

2.DALMANUTHA - see Mt. 15:39 - Magdala. A place on the west side of the sea of Galilee.

hear? And do you not remember? 19. When the five loaves were broken unto the five thousand, how many baskets full of scraps were taken up? They said to him, Twelve. 20. When the seven were broken unto the four thousand, how many baskets of scraps were taken up? And they said to him, Seven. 21. And he said to them, How do you not understand?

A Blind Man Healed

22. Then he came to Bethsaida; and they brought to him a blind person, asking him to touch him. 23. And taking the hand of the blind person, he led him out of the village. And he spit into his eyes; and laying his hands on him he asked him, Can you see anything? 24. And looking up he said, I see people, for I see them like trees, walking. 25. Then again he laid his hands upon his eyes, and he saw distinctly and was restored; and he saw everything clearly. 26. And he sent him into his house, saying, Do not even go into the village, or tell it to anyone in the village.

The Good Confession

(See Mt. 16:13-20)

27. Then Jesus and his disciples went into the villages of Caesarea Philippi; and on the road he questioned his disciples, saying to them, Who do people say that I am? 28. And they answered him, saying, John the immerser; and others, Elijah; but still others, One of the prophets. 29. And he asked them, But who do you say that I am? Peter answered, saying to him, You are the Christ¹. 30. And he sternly warned them not to speak to anyone concerning him.

Get Behind Me Satan

31. And he began to teach them that it was necessary for the Son of man to suffer many things, and to be rejected by the elders and the high priests and the scribes; and to be killed, and after three days to rise up.

32. And he spoke the word plainly. And Peter, taking him aside, began to rebuke him. 33. But when he had turned and looked at his disciples, he rebuked Peter, and said, You get behind me, Satan, because you do not consider the things of God, but the things of people.

Must Deny Self

34. And after he called the multitude together, with his disciples, he said to them, If anyone wants to follow after me, let him deny himself and take up his cross and follow me. 35. For whoever wants to save his life must lose it; but whoever loses his life for my sake and the gospel shall save it. 36. For what does it profit a person to gain the whole world and lose his soul? 37. For what shall a person give in exchange for his soul? 38. For whoever is ashamed of me and of my words in this adulterous and sinful generation, the Son of man will be ashamed of him also when he comes in the glory of his Father; with the holy angels.

Chapter 9

The Church Coming Soon

1. And he said to them, Truly I say to you, that there are some standing here who shall not taste of death until they see the kingdom of God³ having

1.UNDERSTAND - on this question, in Mt.16:11, they understood that he spoke of doctrine; not the yeast of bread.

2.THE CHRIST, the anointed One, the Messiah.

3KINGDOM OF GOD - the church (Mt. 16:18,19; Col. 1:13; Heb. 12:28; Rev. 1:6,9). Jesus built his church, his kingdom; and he adds all the saved to it. See Acts 2:38,47; Col.1:13; 1 Cor.12:13.

come in power¹.

The Transfiguration

2. Then after six days Jesus took along Peter, James and John; and he brought them into a high mountain alone; and he was transfigured² before them. 3. And his garments became shining, exceedingly white; no cleaner³ on earth could make them so white. 4. And there appeared to them Elijah with Moses, and they were talking⁴ with Jesus.

5. Peter answered and said to Jesus, Teacher, it is good for us to be here; and let us make three dwellings⁵; one for you and one for Moses and one for Elijah. 6. For he did not know what to say, for they were so frightened.

7. And a cloud was overshadowing them, and a voice out of the cloud began, This is my beloved Son, hear him. 8. And immediately they looked around, and they saw no one; but only Jesus was with them.

Don't Tell Anyone

9. And as they were coming down out of the mountain he sternly directed them to not make known to anyone what they had seen, until the Son of man should rise from the dead⁶.

10. And they kept the word to themselves, questioning what the rising

of the dead is.

Elijah Has Come

(See Mt. 17:10-13)

11. And they asked him, saying, Why do the scribes say that Elijah must come first? 12. And he said to them, Indeed Elijah must come first to restore all things; and how it is written that the Son of man must suffer many things and be despised. 13. But I say to you that Elijah has indeed come, and they did to him as they pleased, just as it is written of him.

A Mute Spirit Cast Out

14. And coming to the disciples he saw a great multitude around them, and scribes questioning them. 15. And immediately, when all the multitude saw him, they were astonished and ran to greet him. 16. And he asked them, What are you discussing with them?

17. Then one of the multitude answered him, Teacher, I brought my son to you, with a mute spirit; 18. And whenever it seizes him, it convulses him, and he foams and gnashes his teeth and is wasting away. And I spoke to your disciples, that they might cast it out, but they were not able.

19. Then answering them, he said, O faithless generation, how long shall I be with you? How long shall I endure you? Bring him to me. 20. And they brought him to him. And seeing him, the spirit immediately convulsed him, and threw him upon the ground, rolling and foaming.

21. And he asked the father, How long has he been like this? He said, From childhood. 22. And many times it has thrown him into fire and into water; that it might destroy him; but if you are able to do anything, help us; have compassion on us. 23. But Jesus said, If you are able! All things can be done by him who believes.

24. Immediately the father of the

1. POWER of the Holy Spirit (Acts 1:8; 2:1-4). The Kingdom (church) came with power, and the Lord added the saved to his kingdom, his church (Acts 2:47; 1 Cor. 12:13).

2. TRANSFIGURED, from *metamorphoo*, to change the external form.

3. CLEANER, from *gnepheus*, a fuller (one who cleaned and prepared garments), a part of whose business was to raise the nap by means of teasels.

4. TALKING about Jesus' impending death (Luke 9:31).

5. DWELLING, from *skene*, a tent, tabernacle; any temporary dwelling, a booth.

6. Secrecy was essential to fulfilling the planned sacrifice (see 1 Cor. 2:8).

child cried out *and* said, I believe; help my unbelief. 25. But when Jesus saw the multitude running together, he rebuked the unclean spirit, saying to it, Mute and deaf spirit, I command you, come out of him and enter him no more.

26. And after crying out and convulsing him greatly, it departed; and he became as a dead *person*; so that many said, He is dead. 27. But Jesus took him by the hand *and* raised him, and he got up.

Why Couldn't We?

(See Mt. 17:19-21)

28. And after he had entered a house his disciples asked him privately, Why were we not able to cast it out? 29. And he said to them, This kind cannot come out except in prayer and fasting².

He Taught His Disciples

30. He then departed, going through Galilee, and did not want anyone to know *of it*; 31. For he taught his disciples, and said to them, The Son of man is to be delivered over into *the* hands of people, and they will kill him, and three days after he is killed he will rise up. 32. But they did not understand the statement, and were afraid to ask him.

Who Is Greatest?

33. Then they came to Capernaum. After they were in the house he asked them, What did you discuss on the road? 34. But they were silent, for on the road they had discussed who *of them* is greatest. 35. And after sitting down he called the twelve and said to them, If one desires to be first of all, he shall be

least of all, and servant of all. 36. And taking a little child, he placed it in their midst, and embracing it he said to them, 37. Whoever receives one of these little children in my name, receives me; and whoever receives me, does not receive me *only*, but *also him* who sent me.

Casting Out Demons

38. John said to him, Teacher, we saw someone casting out demons in your name, who did not follow us, and we hindered him because he did not follow us. 39. But Jesus said, Do not hinder him, for no one who can work a miracle upon my name can quickly speak evil of me; 40. For whoever is not against us is for us.

41. For whoever gives you a cup of water to drink in my name, because you are of Christ, truly I say to you that he shall not lose his reward.

Better Lose A Member

42. And whoever causes one of these little *ones* to sin who believes in me, it is better for him if a large millstone were hanged around his neck, and he were thrown into the sea. 43. And if your hand causes you to stumble, cut it off. It is better for you to enter life maimed, than with two hands enter Gehenna, into the inextinguishable fire; 44. Where their worm doesn't die, and the fire is not extinguished.³ 45. And if your foot causes you to stumble, cut it off. It is better for you to enter into life lame, than with two feet to be cast into Gehenna; 46. Where their worm doesn't die, and the fire is not extinguished. 47. And if your eye causes you to stumble, cast it out. It is better with one eye to enter into the kingdom of God, than having two eyes be cast into Gehenna;

1. Matthew shows that it was also because of their little faith (Mt. 17:20).

2. FASTING - Greek manuscripts Aleph and B omit fasting. A, C, D, K, L, W, 33 and many others have it. The omission casts more doubt on Aleph and B than it does on the word.

3. VERSES 44 & 45 are lacking in Aleph, B, C, L, and W.

48. Where their worm doesn't die, and the fire is not extinguished. 49. For everyone shall be salted with fire, and every sacrifice shall be salted with salt¹. 50. Salt is good, but if the salt becomes unsalty, how will you season it? Have salt in yourselves, and be at peace with² one another.

Chapter 10

Is Divorce Lawful?

1. Then after he arose from there, he went into the regions of Judea, on the other side of Jordan; and again the multitudes came to him, and as his custom was, he taught them. 2. And *some* Pharisees came to him, asking him if it is lawful for a man to divorce *his* wife, testing him.

Moses Law was still effective

(See Mt. 5:17,18)

3. But answering he said to them, What did Moses command³ you? 4. But they said, Moses permitted to write papers of divorce, and to divorce. 5. But Jesus said to them, Because of the hardness of your heart he wrote you this commandment⁴.

6. But from *the* beginning of creation God made them male and female. 7 Because of this a man will leave his father and mother and will be joined to his wife; 8. And the two shall be unto

one flesh; so that they are no longer two, but one flesh. 9. Therefore what God has yoked together⁵, let not man separate.

10. And in the house the disciples asked him again of this. 11. And he said to them, Whoever divorces his wife and marries another commits adultery against her. 12. And if she divorces⁶ her husband *and* marries another, she commits adultery.

Of Such is the Kingdom

13. And they brought little children to him, that *he* might touch them, but the disciples rebuked them. 14. But when Jesus saw *it*, he was indignant, and said to them, Permit the little children to come to me. Do not hinder them, for of such is the kingdom of God.

15. Truly I say to you, whoever will not receive the kingdom of God as a little child, shall not enter into it. 16. And he put his arms around them, *and* putting his hands upon them, he blessed *them*.

The Rich Young Ruler

17. Then after he had gone out into *the* road, *one* came running to him and kneeling down before him, he asked, Good teacher, what shall I do to inherit eternal life? 18. But Jesus said to him, Why do you call me good? No one is good but One, God⁷. 19. You know the commandments; Do not kill. Do not commit adultery. Do not steal. Do not bear false witness. Do not defraud. Honor your father and mother.

1.The last clause, "and every sacrifice ..." is lacking in B and L.

2.WITH, from *en*, in. When its object is plural (as here): among, in the midst, with.

3.COMMAND - PERMIT, in Mt. 19:7,8 we find the Pharisees using the word "command" and Jesus the word "permit." It was a command, granting permission, under the Law of Moses.

4.COMMANDMENT, a part of the Law of Moses. The Law, in its entirety was to continue until all of it was fulfilled in the death of Christ on the cross (Mt. 5:17,18; Eph. 2:15; Col. 2:14).

5.YOKED TOGETHER, from *suzeugnumi*, to yoke together, join together, unite. | See 2 Cor. 6:14, "Be not unequally yoked together with the unfaithful . . ." Marriage is a "yoke" for life.

6.SHE DIVORCES - evidently it was possible for women to divorce their husbands also.

7.GOD - the Godhead, consisting of the Father, Son, and the Holy Spirit. All are "good" in every sense of the word.

20. But he said to him, Teacher, I have kept all these from my youth. 21. Then after Jesus looked searchingly at him, he loved him, and said to him, You fall short in one *thing*; go sell all that you have and give to the poor; and you shall have treasure in heaven; and come follow me. 22. But he was saddened by the word, *and* went away in sorrow, for he had great possessions.

A Camel & A Needle's Eye

23. And after Jesus looked around, he said to his disciples, How difficult *it* is for those having riches to enter the kingdom of God. 24. But the disciples were amazed by his words. But Jesus answering again said to them, Children, how difficult it is for those with riches¹ to enter into the kingdom of God.

25. It is easier for a camel² to go through the eye of a needle than for a rich *person* to enter the kingdom of God. 26. And they were very astonished, saying to one another, Who then can be saved? 27. After Jesus looked upon them he said, With people it is not possible; but it is possible with God, for all *things* are possible with God.

Rewards of Discipleship

28. Then Peter began to say to him, Behold, we have left all, and have followed you. 29. Jesus said, Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or fields; for my sake and for the sake of the gospel; 30. Who shall not receive now in this age a hundredfold: houses and brothers and sisters and mothers and children and

fields with persecution; and in the coming age, eternal life. 31. But many who are first shall be last, and the last first.

Jesus Tells of His Death

32. As they were on the road to Jerusalem, and Jesus was going on ahead of them, and they were astonished; but they fearfully followed. And again he took the twelve aside and began to tell them *of the things* about to come upon him. 33. Behold, we are going up to Jerusalem, and the Son of man shall be delivered to the high priests³ and the scribes; and they will condemn him to death, and deliver him over to the Gentiles. 34. And they will mock him and spit on him and whip him and kill him; and the third day he will rise up.

The Places of Honor

35. And James and John, the sons of Zebedee, came to him, saying to him, Teacher, we want you to do for us whatever we ask you. 36. But he said to them, What do you want me to do for you? 37. And they said to him, Grant to us that in your glory one *of us* may sit on your right and one on the left⁴.

38. But Jesus said to them, You do not know what you ask. Are you able to drink the cup⁵ which I drink, or to be immersed with the immersion with which I am immersed? 39. And they said to him, We are able. But Jesus said to them, The cup I drink, you shall drink, and the immersion with which I am immersed, you shall be immersed. 40. But to sit on my right or on my left is

1.FOR THOSE WITH RICHES is lacking in Aleph and B, but the phrase was very likely in the original manuscripts.

2.CAMEL, from *kamelos*, a camel. The word is not used in the Bible to mean any other thing.

3.HIGH PRIESTS, chief priests - priests over the 24 orders of priests. See Luke 1:8.

4.RIGHT - LEFT, places of honor and power.

5.DRINK THE CUP - BE IMMERSED - referring to the suffering and death Jesus was about to endure.

not mine to give, but is for others for whom it is prepared.

41. And when the ten heard, they began to be indignant concerning James and John. 42. And after Jesus called them to *him*, he said to them, You know that those who are considered rulers over the Gentiles, lord it over them, and their great ones exercise authority over them. 43. But it is not so with¹ you; but whoever wants to be great among you, he shall be your servant. 44. And whoever among you wants to be first, he shall be servant of all. 45. For even the Son of man did not come to be ministered to but to minister; and to give his life a ransom for many.

Blind Bartimeus Healed

46. Then they came to Jericho. And as he was departing from Jericho with his disciples and a large multitude; the son of Timeus, blind Bartimeus², was seated by the road, begging. 47. And hearing that it was Jesus of Nazareth, he began to cry and to say, Jesus, Son of David, have mercy on me!

48. And many rebuked him, that he should be quiet; but he cried out more, Son of David, have mercy on me! 49. And Jesus stood and said, Call him. And they called the blind *man*, saying, Be of good cheer, arise, he calls for you.

50. And casting aside his garment and jumping up, he went to Jesus. 51. And answering him, Jesus said, What do you want me to do for you? And the blind *man* said to him, Master, that I might see.

52. And Jesus said to him, Go, your faith has healed³ you. And immediately

he received *his* sight, and he followed him on the road.

Chapter 11

The Triumphal Entry

(see Mt. 21:1-11)

1. When they came near Jerusalem, to Bethphage and Bethany; to the Mount of Olives, he sent two of his disciples; 2. And said to them, Go into the village opposite you and immediately as you enter it, you shall find a colt⁴ tied; upon which no person has ever sat. Loose him and bring *him*. 3. And if anyone should say to you, Why are you doing this? You say, The Lord has need of it. And at once he will send it here.

4. Then they went away and found a colt tied to a door, outside, on the street; and they loosed it. 5. And certain of those standing there said to them, What are you doing, loosing the colt? 6. They told them exactly as Jesus had said; so they let them go.

7. They brought the colt to Jesus, and they spread their garments on it, and he sat upon it. 8. Also many of them spread their garments on the road, but others, branches they cut from the fields.

They expected the kingdom to begin

9. And those going before and those following after shouted, Hosanna! Blessed is he who comes in the name of the Lord. 10. Blessed is the coming kingdom of our father David. Hosanna⁵ in the highest! Zech. 9:9

11. So he went into Jerusalem and into the temple; and after looking around at everything, since the hour was late, he went unto Bethany with the twelve.

1. WITH, from *en*, in. When its object is plural (as here): among, with, in the midst.

2. BAR on a name means, "son of."

3. SAVED, from *sozo*, save. In this context, saved from blindness, therefore, healed.

4. A COLT - Zech. 9:9 gives the prophecy of this.

5. HOSANNA - the Greek word, *hosanna*, is from the Hebrew; and means, "Help," or "Save I pray!"

Barren Fig Tree Cursed

12. Then the next day as they were going from Bethany he was hungry. 13. He saw a fig tree in the distance having leaves, *and* he went to it, if he might find something on it. When he came to it he found nothing but leaves¹, for it was not the time for figs. 14. And addressing it he said, No one shall ever eat fruit from you. And his disciples heard him.

Jesus Cleansed the Temple

15. Then they went into Jerusalem. And entering into the temple he began to cast out those buying and those selling in the temple; and he overturned the tables of the money changers and the seats of those who sold doves. 16. And he would not permit anyone to carry a vessel through the temple.

17. And he taught them, saying, Is it not written, My house shall be called a house of prayer by all nations? But you have made it a den² of robbers. *Isa 56:7*

18. When the high priests and scribes heard it, they sought how they might destroy him, for they feared him because all the multitude was *so* astonished by his doctrine. 19. When evening came they went out of the city.

They Needed Great Faith

20. And going along in the morning they saw the fig tree dried up from the roots. 21. And being reminded, Peter said to him, Teacher, behold the fig tree you cursed is dried up. 22. And answering, Jesus said to them, Have faith of God. 23. Truly I say to you, that whoever says to this mountain, Be lifted up, and be cast into the sea; and does not doubt in his heart, but believes that what he says shall be, it shall be to him.

1.LEAVES on fig trees develop after the fruit begins.

2.DEN, from *spelaton*, a cave, cavern, den.

24. Therefore I say this to you, all things you pray for and request, believe that you receive, and *so* it shall be to you. 25. And when you stand praying, forgive if you have anything against anyone; that your Father who is in the heavens may forgive you your transgressions. 26. But if you do not forgive, neither will your Father in the heavens forgive you your transgressions.³

The immersion of John

27. Then again they came to Jerusalem; and as he was walking in the temple the high priests and scribes and elders came to him; 28. And said to him, By what authority do you do these things?⁴ Or, who gave you the authority to do these things?

From heaven? From men?

(See Matthew 15:7-9)

29. But Jesus said to them, I will ask you one thing, and you answer me and I will tell you by what authority I do these things. Was the immersion of John from heaven, or from men?⁵ Answer me.

31. They discussed it among themselves, saying, If we say, From heaven, he will say, Then why did you not believe him? 32. But if we say, From men; we fear the multitude, for they all hold that John was a prophet.

33. So they answered Jesus, saying, We do not know. Then Jesus said to them, Neither do I tell you in what authority I do these things.

Chapter 12

1. And he began to speak to them in

3.Verse 26 is omitted in Aleph, B, and L. It is in A, C, D, K, 33 and others. See Mt. 6:15; 18:35.

4.THESE THINGS refer to the casting out of those who bought and sold; the "cleansing of the temple."

5.See Luke 7:29-32. Those who rejected John's immersion rejected the counsel of God.

parables: A person planted a vineyard, and he put a fence around *it*, and he dug a vat under the winepress, and he built a tower, and he let it out to vinedressers and took a journey.

2. And in the season he sent a servant to the vinedressers, so that he might receive from the vinedressers *some* of the fruit of the vineyard. 3. So they seized him *and* beat *him* and sent *him* away empty. 4. And again he sent another servant to them, and they stoned *him*, wounding his head, and they treated *him* shamefully. 5. Then he sent another, and they killed *him*, *and so* with many others; some they beat, but they killed some.

The Jewish leaders were "vinedressers"

6. He had one more, his beloved son¹. He sent him to them last of all, saying, They will respect my son. 7. But those vinedressers said among themselves, This is the heir. Let us kill him, and the inheritance shall be ours. 8. And they took *him* and killed him, and threw him out of the vineyard. 9. Then what will the Lord of the vineyard do? He will come and destroy those vinedressers; and give the vineyard to others.

10. Have you not read in the Scripture², *The stone which the builders rejected, this has become the head cornerstone*; 11. This is from the Lord, and is marvelous in our eyes? Ps 118:22,23

12. Then they sought to seize him, but they feared the multitude, for they knew that he spoke the parable to them. So they let him alone, and departed.

They Tried to Trap Jesus

13. Then they sent certain of the Pharisees and Herodians³, that they

might trap him in word⁴. 14. So they came to him saying, Teacher, we know that you are true, and are unaffected by others, for you do not look with partiality upon people, but *what* you teach of the Way of God is based upon truth. Is it lawful to give tax to Caesar or not? 15. Shall we give or not give? But knowing their hypocrisy, he said to them, Why are you testing me? Bring me a coin⁵ that I may see. 16. And they brought *one*. Then he said to them, Whose image and superscription is this? And they said to him, Caesar's. 17. So he said to them, Give Caesar the *things* of Caesar, and to God the *things* of God. And they were amazed at him.

No Resurrection

18. Then the Sadducees, who say there is to be no resurrection, came to him questioning him and saying, 19. Teacher, Moses wrote for us that if a man's brother die and leave a wife behind, but has no child, that his brother should take the wife and raise up offspring to his brother⁶.

20. There were seven brothers, and the first took a wife, and he died without leaving a descendant. 21. And the second took her, and he died without leaving behind a descendant; and the third likewise. 22. So the seven, leaving no descendant. Last of all the woman died also. 23. In the resurrection, when they rise up, to which of them is she to be a wife? For the seven had her as wife.

24. Jesus answered them, Is it not because of this you err; not knowing the

4.WORD - Christ's doctrine; his teaching.

5.COIN, from *denarion*, a Roman silver coin, the ordinary pay for a day's work. See Mt. 20:2ff.

6.BROTHER - See Gen. 38:8; Deut. 25:5,6. The first-born would take the name of the deceased; be counted as his heir. The ones trying to trap Jesus did not know the Bible or God's power.

1.The SON in this parable represents Jesus, God's Son.

2.Psalm 118:22,23.

3.HERODIANS - a religious/political party.

Scriptures or the power of God? 25. For when they rise from the dead, they neither marry nor are given in marriage, but are like the angels in the heavens.

26. But concerning the dead, that they rise, have you not read in the book of Moses, how God said to him at the bush¹, I am² the God of Abraham and the God of Isaac and the God of Jacob? 27. He is not the God of dead *people*, but of *the* living. You err exceedingly.

Love God Supremely

28. One of the scribes came to him and heard this discussion. He knew that he answered them well; so he asked him, What commandment is first of all? 29. Jesus answered him, The first is, Hear O Israel, the Lord our God is one Lord. 30. And you shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind and with all your strength.

31. *The* second is this, You shall love your neighbor as yourself. There is no other commandment greater than these. 32. And the scribe said to him, Upon the truth, teacher, you have well said that there is One *God*, and there is no other except him. 3. And to love him with all the heart, and with all the understanding and with all the strength, and to love the neighbor as himself, is much more than all whole burnt-offerings and sacrifices.

34. And when Jesus saw that he answered sensibly, he said to him, You are not far from the kingdom of God. After that no one was bold³ to question him.

Christ, the Son of David

(See Psalm 110:1)

35. While teaching in the temple, Jesus answered and said, How do the scribes say that Christ is *the* son of David? 36. David himself said in the Holy Spirit, *The* Lord said to my Lord, Sit at my right *hand* until I make your enemies a footstool for your feet. 37. David himself called him Lord, so in what way is he his son? And the immense multitude heard him with pleasure.

Hypocrisy of Scribes

38. And in his teaching he said, Beware of the scribes who like to go about in long robes, and *like* greetings in public places; 39. And chief seats in the synagogues, and places of honor at feasts.

40. They devour widows' houses, and hide behind⁴ long prayers. These shall receive a much greater condemnation⁵.

The Widow's Small Coins

41. Then Jesus sat down across from the treasury, watching how the multitude placed money into the treasury. And many who were wealthy put in much. 42. A poor widow came and put in two *small* copper coins which are equal to *about* one cent. 43. And calling his disciples to him, he said to them, Truly I say to you that this poor widow has put in more than all those who threw into the treasury; 44. For all of *them* gave out of their abundance, but she out of her want gave all she had; all her living.

1.BUSH - the burning bush. See Exodus 3:6.

2.I AM, not "I was." The very tense of the verb is inspired. All Scripture is inspired (2 Tim. 3:16,17; 2 Pet. 1:20,21).

3.BOLD, from *tolmao*, to presume, to dare, to have face, to assume a boldness. They did not have the courage to confront Jesus in word.

4.HIDE BEHIND, from *prophasis*, that which appears in front - is put forward to hide the true state of things; a fair show or pretext.

5.GREATER CONDEMNATION - this seems to indicate a more severe punishment. See Luke 12:47,48. One can be two-fold more the child of Gehenna (Mt.23:15).

Chapter 13

Temple to be Destroyed

1. As he was going out of the temple one of his disciples said to him, Teacher, behold what¹ stones and what buildings!

2. And Jesus said to him, You see these great buildings? Not one stone shall be left here upon another that shall not be thrown down.²

3. And while he was sitting on the Mount of Olives across from the temple, Peter, James, John and Andrew asked him privately; 4. Tell us, when shall these *things* be? And what is the sign when all these *things* are about to be fulfilled?

5. Then Jesus began to say to them, See to it that no one deceive you. 6. Many will come in my name, saying, I am *he*, and shall mislead many. 7. But when you hear of wars and rumors of wars, do not be disturbed; they must occur, but it is not fully developed yet.³ 8. For nation will rise against nation, and kingdom against kingdom; and there shall be earthquakes in different places; and there shall be famines and troubles. These are the beginning of sorrows.

The Apostles to be Abused

9. Be on your guard! They will deliver you to *the* councils, and you shall be whipped in the synagogues; and you shall stand before governors and kings for my sake, to bear witness to them. 10. And the gospel⁴ must first be preached

to all the nations.

The Manner of Inspiration⁵

Verbal - see Mt.10:20

11. And when they will lead you to deliver you over; do not think before what you will say, for it will be given you in that hour what you shall say; for it is not you who are speaking, but the Holy Spirit. 12. And brother will deliver over brother to death, and father *his* child, and children will rise up against *their* parents and put them to death; 13. And you shall be hated by all for my name. But he who perseveres⁶ to the end, that *one* shall be saved.

Abomination of Desolation

The army of Rome invading Luke 21:20

14. But when you see the abomination⁷ of desolation⁸ standing where it should not (let the reader understand⁹), then let those who are in Judea flee into the mountains. 15. Let him who is upon the house not go down or enter to get anything out of his house. 16. Let him

5.INSPIRATION - the Spirit would give them the very words they were to speak. Paul stated that he was speaking the very words of the Spirit (1 Cor. 2:13). All Scripture was by inspiration (2 Tim. 3:16,17; 2 Peter 1:20,21).

6.PERSEVERES, from *hupomeno*, to bear up under, continue firm, hold out; remain constant; "In your perseverance you possess your souls" (Lu. 21:19). See Rev. 2:10. If one does not remain faithful, he/she "falls from grace" (Gal. 5:1-4; 1 Cor. 10:12); and is lost (see Mt. 7:21-23; 25:41-46).

7.ABOMINATION, from *bdelugma*, an abomination, an abominable thing; idolatry. See Luke 21:20-24.

8.DESOLATION, from *eremosia* (desert-like), desolation, devastation. The Roman army utterly destroyed the temple in 70 AD. See Dan. 9:27; 11:31; 12:11. The Abomination of Desolation was the Roman army; and the profaning and destroying the temple. See Luke 21:20-24.

9.Early history indicates that Christians did understand, and they heeded the warning. It is thought that none was lost, that all escaped.

1.WHAT, from *potapos*, What? Of what manner? Of what kind or sort?

2.Jerusalem was taken, and the temple was utterly destroyed by the Roman army, under Titus, in 70 AD.

3.Jesus was giving them the signs that would lead up to the destruction of the temple in 70 AD.

4.GOSPEL - good message of the kingdom, the church.

who is in the field not return to his house to get his garment.

17. But woe to those with child and those who are nursing in those days! 18. But pray that it not take place in winter. 19. For in those days shall be affliction as has not been from the beginning of creation that God created until now, and shall never be. 20. And except the Lord had shortened those days, none of all flesh should be saved; but because of the chosen whom he chose, he shortened those days.

Christ is Here - There

21. Then, if anyone should say to you, Behold here is Christ; behold there; do not believe *it*. 22. For false Christs shall arise, and false prophets, and they will do signs and wonders to lead astray, if possible, the chosen. 23. But be watchful¹. I have told you these beforehand.

Later, Christ to Return

24. But in those days, after that affliction, the sun shall be darkened, and the moon shall not give her light; 25. And the stars shall fall from the heaven; and the powers that are in the heavens shall be shaken.

26. And then they shall see the Son of man coming in *the* clouds with great power and glory. 27. And then he will send the angels and gather his chosen from the four winds, from the ends of *the* earth unto the ends of heaven.

Jerusalem's Destruction

28. But learn the parable from the fig tree. When its branch is already tender and it puts forth leaves, you know that summer is near. 29. Thus also you, when you see these *things* taking place, know

that it is near, at the doors. 30. Truly I say to you that this generation shall not pass away until all these *things* occur.

31. The heaven and the earth shall pass away, but my words shall not pass away.

Christ's Second Coming

32. But concerning that day or the hour no one knows², not even the angels in heaven or the Son; only the Father.

33. See *that* you watch and pray, for you do not know when the time is.

34. As a person on a journey, before he leaves his house he gives authority to his servants, and to each his work; and he commands the doorkeeper to watch.

35. You, therefore, watch! For you do not know when the Lord of the house comes; at evening or midnight or cock-crowing or morning; 36. Lest coming suddenly he find you asleep.

37. But what I am saying to you, I say to all; be watchful!

Chapter 14

Christ's Suffering Near

1. Now the Passover and the unleavened bread were to be after two days; and the high priests and the scribes were looking for a way to take him by cunning, and kill *him*; 2. For they said, Not in the feast, lest there be a riot of the people³.

Mary Anointed Jesus⁴

3. And he was in Bethany, in the

1.BE WATCHFUL - Paul warns Christians to watch out for and mark false teachers; such do not serve Christ (Rom. 16:17,18).

2.NO ONE KNOWS - no sign is given to indicate Christ's return. It will be as a thief in the night, unexpected (see Mt. 24:43,44). Many have tried to give a specific time for the end. All failed.

3.THE PEOPLE - many believed Jesus was a holy man, a prophet or the Christ (Mt. 16:14).

4.See John 12:4-6 for the account of Mary anointing him. It was Mary, sister of Martha and Lazarus who anointed Jesus for his burial.

house of Simon the leper, reclining. A woman came, having an alabaster¹ container of very expensive nard² ointment³. After opening the alabaster container she poured it on his head. 4. But some were saying indignantly to one another, Why was this waste of the ointment made? 5. For this ointment could have brought more than three hundred denarii⁴, and given to the poor. And they were grumbling at her.

6. But Jesus said, Let her alone. Why do you bother her? She has done a good work in me; 7. For you always have the poor with you, and whenever you wish you can do well for them; but you do not always have me. 8. She did what she could. She has anointed my body beforehand for the burial.

9. Truly I say to you, wherever the gospel is preached in the whole world, even this she has done shall be spoken of in her memory.

10. And Judas Iscariot, one of the twelve, went to the high priests to betray him to them. 11. When they heard *this*, they rejoiced and promised to give him money. And he sought how he might find a favorable time to betray him.

Christ's Last Passover Here

12. And the first day of the *feast of the unleavened bread*, when they offered⁵ the Passover lamb, his disciples said to him, Where do you want us to go and

prepare for you to eat the Passover? 13. And he sent two of his disciples, and said to them, Go into the city, and a person carrying a pitcher of water shall meet you. Follow him. 14. And wherever he enters, say to the household manager⁶, The teacher says, Where is my room, where I may eat the Passover with my disciples? 15. And he himself will show you a large upper room, furnished and ready. There you are to make ready for us.

16. So the disciples departed, and going into the city they found *it* as he said to them, and they prepared the Passover.

One to Betray Jesus

17. When it was evening he came with the twelve. 18. And while they were reclining and eating, Jesus said, Truly I say to you, one of you will betray me. He is eating with me. 19. And they began to be sorrowful, and to say to him, one after another, It is not I?

20. But he said to them, *It is one of the twelve*. He is dipping into the bowl with me.

21. For indeed the Son of man goes as it is written concerning him, but woe to that person by whom the Son of man is betrayed! Better for that person if he had not been born.

The Lord's Supper

(Mt. 26:26-30; Lu. 22:14-23; Acts 2:42; 20:7)

22. And while they were eating he took bread, *and* after blessing *it* he broke *it* and gave to them; and he said, Take and eat, this is my body. 23. And he took a cup, *and* after giving thanks he

1. ALABASTER CONTAINER, from *alabastron*, a vase (or container) made of alabaster, to hold perfumed ointment; an alabaster flask or vial.

2. NARD, from *nardos*, a species of aromatic plant with grassy leaves and fibrous root. Its oil or juice was prized and used as an ointment.

3. OINTMENT, from *muron*, aromatic juice, ointment, unguent; usually perfumed.

4. DENARII, from *denarion*, a Roman silver coin; the pay for a day's labor.

5. OFFERED, from *thuo*, to kill in sacrifice; to slaughter for food.

6. HOUSEHOLD MANAGER, from *oikodespotes*, the master or head of the house or family. The verb form (*oikodespoteo*) is used in 1 Tim. 5:14. There Paul states, "I would have younger widows marry, raise the family and guide (*oikodespoteo*) the household . . ."

gave *it* to them, and all *of them* drank of it. 24. And he said to them, This is my blood of the new covenant¹, which is shed in behalf of many. 25. Truly I say to you that I will not again drink of the fruit of the vine until that day when I drink it new in the kingdom of God². 26. After singing a hymn they went out to the Mount of Olives.

27. And Jesus said to them, All of you shall be offended, for it is written, I will smite the Shepherd and the sheep shall be scattered. 28. But after I am raised I will go before you into Galilee.

Peter to Deny Three Times

29. Then Peter said to him, Even if all are offended, yet I will not *be*. 30. And Jesus said to him, Truly I say to you, that today, *even* this night, you will deny me three times before the rooster crows twice. 31. But Peter insisted, saying, Even if I must die with you, I will never deny you. And they all were saying *the same*.

Sad Gethsemane

32. Then they came to a place called Gethsemane, and he said to his disciples, Sit here while I pray. 33. And he took Peter, James and John with him, and he began to be astonished and in anguish. 34. And he said them, My soul is sorrowful unto death; remain here and watch.

35. And going on a little, he fell on

the ground and prayed that if it were possible, the hour might pass from him. 36. And he said, Abba³, Father, all things are possible to you, remove this cup from me; but not what I want, but what you *want*.

37. He came and found them sleeping, and he said to Peter, Simon, do you sleep? Were you not able to keep watch for one hour? 38. Watch and pray, that you all not come into temptation. Indeed the spirit is ready, but the flesh is weak.

His agony was great

(See Luke 22:44)

39. And again he went away *and* prayed, saying the same words. 40. And when he came, he found them asleep again, for their eyes were very heavy; and they did not know what to answer him.

41. And he came the third *time* and said to them, Are you still sleeping and resting? Enough! The hour has come, behold the Son of man is delivered over into the hands of sinners. 42. Arise! Let us be going. He who betrays me has come.

Betrayed With a Kiss

43. And immediately while he still spoke, Judas, one of the twelve, came up, and with him was a multitude with swords and clubs, from the high priests and scribes and elders. 44. Now the *one* who betrayed him gave them a sign, saying, Whoever I kiss is he. Seize him and lead him away securely. 45. And immediately after he came, he went to him *and* said, Rabbi⁴; and kissed him.

46. And they laid hands upon him

1. NEW COVENANT - the old covenant (the Law of Moses) was to be fulfilled, nailed to the cross and taken out of the way (Eph.2:15; Col. 2:14). Christ would add the saved to his church, his covenant people (Acts 2:47). His doctrine, the faith, would be the law under the new covenant (1 Cor. 9:21; 2 John 9).

2. THE KINGDOM OF GOD is the church (Mt. 16:18,19,28; Mark 9:1; Col. 1:13; Heb. 12:28; Rev. 1:6,9). The church, God's kingdom, was fully set up on the Pentecost of Acts two, about fifty days following this last supper.

3. ABBA is the Hebrew word for Father. Since both *Abba* and *pater* (father in Greek) are used, ABBA is usually left untranslated; possibly to indicate the difference in the original.

4. RABBI, the Hebrew word for teacher or master.

and held him. 47. But a certain one of those standing by drew a sword and struck the servant of the high priest, and took off his ear. 48. Jesus answered and said to them, As upon a robber have you come out with swords and clubs to take me? 49. I was with you daily, teaching in the temple, and you did not take me; but *this* is to fulfill the Scriptures. 50. And they all¹ left him and fled.

51. And a certain young man followed him, having a linen garment thrown about his naked *body*, and they seized him. 52. But he left the linen garment and escaped from them naked.

Peter Followed - Afar

53. So they led Jesus away to the high priest, and all the high priests, elders and scribes gathered together. 54. And Peter followed him from a distance, even into the courtyard of the high priest; and he sat with the servants and warmed himself at the fire.

False Witnesses Sought

55. But the high priests and the whole council sought evidence against him, to put him to death; but found none. 56. For many gave false testimony against him, but their testimony did not agree. 57. And certain *men* stood up and gave false testimony against him, saying, We heard him saying, 58. I will destroy this temple made by hands, and in three days I will build another made without hands. 59. But not even in this did their testimony agree. 60. And the high priest arose in *the* midst; and he questioned Jesus, saying, Do you have no answer to what these witness against you? 61. But he was silent, and did not answer. Again the high priest questioned him and said to him, Are you the Christ, the Son of

the Blessed?

62. But Jesus said, I am. And you shall see the Son of man sitting on the right *hand* of Power, coming with the clouds of heaven. 63. But the high priest tore his clothes, and said, What need do we have of witnesses? 64. You have heard the blasphemy! What do you think? And they all condemned him to be guilty of death. 65. And some began to spit on him, and to cover his face and to hit him, and to say to him, Prophecy! And the servants took *him* and slapped him.

Peter Denied Jesus

66. While Peter was down in the courtyard, one of the servants of the high priest came, 67. And seeing Peter warming himself, she looked at him and said, You also were with Jesus of Nazareth. 68. But he denied *it*, saying, I neither know nor understand what you are saying. Then he went out to the outer court, and the rooster crowed. 69. And the servant saw him, and began again to say to those standing by, This is *one* of them. 70. But again he denied *it*. But again after a little *while* the bystanders said to Peter, Of a truth you are of them, for you are a Galilean². 71. But he began to bind himself with a solemn oath, saying, I do not know this man of whom you speak! 72. And immediately a second time a rooster crowed. And Peter remembered the word as said to him by Jesus, Before a rooster crows twice you shall deny me three times. And thinking of *that*, he wept³.

1.THEY ALL, the disciples of Jesus. They deserted him at this point.

2."Your speech betrays you" is lacking in all the older manuscripts of Mark. It is in Mt. 26:73, so we know that the words were addressed to Peter. His speaking like a Galilean is what gave his identity away.

3.WEPT - He wept *bitterly*, according to Matthew's account (26:75).

Chapter 15

Jesus Led Away to Pilate

1. And at once, early in the morning, the high priests held a conference with the elders, scribes and the entire Council. They bound Jesus and carried him away and delivered him to Pilate. 2. And Pilate asked him, Are you the king of the Jews? But answering him he said, You say. 3. And the high priests accused him of many things.

4. And Pilate again questioned him, saying, Do you answer nothing? Behold how many things they charge against you. 5. But Jesus made no further answer; so that Pilate was astonished.

Free Barabbas, a Murderer

6. Now at the feast he freed to them one prisoner whom they desired. 7. And there was one called Barabbas, who was imprisoned with the revolutionaries, who had committed murder in their revolt. 8. And the multitude went up and began asking that he do for them as he had before. 9. But Pilate answered them, saying, Do you want me to release to you the king of the Jews? 10. For he knew that it was because of envy¹ the high priests had delivered him over. 11. But the high priests stirred up the crowd to ask that Barabbas be released to them instead. 12. But answering again, Pilate said to them, What then do you want me to do to him whom you call the king of the Jews?

Crucify the Prince of Peace

13. But again they cried out, Crucify him! 14. But Pilate said to them, Why? What evil has he done? But they cried out more, Crucify him. 15. So Pilate, wanting to satisfy the multitude, released Barabbas to them, and after whipping

Jesus he delivered him over to be crucified.

The Soldiers Mocked Jesus

16. Then the soldiers led him away into the courtyard (which is the praetorium²) and they called together the entire company.

17. And they dressed him with purple, and after they platted a crown of thorns they placed it on him.

18. And they began to greet him, Rejoice³! King of the Jews!

19. And they were hitting his head with a cane⁴, and spitting at him, and kneeling and bowing to him.

20. And after they had mocked him, they took the purple off him, and dressed him in his own clothes; and led him out to crucify him.

Simon Carried the Cross

21. And they compelled a passerby who was coming from the country, a certain Simon of Cyrene, the father of Alexander and Rufus, to carry his cross.

22. And they bore him to the place Golgotha, which is translated, Place of a Skull. 23. And they gave him wine mixed with myrrh; but he did not accept it.

They Crucified Him

24. Then they crucified him, and they divided his garments, casting lots for them, what each should take. 25. It was nine o'clock⁵ in the morning, and they

1. ENVY, from *phthonos*, envy, jealousy, spite.

2. PRAETORION, from *praetorium*, the camp of the soldiers; the palace; the tent of the commander; the governor's residence.

3. REJOICE, from *chaïro* to rejoice; a term of salutation and greeting: Hail; Health. Somewhat like "Peace," or "Grace." See 2 John 10, do not even say, "Rejoice." Do not give a warm greeting to one who does not bring Christ's doctrine.

4. CANE, from *kalamos*, a reed, cane, staff, a measuring rod; a writer's reed. It was more likely a staff or cane here.

5. NINE O'CLOCK - literally, the third hour.

crucified him. 26. And the inscription of the charges against him read: THE KING OF THE JEWS.

27. And two robbers were crucified with him, one on *the* right and one on his left. 28. And the Scripture was fulfilled which said, He was numbered with the transgressors¹. 29. And those passing by blasphemed him, shaking their heads and saying, Aha²! The *One* destroying the temple and building it in three days! 30. Save yourself! Come down from the cross.

31. In like manner the high priests mocked him to one another with the scribes, saying, He saved others. He cannot save himself! 32. O Christ, the King of Israel, come down from the cross now, that we may see and believe! Also those who were crucified with him insulted him.

Darkness Over All

33. From twelve o'clock until three in the afternoon³ there was darkness over all the land. 34. And at three o'clock Jesus cried in a loud voice, Eloi, Eloi, lama sabachthani? Which is translated, My God, My God, why have you forsaken me? 35. And when some of the bystanders heard *it*, they said, Behold, he calls Elijah. 36. But someone ran and filled a sponge with sour wine *and* put it on a cane, and gave *it* to him to drink, saying, Wait, let us see if Elijah comes to take him down.

37. But Jesus cried in a loud voice *and* expired. 38. And the curtain of the temple was torn in two from top to

bottom.

Of a Truth, God's Son!

39. When the captain who stood before him saw how he cried out and expired, he said, Of a truth this man was God's Son!

40. And there were also women watching from a distance. Among them were Mary Magdalene and Mary the mother of James the less, Joseph and Salome; 41. Who followed him and ministered to him when he was in Galilee. Also many others who came up to Jerusalem with him.

Joseph Requested the Body

42. Now when it was evening, because it was the *day of* preparation, which is before *the* Sabbath, 43. Joseph of Arimathea came; an honored member of the Council, who also himself waited for the kingdom of God; boldly went in to Pilate and requested the body of Jesus.

44. But Pilate was astonished that he was already dead, and after calling the captain, he asked him if he were already dead. 45. And when he knew *it* by the captain, he gave *the* body to Joseph.

Body Placed in a Tomb

46. And he bought fine linen, and taking him down, he wrapped *him* in the fine linen, and placed him in a tomb which had been cut out of stone; and he rolled a stone upon the door of the tomb.

47. And Mary Magdalene and Mary, Jose's *mother* watched where he was placed.

¹ISAIAH 53:12. Verse 28 is lacking in Aleph, A, B, C and some others. It is in most of the others. See Lu. 22:37; Isa. 53:12.

²AHA, from *oua*, an interjection expressing insult and derision: Ah! Aha!

³Literally, from the sixth hour until the ninth hour.

Chapter 16

The First Day of the Week

1. Mary Magdalene, Mary the *mother*

of James, and Salome bought¹ spices that they might come *and* anoint him when the Sabbath was past.

2. And very early on the first day of the week they came to the tomb at sunrise. 3. And they were saying to each other, Who will roll away the stone for us from the door of the tomb? 4. And when they looked up that saw that the stone had been rolled away, for it was very large. 5. Then upon entering the tomb they saw a young person² dressed in a white garment, sitting at the right; and they were amazed.

An Empty Tomb

6. But he said to them, Do not be amazed. You seek Jesus of Nazareth who was crucified. He is risen. He is not here. Behold the place where they placed him. 7. But go and tell his disciples and Peter that he is going before you to Galilee. There you shall see him, just as he told you.

8. They went out and fled from the tomb, for they trembled and were astonished; and they said nothing to anyone, for they were afraid.

He Appeared to Mary

9.³ After *Jesus* had risen, early on the first day of the week, he appeared first

to Mary Magdalene, from whom he had cast seven demons. 10. She went and reported to those who had been with him, while they were mourning and weeping. 11. And when they heard that he was alive, and had been seen by her, they did not believe *it*.

12. After that he appeared in another form to two, as they were walking into the country. 13. And they went and reported it to the others; but they did not believe them either.

The Great Commission

(See Mt. 28:10-20; Luke 24:46,47)

14. After that he appeared to the eleven as they were sitting *to eat*, and he reproved them for their unbelief and their hardness of heart; because they did not believe those who had seen him after he was risen.

15. And he said to them, Go into all the world, *and* preach the gospel to every creature. 16. He who believes and is immersed shall be saved, but he who does not believe shall be condemned⁴.

17. These signs shall follow those who believe⁵: In my name they shall cast out demons, and they shall speak new languages. 18. They shall take up snakes, and if they drink any deadly thing, it shall not injure them⁶. They shall lay hands upon the ill, and they shall do well.

1. BOUGHT SPICES - The spices and perfume were obtained and prepared before the Sabbath (Lu. 23:56; 24:1).

2. YOUNG PERSON, from *neaniskos*, a young man, youth, a young person.

3. The last twelve verses (9-20) are lacking in Aleph and B (Vaticanus); much to their discredit. The verses are included in A, C, D, K, X, Delta, Pi, family 13, 28 and all the rest of the important manuscripts, versions and early writers. There is no reasonable doubt about the verses being inspired; a part of the inspired gospel. If the reader has doubt about the matter, he/she should read *"The Last Twelve Verses Of Mark"* by John Burgon; a book of nearly 400 pages, by a scholar who was versed in the Scriptures and in the documents relating to them. See NOTE, next page.

4. CONDEMNED, from *katakaino*, to give judgment against, to condemn. See John 3:18, one who does not believe is *condemned* already. See also John 8:24, one who does not believe shall die in sin.

5. THOSE WHO BELIEVE were the apostles. Only they (and those on whom they laid their hands, imparting spiritual gifts) had such gifts of power. See Acts 5:32 and 2:1-4. The apostles were the ones who believed and received the power of the Holy Spirit to guide and direct them (Acts 1:8; 4:33; 5:12; Heb. 2:3).

6. Paul took up a snake by mistake, on his prison voyage to Rome. It did not hurt him (Acts 28:3-5).

The Lord Was Taken Up

19. So then after the Lord had spoken to them, he was received up into heaven, and sat on the right *hand* of God. 20. And they went out *and* preached everywhere; the Lord working with them, and confirming the word by signs that followed. *Amen.*

NOTE

The last twelve verses (9-20) were in the translations of the New Testament two hundred years *before* the Greek manuscripts Aleph and B (Vaticanus) were made. This shows that these verses were in the Greek manuscript/s used in those translations.

The Old Syriac translation was in use within the lifetime of many early Christians who knew and heard John the apostle personally. Verses 9-20 are in this version.

It also appeared in the Old Italian version, a very honored and respected translation. It reaches back to the early days of the church; and it too contains the last twelve verses of Mark.

Also, there are the Ethiopian, Egyptian, Sahidic and Coptic translations that appeared not long after the end of the first century; each having these verses.

The evidence is overwhelming in favor of the verses. Denominational bias would have it otherwise. Satan has always been ready and eager to discredit God's word.

INTRODUCTION TO THE *Gospel of Luke*

The third gospel was written by Luke, the beloved physician; the friend and companion of Paul. It appears that Luke joined Paul in his labors at Troas,

before the journey into Macedonia (Acts 16:9), as indicated by the *we/us* passages. According to Eusebius and Jerome Luke was a Greek, born at Antioch of Syria.

That he was not a Jew is shown in Col. 4:11,14. Luke was with Paul, and sent greetings, but was not "from the circumcision" (Jews) who were Paul's fellow-workers in the kingdom at that time.

His name is mentioned three times: Colossians 4:14; 2 Tim. 4:11 and Philemon 24. He was the only Gentile who was inspired to write a portion of the New Testament, as far as we know.

The Gospel was written before the book of Acts. Acts 1:1 shows that Luke had written his account of the life and teachings of Christ earlier. Since Acts closes with Paul in prison at Rome, after a two-year imprisonment (about 60-62 AD) it appears that the Gospel may have been written during Paul's two year imprisonment at Caesarea (Acts 24:24ff; 27:1).

We learn from Luke about Jesus' visit to Jerusalem at the age of twelve (2:41ff); the raising of the widow's son at Nain (7:11-17); the "Good Samaritan" (10:1-24); the Parable of the Rich Fool (12:16ff); the Galileans slain by Pilate (13:1-9); counting the cost (14:25-35); the lost sheep (15:1-7); the lost coin (15:8-10); the Prodigal Son (15:11-32); the unjust steward (16:1ff); the Rich Man and Lazarus (16:19-31); as well as several other sayings and works of Jesus that are not mentioned by Matthew, Mark or John.

His genealogy of Jesus is through Mary to Adam; to God. Luke wrote to the Greek audience primarily.

Luke, as the rest of the New Testament books, was written in the Greek language commonly used throughout the Roman empire at that time.

Luke

To One Who Loves God

1. Since many have undertaken to set in order an account of the things fulfilled among¹ us; 2. As those who were from *the* beginning eyewitnesses and ministers of the Word delivered to us; 3. It seemed good to me also, having followed everything carefully from the beginning, to write *them* to you in order, noble² Theophilus³; 4. That you may know the certainty of *the* words you have been taught. 5. In the days of Herod, *the* king of Judea, there was a certain priest named Zacharias, of the course of Abia⁴; and his wife, named Elisabeth, who was also a descendant of Aaron.

Both Were Righteous

By doing righteousness 1 John 3:7,10

6. They were both righteous⁵ before God, walking blamelessly⁶ in all the commandments and decrees⁷ of the

Lord. 7. And they had no child because Elisabeth was sterile⁸; and they were both advanced in age.

8. And while he was performing his priestly ministry in his course before God; 9. According to the custom of the priests he was chosen to go into the temple of the Lord to burn incense. 10. And all the multitude was outside praying in the hour of incense burning.

An Angel Appears

11. An angel of *the* Lord appeared to him, standing at *the* right of the altar of incense. 12. And seeing him, Zacharias was troubled, and fear fell upon him. 13. But the angel said to him, Do not be afraid, Zacharias, for your prayer⁹ has been heard, and your wife Elisabeth shall bear you a son; and you shall call his name John. 14. And you shall have joy and gladness, and many shall rejoice over his birth; 15. For he shall be great before the Lord, and he shall not drink wine or strong drink¹⁰.

And he shall be filled with *the* Holy Spirit from birth¹¹. 16. And he will turn many of the children of Israel to *the* Lord their God. 17. And he shall go before¹² him in *the* spirit and power of Elijah, to turn *the* hearts of fathers to children, and *the* disobedient to a mind of righteousness, to make ready for *the*

1.AMONG, from *en*, in. When its object is plural (as here): with, among, in the midst.

2.NOBLE, from *kraistos*, superlative of *kranus*, strong; strongest; a term of respect, as "noble."

3.THEOPHILUS (Theophilos), loved of God; or, one who loves God. It is likely that there was a person so named; but it could be possible that Luke was addressing all who love God sincerely.

4.COURSE OF ABIA - The priesthood was divided into twenty-four "courses." Each course had its "high priest," hence the "high priests" often mentioned throughout the gospels. There was but one "high priest" who was the head of the Council, and over all the religious affairs.

5.RIGHTEOUS - one is made righteous in Christ Jesus when he/she obeys the gospel (good message) from the heart (Rom. 1:16,17; 6:17,18); One is a "new is a creation" in Christ (2 Cor.5:17), and is "holy in spirit" (Titus 3:5).

6.BLAAMELESSLY - this is an example of people under the Law of Moses living in a righteous, acceptable manner, under that Law.

7.DECREES, from *dikaionoma* a decree, law, ordinance; justification; a state of righteousness.

8.STERILE, from *steiros*, sterile, barren, not bearing children; unable to bear.

9.PRAYER, from *deesis*, want, entreaty, petition, request, prayer, supplication.

10.STRONG DRINK, (*sikera*), strong or inebriating drink; liquor; a drink more potent than wine.

11.FROM BIRTH, literally, "from his mother's womb." Even though John was filled with the Holy Spirit from birth, he did no miracle of any kind.

12.BEFORE, from *enopion*, in the presence of; before (as to place, not necessarily time).

ready for the Lord a prepared people.

Zacharias Doubted

18. Then Zacharias said to the angel, How shall I know this? For I am old, and my wife is advanced in age. 19. And answering, the angel said to him, I am Gabriel¹ who stands in the presence of God; and I was sent to speak to you, and to tell you these good *things*. 20. And behold you shall be silent, unable to speak, until the day these *things* take place, because you did not believe my word. These *things* shall be fulfilled in their season.

He Was Mute

21. And the people were expecting Zacharias, and they were astonished at his delay in the temple. 22. But upon coming out he was not able to speak to them; and they knew that he had seen a vision in the temple, for he himself was making signs to them; but remained mute.

Elisabeth Conceived

23. When the days of his ministry were completed he went to his house. 24. And after those days his wife Elisabeth conceived, and she kept herself in seclusion for five months, saying, 25. Thus my Lord did to me in the days he looked upon me, and removed my reproach from among people.

Gabriel Sent to Mary

26. Now in the sixth month² the angel Gabriel was sent from God to the town in Galilee named Nazareth; 27. To a virgin *who* was engaged to a man named Joseph, of the house of David; and the virgin's name was Mary.

Gabriel greeted Mary

28. And coming in before her he said, Rejoice³, *you* have been highly favored. The Lord is with you. You are blessed among⁴ women.⁵

29. She was deeply troubled by the word, and was considering what kind of greeting this was. 30. And the angel said to her, Do not be afraid, Mary, for you have found favor with God.

31. And behold you shall become pregnant⁶, and shall bear a son, and you shall call his name Jesus. 32. He shall be great, and he shall be called the Son of the Most High. And the Lord God will give him the throne of his father David; 33. And he shall reign over the house of Jacob forever⁷, and there shall be no end to his kingdom.

34. But Mary said to the angel, How shall this be, seeing that I do not know⁸ a man? 35. But answering, the angel said to her, The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you. Therefore also the holy offspring shall be called God's Son.

36. And behold your relative⁹ Elisabeth has conceived a son in her old age; and this is the sixth month with her who

3.REJOICE, from *chairein*, a warm greeting like "peace," or "grace." See 2 John 10.

4.AMONG, from *en*, in. When its object is plural (as here): with, among, in the midst.

5.The clause, "You are blessed among women." is lacking in Aleph, B, L, W and a few other manuscripts. It is in A, C, D, K, X, Delta, Theta, Pi, 053, 33 and many others.

6.PREGNANT, literally, "conceive in your womb." The conception would be miraculous.

7.FOREVER, from *eis tous aionas*, literally, "into the ages." Another phrase (see Rev. 20:10; 22:5), *eis tous aionas ton aionon*, into the ages of the ages, is translated, "forever and ever."

8.KNOW in the sense of having sexual relations with. See Mt. 1:25, Joseph did not *know her* until...

9.RELATIVE, from *suggenes* (or *suggenis*), relative, akin to, related to.

1.GABRIEL is one of the two archangels we are introduced to. Michael is the other (Jude 9; Rev. 12:7).

2.SIXTH MONTH of Elisabeth's pregnancy. John would be six months older than Jesus.

was called sterile. 37. For nothing is impossible with God. 38. And Mary said, Behold the servant of *the* Lord. Let it be to me according to your word. Then the angel departed from her.

Mary Visited Elisabeth

39. Mary arose in those days *and* with haste went into the hill country, to a city of Judah. 40. And she went into Zacharias' house and greeted Elisabeth. 41. And when Elisabeth heard Mary's greeting, the baby¹ leaped within her; and Elisabeth was filled with *the* Holy Spirit.

42. And crying out in a loud voice she said, You are blessed among women, and blessed is the fruit of your womb. 43. And how is it that the mother of my Lord has come to me? 44. For behold when the sound of your greeting was in my ear, the baby within me leaped for joy. 45. And blessed is she who believed, for that which was spoken to her from *the* Lord shall be fulfilled.

Mary also spoke

46. Then Mary said², My soul exalts the Lord; 47. And my spirit rejoiced in God my Savior. 48. For he has looked upon his humble servant. For from now on all generations will call me blessed; 49. For the Mighty has done great things to me, and holy is his name. 50. And his mercy is unto generation after generation to those fearing him.

51. He did *mighty things* in his power³. He scattered *those who were* arrogant in *the* thoughts of their hearts. 52. He removed rulers from thrones, and lifted

up *the* humble. 53. He filled the hungry with good *things*, and sent the rich away empty. 54. He helped his child⁴ Israel to remember mercy; 55. As he spoke to our fathers; to Abraham and his descendants forever.

56. Then Mary remained with her about three months, and then she returned to her house.

Birth of John

57. Now Elisabeth's time to give birth had fully come, and she bore a son. 58. And when the neighbors and relatives heard that *the* Lord *showed* his great mercy with her, they rejoiced with her. 59. And so in the eighth day they came to circumcise the child⁵; and they called him Zacharias, by the name of his father. 60 And answering, his mother said, No, but he shall be called John. 61. And they said to her, There is none of your relatives called by that name. 62. So they made signs to his father, *to see* what he wanted to call it⁶. 63. Then he requested a writing-tablet, and wrote, saying, John is his name. And they were all amazed.

His speech was restored

And he prophesied

64. And at once his mouth was opened and his tongue, and he spoke, praising God. 65. And there was fear upon all those living about them, and in all the hill country of Judea these words were being discussed.

66. And all who heard kept them in their heart, saying, What manner of child is this? And *the* Lord's hand was with him.

1. BABY, from *brephos*, a baby, whether unborn or just born; an infant.

2. THEN MARY SAID - It is not stated that Mary was filled with the Holy Spirit, or that she spoke by the Holy Spirit's power, or that those things spoken by her were inspired.

3. POWER - literally, "arm." See Heb. 2:14, "Power (*kratos*) of death."

4. CHILD, from *pais*, a child, a youth; a servant; an attendant. See Mt. 12:18 and footnote.

5. CHILD, from *paidion*, an infant; a little child; a term of endearment.

6. IT, from *auto*, it (third person singular, neuter). Child (*paidion*) is neuter, so the pronoun is too.

Zacharias Spoke

67. And his father Zacharias was filled with *the* Holy Spirit, and he prophesied, saying, 68. Blessed is the Lord God of Israel, for he has visited and prepared deliverance to his people. 69. And he has raised up a horn of salvation to us in the house of his child David; 70. As he spoke through *the* mouth of his holy prophets for ages. 71. Salvation from our enemies, and from *the* hand of all who hate us; 72. To show mercy with our fathers, and to remember his holy covenant. 73. *The* oath which he swore to our father Abraham, 74. *That* he would give us deliverance from our enemies, to serve him without fear; 75. In holiness¹ and righteousness before him all our days.

76. But also you, child, will be called a prophet of *the* Highest; for you shall go before the Lord to prepare his roads; 77. To give *the* knowledge of salvation to his people in *the* forgiveness of their sins; 78. Through *the* tender mercy of our God, in which *the* dawning from on high visited us; 79. To shine upon those in darkness, and sitting in *the* shadow of death, to guide our feet into *the* way of peace.

80. And the child grew, and was strong in spirit, and he was in the wilderness until *the* day of his public appearance² to Israel.

Chapter 2

Everyone to register for taxation

1. And *it* was in those days *that* a decree went out from Caesar Augustus

to register everyone in the world³. 2. (This registration first began when Cyrenius⁴ was governor of Syria.) 3. And all went to be registered, each one to his own city.

To Bethlehem

4. And because he was of the house and family of David, Joseph also went up from Galilee, out of the city of Nazareth; unto Judea, to *the* city of David that is called Bethlehem; 5. To be registered with Mary, who had been engaged to him, who was pregnant.

Jesus was Born

6. But in those days it developed that her days were fulfilled to give birth. 7. And she bore her first-born Son; and she wrapped him in cloths and laid him in a manger; because there was no place for them in the inn.

And there were shepherds in the same country, staying out in the country, keeping watch over their sheep in the night. 9. And behold an angel stood by them, and *the* glory of *the* Lord shone around them, and they feared greatly.

10. The angel said to them, Fear not, for I bring you good news of great joy that shall be to all people; 11. Because this day in *the* city of David a Savior is born to you, who is Christ *the* Lord. 12. And this is the sign to you, you shall find a baby wrapped in cloths and lying in a manger.

Glory to God!

13. And suddenly there was with the angel a multitude of the heavenly host⁵, praising God and saying, 14. Glory to God in *the* highest, and peace on earth

1. HOLINESS, from *hasiotes*, piety, holiness; sacred observance of all duties toward God.

2. PUBLIC APPEARANCE, from *anadeixis*, a showing forth; manifestation; public entrance upon the duty or office to which one is consecrated.

3. WORLD, from *oikoumene*, *the habitable earth, world; fig. the human race.*

4. CYRENIUS, from *kurenious*, the one who was in charge of the registration.

5. HOST, from *stratia*, an army, host.

to people who please *him*¹.

Shepherds go to Bethlehem

15. And after the angels had departed from them into heaven, the shepherds said to one another, Let us go even to Bethlehem and see this thing that has happened, which the Lord has made known to us.

16. And they went in haste, and found² Mary and Joseph and the baby lying in the manger. 17. And after they saw, they made known the word that had been spoken to them concerning this child. 18. And all who heard *it* were astonished about the *things* spoken to them by the shepherds.

19. But Mary kept all these things, pondering them in her heart. 20. And the shepherds returned, glorifying an praising God for all they had heard and seen; just as it had been spoken to them.

He was Named Jesus

21. And when eight days were fulfilled to circumcise him, his name was called Jesus³, which was *the name* called by the angel before the was conceived in the womb.

22. And when the days of her purification were fulfilled according to the Law of Moses, they took him to Jerusalem to present *him* to the Lord; 23. (Just as it is written in the Law of *the* Lord,

Every male who is *the* firstborn⁴ shall be called holy to the Lord); 24. And to offer a sacrifice according to the command of the Law of *the* Lord; two turtledoves or two young pigeons.⁵

Simeon waited the kingdom

25. And behold there was a man in Jerusalem whose name was Simeon, and that man was righteous and pious; looking for *the* consolation⁶ of Israel; and *the* Holy Spirit was upon him. 26. And it was revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

27. And he went in the Spirit into the temple, and when the parents brought the child Jesus to do those *things* for him according to the custom of the Law; 28. He himself received it into *his* arms, and he blessed God and said, 29. Now release your servant in peace, Master, according to your word; 30. For my eyes have seen your salvation, 31. Which you have prepared before all people; 32. A light to enlighten the Gentiles, and *the* glory of your people Israel.

33. And his father and mother were astonished by the *things* said about him.

Simeon blessed Mary

34. And Simeon blessed them and told Mary, his mother, This *One* is placed *here* for the downfall and *the* rising up of many in Israel; and for a sign spoken against. 35. (And even your own soul shall be pierced through with anguish⁷), thus *the* reasonings of many hearts shall

1.AND PEACE ON EARTH TO PEOPLE WHO PLEASE HIM is from, *kai epi ges eirene en anthropois eudokias*. Literally: "And upon earth peace among people well-pleasing [to him]. Jesus, the Prince of Peace, did not come to bring peace to people who do not believe and obey. See Mt.10:34-39.

2.FOUND, from *aneurisko*, to find by diligent search. The only clues the shepherds had were that the baby would be wrapped in cloths, lying in a manger.

3.JESUS means "Savior." Jesus Christ means, "*The* anointed Savior"; and Christ the Lord means, "*The* anointed Master" - "*The* anointed Ruler."

4.FIRSTBORN, literally, "who opens the womb."

5.See Exodus 13:2,12,15 and Lev. 12:8 for these two references.

6.CONSOlation, from *paraklesis*, a calling upon, exhortation, persuasion, instruction, entreaty. The force of the word is not that Israel would be comforted; rather, be exhorted, instructed, admonished.

7.ANGUISH, from *rhomphia*, a sword; fig. war, anguish.

be revealed.

Anna Spoke of Him

36. And Anna, a prophetess, was *there*, a daughter of Phanuel, of the tribe of Asher. She was advanced in age¹, having lived with a husband, from her marriage as a virgin, seven years; 37. And she was a widow until *she* was eighty-four; and not leaving the temple she served night and day in fasting and prayer.

Likely in the "Court of Women"

38. And at once, in that hour, she was giving thanks to God, and she spoke concerning him² to all those looking for the redemption of Israel.

39. And when they had fulfilled all the *things* according to the Law of the Lord, they returned to Galilee, to their own city of Nazareth. 40. And the child continued to grow, and he was strengthened in spirit³ and filled with wisdom; and the grace of God was upon him.

Jesus to Jerusalem

41. Every year his parents went to Jerusalem to the feast of the Passover.

Jesus, at twelve

42. And when he became twelve years old, they went up according to the custom of the feast. 43. And when they had completed the days, when they were returning, the child⁴ Jesus remained behind in Jerusalem, and his parents did not know of it. 44. But, thinking that he

was with⁵ the group, they went a day's journey, and they looked for him among the relatives and acquaintances; 45. And not finding *him*, they returned to Jerusalem, looking for him.

46. And so within three days they found him in the temple, sitting in the midst of the teachers, both listening to them and questioning them. 47. And all who heard him were astonished by his understanding and his answers.

48. And upon seeing him they were amazed, and his mother said to him Child, why have you treated us like this? Behold your father and I have been in agony, searching for you!

49. And he said to them, Why did you seek me? Did you not know that it is necessary for me to be among the *things* of my Father? 50. But they did not understand the word he said to them. 51. And he went down with them, and came to Nazareth, and he was submissive to them; and his mother kept all these things in her heart. 52. And Jesus continued to advance in wisdom and stature⁶, and in grace with God and people.

Chapter 3

The Preaching of John

1. In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate was governor of Judea, and Herod ruled⁷ Galilee, and his brother Philip ruled

1.AGE, literally, "in many days."

2.SPOKE CONCERNING HIM - She spoke about Jesus. She would have been in the Court of Women, most likely. Women were not allowed in the Holy Place.

3.SPIRIT is lacking in Aleph and B. It is in most of the other Greek manuscripts.

4.CHILD, from *teknon*, child. Though Jesus was twelve, and God's Son, and was now (at 12) considered to be accountable (evidently); he was a *child*, not a *man*.

5.WITH, AMONG, as used in this account, is from *en* - in. When its object is plural (as in these statements): with, among, in the midst; as, "in a crowd."

6.STATURE, from *helikia*, a particular period of life; prime; full age; years of discretion; stature.

7.RULED, from *tetrarcheo*, to rule as a *tetrarch*, (one of a sovereign body of four). Herod the Great had divided his kingdom among his four sons, each ruling his fourth.

Iturea and the region of Trachonitis, and Lysanias ruled Abilene.

2. While Annas and Caiaphas were *the* high priests, *the* word of God came upon John the son of Zacharias, in the wilderness.

3. And he went into all the country around the Jordan preaching *the* immersion of repentance¹ unto² *the* forgiveness of sins; 4. As it is written in the book of *the* words of Isaiah the prophet, A voice of *one* crying in the wilderness, prepare the way of *the* Lord; make his paths straight. 5. And every ravine³ shall be filled, and every mountain and hill brought low⁴, and the crooked made straight and the rough into smooth roads; 6. And all flesh shall see the salvation of God. Isaiah 40:3-5

Prove Your Repentance

7. Then he said to the multitudes who came out to be immersed by him, Generation of snakes! Who warned you to run away from the coming wrath? 8. Therefore produce fruits⁵ worthy of the repentance; and do not begin to say among⁶ yourselves, We have Abraham as *our* father, for I say to you that God is able to raise up children to Abraham of

these stones.

Produce Good Fruit

(See John 15:1-10; Gal. 5:19-22)

9. But even now the axe is laid to the root of the trees, therefore every tree not producing good fruit is cut down and thrown into *the* fire. 10. And the multitudes questioned him, saying, What then should we do? 11. But answering, he said to them, Let the *person* with two tunics share with the *one* having none, and *those* having food do likewise.

12. And the tax collectors also came to be immersed, and they said to him, Teacher, what should we do? 13. And he said to them, Collect no more than that prescribed for you.

14. And the soldiers questioned him, saying, What should we also do? And he said to them, Do violence⁷ to no one, or accuse *anyone* falsely, and be satisfied with your pay⁸.

15. While the people were all waiting and wondering in their hearts concerning John, *that* possibly he himself was the Christ;

I immerse you in water

16. Answering them all, John said, I certainly immerse you in water, but the *One* mightier than I is coming; whose sandal strings I am not worthy to loose; he himself will immerse you in *the* Holy Spirit⁹ and in fire¹⁰; 17. Whose winnowing shovel is in his hand to thoroughly clean his threshing floor, and gather the grain into his granary, but he will burn

1.REPENTANCE, from *metanoia*, a change of mind which would bring about a change of life. See Rom. 2:4, "the goodness of God" leads to repentance; and 2 Cor. 7:10, "godly sorrow" works repentance.

2.UNTO, from *eis*, unto, in the direction, into. The sins would be forgiven in Christ; by the blood of Christ, after the cross and the establishment of Christ's kingdom, his church (Acts 2).

3.RAVINE, from *pharax*, a cleft, ravine, dell., low place.

4.BROUGHT LOW, from *tapeinos*, low in situation - brought down to level; humble, poor; depressed. Fig. of the mind, humble, lowly, modest.

5.PRODUCE FRUITS - show by a changed life that the mind has been changed.

6.AMONG, from *en*, in. When its object is plural (as here): with, among; in the midst.

7.VIOLENCE, from *diaseio*, to shake violently; to harass; intimidate; extort.

8.PAY, from *opsonion*, provisions; pay of soldiers; wages of any kind.

9.IN THE HOLY SPIRIT - This took place on the Pentecost of Acts 2, when the apostles were immersed in the Holy Spirit.

10.IN FIRE after the judgment (Mt. 25:41; 2 Thess. 1:7-9; Rev. 20:15; 21:8).

up the chaff in unquenchable fire. 18. Also with many other *things* he admonished while preaching to the people.

19. But when Herod the governor was reproved by him concerning Herodias, the wife of his brother *Philip*, and concerning all the evil *things* done by Herod; 20. And to all these *things*, he added this: he locked John up in prison.

Jesus Was Immersed

21. Now when all the people were immersed, Jesus also was immersed; and while he was praying, the heaven was opened, 22. And the Holy Spirit descended upon him in bodily form as a dove, and a voice out of heaven began, You are my beloved Son. I am well pleased in you.

Jesus Began His Ministry

23. And Jesus himself began *his ministry*, being about thirty years old; being a son, as was supposed, of Joseph, the *son-in-law*¹ of Eli, 24. The *son* of Mathat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph, 25. The *son* of Mattathias, the *son* of Amos, the *son* of Naum, the *son* of Esli, the *son* of Naggai, 26. The *son* of Maath, the *son* of Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Juda, 27. The *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbable, the *son* of Salathiel, the *son* of Neri, 28. The *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er, 29. The *son* of Joshua², the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi, 30. The *son* of

Symeon, the *son* of Judah, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim, 31. The *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David, 32. The *son* Jesse, the *son* of Obed³, the *son* of Boaz, the *son* of Salmon⁴, the *son* of Naasson, 33. The *son* of Aminadab, the *son* of Aram, the *son* of Esrom, the *son* of Phares, the *son* Judah, 34. The *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Terah, the *son* of Nahor, 35. The *son* of Serug, the *son* of Ragau⁵, the *son* of Peleg, the *son* of Heber, the *son* of Shelah, 36. The *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech, 37. The *son* of Mathusala, the *son* of Enoch, the *son* of Jared, the *son* of Maleleel, the *son* of Cainan, 38. The *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God⁶.

Chapter 4

Jesus Tempted 40 Days

1. And full of the Holy Spirit, Jesus returned from the Jordan and in spirit was led about in the wilderness 2. Forty days, being tempted by the devil. And he did not eat anything during those days; and when they were finished he was hungry.

Not By Bread Alone

but by every word of God

(See Deuteronomy 8:3)

3. Then the devil said to him, If you are God's Son, tell this stone to become bread. 4. And Jesus answered him, It is

1.SON-IN-LAW - The genealogy of Jesus is given by Luke through Mary. Matthew gives the legal genealogy through Joseph. Thus Jesus was descended from David legally and by blood. The Greek idiom has "the *of Joseph*," *of* being understood in the genitive case of the word.

2.JOSHUA, from *Iesous*, Savior; Joshua; Jesus.

3.Ruth, the Moabitiss, was his mother.

4.Salmon begot Boaz of Rahab(Mt.1:5) - evidently the harlot who hid the spies

5.RAGU was also called Reu.

6.SON OF GOD, literally, "of God." It could be rendered, "the one created by God."

written¹, A person shall not live by bread alone, but by every word of God².

Worship God Only

5. And he took him up *and* showed him all the kingdoms of the world in an instant of time. 6. And the devil said to him, I will give you all this power³, and the glory of them, for it has been delivered to *me*, and I may give it to whoever I wish. 7. Therefore if you will worship before me all shall be yours⁴.

8. And answering, Jesus said to him, It is written, You are to worship *the* Lord your God⁵, and you are to serve⁶ only him.

Do Not Tempt God

9. And he led him into Jerusalem, and stood *him* on the highest point of the temple, and he said to him, If you are *the* Son of God, throw yourself down from here; 10. For it is written, He will direct his angels concerning you, to guard you. 11. And, They will bear you up on *their* hands, lest you strike your foot against a stone.⁷ Psalm 91:11,12

12. And answering, Jesus said to him,

It is said, You are not to put *the* Lord your God to test.

Satan left him for a time

13. And when the devil had finished all *these* temptations, he departed from him for a time.

14. Then Jesus returned to Galilee in the power to the Spirit, and *the* report concerning him was spread around the whole surrounding county. 15. And he himself taught in their synagogues, *and* he was glorified by all the people.

Back to Nazareth

16. And he went into Nazareth where he had been raised, and according to his custom he went into the synagogue on the Sabbath day; and he stood up to read. 17. And *the* book of the prophet Isaiah was handed to him, and opening the book he found the place where it was written; 18. *The* Lord's Spirit is upon me, for he has anointed me to preach the gospel to *the* poor; for he has sent me to preach release to *the* captives and sight for *the* blind and to free the downtrodden; 19. And to preach *the* acceptable time of *the* Lord. Isaiah 61:1,2

He Preached to Them

20. And after closing the book *and* handing it to the official, he sat down, and all eyes in the synagogue were looking intently at him. 21. Then he began to say to them, Today this very Scripture is fulfilled in your ears.

Prophet without honor

22. And all were attentive to him, and they marvelled at the grace of the words coming out of his mouth, and they were saying, Is not this Joseph's son? 23. And he said to them, You all will be saying this parable to me, Physician, heal yourself! Do also here in your home town what we have heard was done in Capernaum. 24. But he said, Truly I say to you, a prophet is not received in his

1.IT IS WRITTEN in the Scriptures, "the shield of *the faith*" (Eph. 6:16).

2.NOT BY BREAD ALONE - In Deut. 8:3 we find Moses telling the Israelites that God led them in the wilderness and fed them mana one day at a time so that they might learn that a person does not live by bread alone, but by every word of God.

3.ALL THIS POWER - to rule the world. We do not know whether or not the devil was lying or not. He did to Eve (Gen.3), and he is the "a liar and the father of it" - John 8:44).

4.Devil-worshippers today testify that *power* is to be theirs as a reward for such worship. The devil has deceived them (see 2 Tim. 2:26).

5.In Deut. 6:13 we find this command. "Jehovah your Elohim" (the LORD your God) includes all the Godhead: The Father Son and Spirit.

6.SERVE, from *latreuo*, serve, worship. Religious service and worship.

7.Here the devil misuses Scripture (Ps. 91:11,12). He perverts God's word (see Gal.1:6-9).

home town. 25. And upon a truth I say to you, there were many widows in Israel in the days of Elijah, when the heaven was shut up for three years and six months, when a great famine was upon all the land. 26. And Elijah was not sent to any of them except to Sarepta¹ of the country of Sidon, to a widow woman. 17. And there were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman² the Syrian. ¹ Kings 17:9; 18:1; ² Kings 5:1-14

28. And all those in the synagogue were filled with anger upon hearing these things. 29. And they rose up and threw him out of the city, and they led him to the edge of the hill on which their city was built; so they could throw him down. 30. But he himself, passing through their midst, departed.

31. And he went down to Capernaum, a city of Galilee, and he was teaching them on the Sabbath. 32. And they were astonished by his doctrine, for his word was in authority. 33. And there was a man in the synagogue having a spirit of an unclean demon, and it cried out in a loud voice, 34. Ah! What is it to us and to you, Jesus of Nazareth? Have you come to destroy us?³ I know who you are; the Holy One of God.

35. And Jesus rebuked it, saying, Be quiet and come out of him. And after the demon had thrown him down in their midst, it departed from him without harming him. 36. And there was astonishment upon all of them, and they were

talking to one another saying, What is this word, that with authority and power he commands the unclean spirits, and they come out? 37. And the report about him went out into all the surrounding country.

Simon's Mother-in-law

38. Then he arose from the synagogue and went into Simon's house. But the mother-in-law of Simon was in the grip of a high fever; and they entreated him for her. 39. And standing over her he rebuked the fever, and it left her; and she arose and served them.

Multitudes Came

40. And when the sun was setting all those having sick with various illnesses brought them to him; and laying his hands upon each one of them, he healed them. 41. And also demons departed from many, crying out and saying, You are the Son of God. And he rebuked them, not allowing them to speak, for they knew that he was the Christ.

42. Then when day dawned he departed, going to a deserted place. And the multitudes were looking for him, and they came to him, and they tried to keep him from departing from them. 43. But he said to them, I must preach the gospel to the other cities also, for this is why I was sent. 44. And he was preaching in the synagogues of Galilee⁴

Chapter 5

He Taught from a Boat

1. Once he himself was standing along the Lake Gennesaret, and the multitude was pressing upon him to hear the word of God.

1.SAREPTA, also Zarebath. See 1 Kings 17:9; 18:1; Jas. 5:17. Many such differences in spellings occur in the Bible.

2.NAAMAN (2 Kings 5:1-14 was required to dip seven times in the Jordan River before his leprosy was cured.

3.The demons fear and tremble, knowing their punishment is coming (Mt. 25:41; Jas. 2:19; Jude 6; Rev. 20:10).

4.GALILEE - Aleph and B have Judea. Galilee is in A, K, X, Delta, Theta, Pi, 33, and many others.

5.AUTHORITY - See Mt. 28:18.

2. And he saw two boats standing along the *edge* of the lake; but the fishermen had gone from them to wash their nets. 3. But getting into one of the boats, which was Simon's, he asked him to put it out from the shore¹ a little. And after he sat down he taught the multitudes from the boat.

A Miraculous Catch

4. When he stopped speaking, he said to Simon, Put out into the deep *water* and let down your net for a catch. 5. And answering, Simon said, Master², we toiled all night and took nothing, but upon your word I will let down the nets. 6. And when they had done this, they caught so great a multitude of fish *that* their nets began to break. 7. So they beckoned to their partners in the other boat to come help them. And they came and filled both boats, so that they were *about* to sink.

8. Seeing *this* Simon fell to *his* knees before Jesus, saying, Leave me Lord, for I am a sinful man. 9. For astonishment had seized him, and all those with him, because of the catch of fish they had taken. 10. And likewise James and John, sons of Zebedee, who were partners with Simon.

Fishers of People

To save souls by preaching

10. Jesus said to Simon, Do not fear; from now on you shall catch people. 11. And after bringing the boat to land, they left all and followed him.

12. Now when he was in one of the cities, behold there was a man full of leprosy; and upon seeing Jesus he fell upon his face, entreating him, saying,

Lord, if you want you can make me clean. 13. And reaching out *his* hand he touched him, saying, I want to, be clean. And the leprosy departed from him at once. 14. And he himself directed him, Tell no one, but go show yourself to the priest and make an offering for your cleansing as directed by Moses, as a testimony to them. 15. But the word concerning him spread *even* more, and great multitudes gathered to hear, and to be healed of their illnesses.

16. But he himself was withdrawing to the deserted *places* and praying. 17. And in one of those days he himself was teaching; and sitting there were Pharisees and teachers of the Law who had come from every village of Galilee and Judea and Jerusalem; and the Lord's power was continuing to heal them.

Jesus Saw Their Faith

18. And behold a person who was a paralytic was brought on a couch by *some* men, and they sought him, that they might bring him and place him before him. 19. And when they could not find a way to bring him through the crowd, they went up on the roof and let him down on the couch into the midst through the roof, in front of Jesus. 20. And seeing their faith³, he said, Man, your sins are forgiven you.

21. And the scribes and Pharisees began to discuss *it*, saying, Who is this who speaks blasphemies? Who can forgive sins but God alone?

22. But Jesus, knowing their discussions, answering he said to them, What do you reason in your hearts? 23. Which is easier, to say, Your sins are forgiven you; or to say, Arise and walk? 24. But

1.SHORE, from *ge*, earth, land. He moved the boat away from land a little, into the lake.

2.MASTER, from *epistates*, one who stands by; one who is set over; equivalent to *didaskale*, teacher; or *rabbi*, master or teacher.

3.SEEING THEIR FAITH - To be of value faith must express itself in works (Jas. 2:17-26). Faith must work through love for God (Gal. 5:6; 1 John 5:3). These showed their faith by what they did.

so that you may know that the Son of man has power to forgive sins upon the earth; he said to the paralytic, I say to you, arise and take up your couch *and* go into your house.

25. And immediately he arose before them, *and* taking up that on which he lay, he departed to his house, glorifying God. 26. And they were all astonished, and they glorified God; and they were filled with awe, saying, We have seen marvelous *things* today!

Levi (Matthew) Called

27. And after these *things*, he departed, and he saw a tax collector named Levi sitting at the tax office, and he said to him, Follow me. 28. And leaving everything, he got up *and* followed him. 29. And Levi made a great feast in his house for him, and a great crowd of tax collectors and others were with them, reclining at table.

30. And the Pharisees and their scribes were grumbling to his disciples, saying, Why do you eat and drink with the tax collectors and sinners? 31. And answering Jesus said to them, The strong do not need the physician, but those who are ill. 32. I did not come to call the righteous, but sinners unto repentance.

Jesus, on Fasting

33. And they said to him, The disciples of John often fast and offer prayers; also those of the Pharisees, but your *disciples* eat and drink. 34. But Jesus said to them, It is not possible for the bridegroom's attendants¹ to fast while the bridegroom is with them *is it*? 35. But the days shall come, and when the bridegroom is taken away, then they will fast in those days.

1. BRIDEGROOM'S ATTENDANTS, from *numphon*, literally, "sons of the bridal chamber." See Mt. 9:15; Mk. 2:19.

The Inconsistency Illustrated

36. And he also spoke a parable to them, No one takes a *piece* from a new garment² *and* puts it on the tear of an old garment; else the new shall tear *away*, and the old does not agree with the piece from the new placed upon it. 37. And no one puts new wine into old skins³, else the wine breaks the skins, and it itself spills out, and the skins are destroyed. 38. But new wine is put into new skins, and both are preserved.

39. And no one, after drinking old, wants *the* new, for he says, The old is better.

Chapter 6

Disciples Picked Grain

1. Then on a Sabbath he was passing through grain fields, and his disciples were picking and eating of the heads of grain, rubbing *them* in their hands. 2. But certain of the Pharisees said, Why are you doing what is unlawful on the Sabbath? 3. And answering them, Jesus said to them, Have you not read what David did when he was hungry, and those who were with him? 4. How he went into the house of God, and took *and* ate of the showbread, which is not lawful to eat, except the priests only; and he also gave to those with him?

Jesus, Lord of the Sabbath

5. And he said to them, The Son of man is Lord of the Sabbath.

6. Then on another Sabbath he went into the synagogue and taught; and a

2. NEW GARMENT - new, unshrunk material. Pre-shrinking was not practiced then. The material of a new garment would shrink greatly when washed.

3. SKINS, from *askas*, a leather bag or bottle, bottle made from the skin of a goat or other animal. See Mt. 9:14; Mk. 2:18ff.

person was there, and his right hand was withered. 7. And the scribes and Pharisees watched him carefully *to see* if he healed on the Sabbath, that they might find *some way* to accuse him.

A Withered Hand Healed

8. But he knew their reasoning, and he said to the man who had the withered hand, Arise and stand in the midst! And he stood up. 9. But Jesus said to them, I ask you, is it lawful to do good on the Sabbath, or to do evil; to save a life or destroy? 10. And looking upon all of them¹ he said, Reach out your hand. And he did so; and his hand was restored. 11. But they were filled with madness, and discussed with one another what they might do to Jesus.

The Twelve Chosen

12. And in those days Jesus went into the mountain to pray, and he was in prayer to God all night. 13. And when it was day he called his disciples to him, and he selected twelve from them, whom he also named apostles; 14. Simon, who was also called Peter, and Andrew his brother; James and John, Philip and Bartholomew; 15. Matthew and Thomas; James of Alphaeus and Simon who was called *the Zealot*; 16. Judas of James and Judas Iscariot, who became a betrayer.

He Healed a Multitude

17. And coming down with them, he stood on a level place, and a large crowd of his disciples, and a great multitude of people from Judea and Jerusalem and the costal area of Tyre and Sidon; these came to hear him and to be healed of their diseases. 18. Also those who were troubled by unclean spirits were healed. 19. And all the multitude sought to

touch him, for power was coming from him and he healed *them* all.

Happy - Blessed

(See Matthew 5:1-12)

20. And he himself, looking up² at his disciples said, Happy³ are the poor, for the kingdom of God⁴ is yours. 21. Happy are those who hunger now, for you shall be filled. Happy are those who weep now, for you shall rejoice. 22. Happy are you when people hate you and *when* they exclude you, and *when* they abuse you verbally, and when they disdain your name as evil, for the sake of the Son of man; 23. Rejoice in that day and skip *for joy*, for behold your reward is great in heaven, for their fathers did the same to the prophets.

24. But woe to you who are rich, for you have your comfort. 25. Woe to you who are filled now, for you shall be hungry. Woe to those laughing now, for you shall mourn and weep. 26. Woe to *you* when all people speak well of you, for their fathers did the same to the false prophets.

Love Your Enemies

27. But I say to you who hear, love your enemies, do good to those who hate you. 28. Speak well of those who curse you, pray for those who mistreat⁵ you. 29. To him who strikes you on the cheek, offer *him* the other also; and from the one who takes your garment, do not withhold your tunic either. 30. Give to all who ask, and do not demand

1. LOOKING UPON - Mark relates that he looked upon them in anger because of their hard heart (Mk 3:5).

2. LOOKING UP - literally, "lifting up his eyes."

3. HAPPY, from *makarios*, blessed; one whose circumstances were conducive to happiness.

4. THE KINGDOM OF GOD in this age is the church (Mt. 16:18ff; Mk. 9:1; Acts 1:8; Col. 1:13; Heb. 12:28; see Rev. 1:6,9 and footnote). We are translated into the kingdom, the church.

5. MISTREAT, from *epereazo*, abuse, revile, mistreat.

the return of your things from him who took them. 31. And just as you want people to do to you, do *the* same to them. 32. And if you love those who love you, what grace to you is *that*? For even the sinners love those *who* love them. 33. And if you do good to those who do good to you, what grace to you is *it*? Even the sinners do the same.

34. And if you lend *to those* from whom you expect to receive, what grace to you is *that*? Even sinners lend to sinners, to receive back the same *from them*.

Love Your Enemies

35. But love your enemies, and do good and lend expecting nothing back, and your reward shall be great; and you shall be sons of *the* Most High, for he himself is gracious to the ungrateful and wicked. 36. You are to be merciful even as your Father is merciful.

Do Not Judge Unjustly

37. Do not judge and you shall not be judged. Do not condemn and you shall not be condemned. Forgive and you shall be forgiven. 38. Give and it shall be given to you; good measure, pressed down, shaken together *and* running over shall be given into your lap¹; for whatever measure you measure out shall be measured back to you.

39. And he also spoke a parable to them, Can *the* blind lead *the* blind? Will not both fall into a pit²? 40. *The* disciple is not above his teacher, but everyone, when qualified, shall be like his teacher.

The Speck & the Beam

41. And why do you see the speck³ in

your brother's eye, and do not notice the beam⁴ in your own eye? 42. How can you say to your brother, Brother, let me remove the speck that is in your eye; when you yourself do not see the beam that is in your eye? Hypocrite! First remove the beam from your eye, then you shall see clearly to remove the speck from your brother's eye.

Tree Known by its Fruit

(See Matthew 7:16-20)

43. For there is no good tree that produces bad fruit, neither does a bad tree produce good fruit; 44. For every tree is known by its own fruit; for they do not gather figs from thorn bushes, or harvest grapes from a bramble bush. 45. The good person, out of the good treasure in *his* heart, brings out that which is good; and the *evil person*, out of the *evil treasure*, brings out that which is evil; for out of *things* abounding in the heart the mouth speaks.

Why call me Lord, but do not Obey?

(See Matthew 7:21-27)

46. But why do you call me Lord, Lord, and do not *do* what I say?

47. Everyone who comes to me and upon hearing my words does them, I will show you what he is like; 48. He is like a person who built a house; who dug deep and laid the foundation upon the rock⁵. But when the flood⁶ came *and* the waters burst upon that house, *they* were

4.BEAM, from *dokos*, a beam or spar of timber; a log.

5.ROCK, from *petra*, bedrock; ledge of rock; rock. See Mt. 16:18; 1 Cor. 10:4 and footnotes. Christ is the "rock" (*petra*) on which Christians are built (1 Cor. 3:11). He is the rock that followed Israel in the wilderness; from which they drank (1 Cor. 10:4).

6.FLOOD, from *plemmura*, the flood-tide; a flood; inundation.

1.LAP, from *kolpas*, bosom, chest; the fold of a garment used as a pouch or container.

2.PIT, from *bothunos*, a pit, a well or cistern.

3.SPECK, from *karpas*, any small dry thing, as chaff, stubble, splinter, mote.

not able to shake it, for it was founded upon the rock¹. 49. But the *one* who hears and does not, is like a person who built a house upon the ground, without a foundation. The water burst against it and it fell at once; and the ruin of that house was great.

Chapter 7

Example of Great Faith

1. When he had finished all his words in the hearing of the people, he went into Capernaum. 2. And a certain captain whose servant, who was valuable to him, was ill; near death. 3. When he heard of Jesus he sent *some* elders of the Jews, asking him to come *and* heal his servant.

4. And when they had come to Jesus, they earnestly urged him, saying, He for whom you do this is worthy; 5. For he loves our nation, and he himself built the synagogue for us.

6. So Jesus went with them. But when he was not far from the house, the captain sent a friend, saying to him, Lord, do not bother, for I am not worthy for you to come under my roof. 7. And so I did not consider myself worthy to come to you; but say *the* word and my servant shall be healed. 8. For I also am a person appointed with authority, having soldiers under me; and I say to this *one*, Go! and he goes; and to another, Come! and he comes; and to my servant, Do this! and he does *it*.

9. And when Jesus heard this it astonished him, and turning to the multitude following him, he said, I say to you, I have not found such great faith in

Israel. 10. And when those sent returned to the house, they found the servant well.

Raising a Widow's Son

11. And soon afterwards he went into a city called Nain; and his disciples went with him; also a great multitude. 12. But as they neared the gate of the city, behold a dead *man*² was being carried out, *the* only-born³ of his mother; and she was a widow; and a large crowd from the city was with her.

13. And when the Lord saw her, he was moved with compassion for her, and he said to her, Do not weep. 14. And coming close he touched the coffin⁴, and the bearers stopped; and he said, Young man⁵, I say to you, Arise.

15. And the dead *man* sat up and began to speak, and he gave him to his mother. 16. And fear seized them all, and they glorified God, saying, A great prophet has arisen among⁶ us! And, God has visited his people!

17. And this report about him went out into all Judea, and all the surrounding country.

John was Informed

18. And the disciples of John⁷ reported to him about all these *things*. 19. And calling two of his disciples to him,

2.DEAD MAN, from *thnesko*, to die, to be dead (masculine gender). The context shows that it was a man, the son of his mother.

3.ONLY-BORN, from *monogenes*, only begotten (relating to the father); only born (relating to the mother).

4.COFFIN, from *soras*, a coffin, bier; an urn for receiving the ashes of a dead person.

5.YOUNG MAN, from *neaniskas*, a young person, youth, a young man. See Mt. 19:20,22 (the rich young ruler); and Mk. 14:51 (probably John the beloved).

6.AMONG, from *en*, in. When its object is plural (as here); with, among, in the midst.

7.JOHN the immerser had been imprisoned, and from there sent to Jesus (Mt. 11:2,3).

1.Instead of, "It was founded upon the rock," Aleph, B, 33 and some others have, "It was well built." A, C, and most of the others have, "It was founded upon the rock."

John sent them to Jesus¹, saying, Are you the coming *One*, or do we expect another?

20. And when the men came to him they said, John the immerser sent us to you, saying, Are you the coming *One*, or do we expect another?

21. In that hour he healed many of diseases and plagues and evil spirits; and many blind were granted sight. 22. And answering he said to them, Go report to John what you have seen and heard. Blind receive sight; lame walk; lepers are made clean and the deaf hear; dead are raised and the gospel² is preached to the poor. 23. And whoever is not offended in me is happy.

John, the Greatest

24. After the messengers³ of John had departed, he said to the multitude concerning John, What did you go out into the wilderness to see? A reed shaken by the wind? 25. But what did you go out to see? A person clothed in soft clothing? Behold those dressed in soft clothing and live luxuriously belong in palaces. 26. But what did you go out to see? A prophet? Yes, I say to you, and much more than a prophet.

The Least Christian is Greater

27. This is he of whom it is written, Behold I send my messenger before your face; who shall prepare your way before

you. 28. I say to you, among those born of women there is not a greater than John; but he that is least in the kingdom of God⁴ is greater⁵ than he.

29. And all the people who heard; the tax collectors also; justified God, being immersed in the immersion of John.

Rejecting God's Counsel

30. But the Pharisees and lawyers rejected the counsel of God⁶ to themselves, not being immersed by him.

31. To what shall I compare the people of this generation; and what are they like?

32. They are like little children sitting in public places, calling to one another, who say, We piped to you and you did not dance. We wailed and you did not weep.

33. For John the immerser came neither eating bread nor drinking wine and you say, He has a demon!

34. The Son of man came eating and drinking, and you say, Behold a gluttonous man and a wine drinker; a friend of tax collectors and sinners.

35. Therefore wisdom is justified⁷ by all her children.

At a Pharisee's House

36. Now one of the Pharisees invited him to eat with him; and after entering the Pharisee's house he reclined at table. 37. And behold there was a woman in the city *who was* a sinner, and when she

1.JESUS - manuscripts B and a few others have "Lord."

2.GOSPEL, from *euaggelion*, good message. At that point in Christ's ministry the good message had to do with the kingdom to come shortly. Now it has to do with the death, burial and resurrection of Christ (1 Cor. 15:1-4), and the doctrine of Christ. (2 John 9). The gospel is "the faith" for which we are to contend earnestly (Jude 3). It is the law in effect in this age (Romans 3:27-31; 1 Cor.9:21).

3.MESSENGERS, from *aggelos*, an angel; messenger; one sent.

4.KINGDOM OF GOD is the church of Christ (Mt. 16:18,19; Mk.. 9:1; Col. 1:13; Heb. 12:28; Rev. 1:6-9; 5:10).

5.GREATER because one in the church has many important advantages over those of preceding ages. See Mt. 11:11 and footnote.

6.Those who now reject "immersion for the forgiveness of sins" reject God's counsel (Acts 2:38; Mk. 16:16; Rom. 6:3-5,17,18; 1 Pet. 3:21).

7.JUSTIFIED - wisdom is vindicated or shown to be what it is by what it produces in one's life.

learned that Jesus reclined at table in the Pharisee's house, she took an alabaster flask of ointment, 38. And she stood behind him, at his feet, crying. She began wetting his feet with her tears and wiping them with the hair of her head, and she kissed his feet and anointed them with the ointment.

39. But when the Pharisee who invited him saw it, he spoke to himself saying, If this *One* were a prophet he would know who and what kind of woman this is who is touching him; that she is a sinner. 40. And answering, Jesus said to him, Simon, I have something to say to you. And he said, Teacher, say it.

41. Two people were debtors to a certain banker. One owed five hundred denarii¹, but the other fifty. 42. Since they had nothing to repay, he forgave them. Now tell me, which of them will love him more? 43. Answering, Simon said, I suppose the one who was forgiven more. And he said to him, You have judged correctly.

44. And turning to the woman, he said to Simon, Do you see this woman? When I came into your house, you did not give me water for my feet, but she has washed my feet with her tears and has dried them with her hair. 45. You gave me no kiss, but she, since I came in, has not ceased kissing my feet. 46. You did not anoint my head with oil, but she has anointed my feet with ointment. 47. Therefore I say to you, her sins, though many, are forgiven, because she loved much. He who is forgiven little, loves little.

48. and he said to her, Your sins are forgiven. 49. Then those reclining at table with him began to say among²

themselves, Who is this who can even forgive sins? 50. And he said to the woman, Your faith has saved you; go in peace.

Chapter 8

He Taught in Parables

1. *Later* he was making a tour, and he preached in every town and village, preaching the gospel of the kingdom of God; and the twelve were with him; 2. Also some women who had been healed of evil spirits and diseases: Mary, who was called Magdalene, out of whom seven demons had gone; 3. And Joanna, the wife of Chuza, a steward of Herod, and Susanna, and many others who ministered to him out of their possessions.

Parable of the Sower

4. And after a large crowd gathered, and those from every city came to him, he spoke to them in a parable. 5. A sower went out to sow his seed, and as he sowed, some fell along the road and were walked on, and birds of the air ate them.

6. And some seed fell on rocky ground, and as soon as they sprang up they withered away, having no moisture.

7. And some fell among the thorns, and the thorns came up and choked it out.

8. And some fell in good ground and grew up and yielded fruit of a hundred-fold. Saying this, he cried, Let him with ears hear.

9. His disciples asked him what the parable meant. 10. And he said, It is given to you to know the mysteries³ of

1.DENARII, from *denarion*, a Roman coin with the value of a day's labor. The pay for five hundred days of labor was owed by the first person.

2.AMONG, from *en*, in. When its object is plural (as here); among, with, in the midst.

3.MYSTERIES - Jesus' death, etc.

the kingdom of God; but to others, in parables; so that seeing they may not see, and hearing they may not understand.

He Explained the Parable

11. Now the parable is this: The seed¹ is the word of God. 12. And those along the road are those who hear, and the devil comes and takes the word from their heart, so that they may not believe² and be saved³.

13. And those on the rocky soil are those who hear and in joy receive the word and believe for a while⁴, but because they have no root⁵ they fall away when tested.

14. And the seed which fell among thorns are those who hear⁶, and while they are going, they are choked with worries, riches and pleasures of life, and

yield no mature fruit.

15. But those in the good soil are those who hear the word in a good and honest heart; who hold it and with perseverance⁷ bear fruit.

16. No one after lighting a lamp, puts it under a vessel, or puts it under a bed; but upon a lampstand; so that those who come in may see the light. 17. For nothing is hidden which shall not be revealed, and nothing secret which shall not become known and come to light.

Be Careful How You Hear

Be sure it is God's word!

18. Be careful how you hear; for whoever has, to him shall be given, and whoever does not have, even what he seems to have shall be taken from him.

His Mother & Brethren

Are his disciples - Christians

19. Then his mother and his brethren came to him, but were not able to approach him because of the crowd. 20. And it was reported to him, Your mother and brethren are standing outside, desiring to see you. 21. But he answered, saying to them, My mother and my brethren are these who hear the word of God and do it.

He Stilled the Storm

22. One day he and his disciples went into a boat, and he said to them, Let us go to the other side of the lake; and they set sail. 23. But while they were sailing he fell asleep, and a wind-storm came down into the lake, and being filled with water, they were in danger. 24. And they came to him and woke him, saying, Master, Master, we are being destroyed! And he arose and rebuked the wind and

1. SEED - God begets us by the word, the seed of the kingdom (1 Cor. 4:15; James 1:18; Lu. 8:11).

2. BELIEVE - Faith comes by hearing the word, the seed of the kingdom (Rom. 10:17; John 20:30,32); but if Satan can keep a person from considering the word, no faith is produced. When one believes he/she has the power (right, privilege) to become a child of God (John 1:11,12). When one believes with all the heart, he/she may be immersed scripturally (Acts 8:36,37; Heb. 11:6). When one believes in Christ, he/she has been begotten (1 John 5:1).

3. SAVED - Faith is the first step toward salvation (see Heb. 11:6; John 1:18; 8:24). Repentance is unto (in the direction of salvation - Acts 11:18). Confession of Christ as Lord is unto (in the direction of salvation - Romans 10:9,10); but immersion is the point at which salvation is attained (Mk. 16:16; Acts 23:38; Rom. 6:3-5,17,18; Titus 3:5; 1 Peter 3:21).

4. BELIEVE FOR A WHILE - they believe and obey the gospel; become Christians, but fall away when the going becomes burdensome. Christians can fall from grace (see Gal. 5:1-4).

5. We need to be firmly rooted and grounded in "the faith" (Col. 1:23).

6. WHO HEAR, believe and obey the truth, the faith (see Acts 6:7). They become Christians, but fall away and are lost.

7. PERSEVERANCE is the secret to success in the Christian life. Jesus said that we gain our souls by our steadfastness (Luke 21:19); and John shows that those who are faithful unto death are to receive the crown (Rev. 2:10). See 2 Pet. 1:5-7.

the surge of water; and they stilled and became calm. 25. And he said to them, Where is your faith? And they, being afraid, were amazed, saying to one another, Who then is this who commands the wind and the water, and they obey him?

Demons named Legion

26. And they sailed to the country of the Gerasenes¹, which is across from Galilee. 27. But when he went ashore there met him a man from the city who had demons for a long time; and wore no clothes, and who did not live in a house but among the tombs.

28. And seeing Jesus he cried out and fell before him saying loudly, What is it to me and to you, Jesus, Son of the Most High God? I beg you, do not judge² me now. 29. For he had directed the unclean spirit to depart from the man; because it had seized him many times, and he was kept under guard, bound with chains and cords; and he broke the bonds and was driven by the demon into the desert³ places.

Many demons possessed him

30. Jesus asked him, What is your name? And he said, Legion⁴; for many demons had entered him.

Demons Entered the Swine

31. And they begged him not to order them to go into the abyss⁵. 32.

And there was a herd of many swine⁶ feeding on the hill, and they begged him to permit them to enter them; and he permitted them. 33. And the demons departed from the man and entered into the swine, and the herd rushed down the cliff into the sea and were drowned.

34. And when the men who fed the swine saw what happened, they fled and reported it in the city and in the country. 35. Then they came out to see what had happened. They came to Jesus and found the man out of whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid.

36. And those who had seen it related to them how the demon-possessed was healed. 37. And all the multitude of the country of the Gerasenes asked him to go away from them because they feared greatly. So he went into a boat and departed.

38. But the man out of whom the demons departed was asking that he might be with him, but he sent him away, saying, 39. Return to your house and relate what great things God has done for you. And he went away and preached to all the city what great things Jesus had done for him.

Jairus' Daughter Dying

At the very point of death

40. When Jesus returned, the crowd welcomed him, for they were all expecting him. 41. And behold a man came to him named Jairus, who was a ruler of the synagogue. He fell at the feet of Jesus and asked him to come to his house; 42. Because he had an only daughter who was about twelve years old, and she was dying. But as he went the multitudes were pressing against him.

1.GERASENES - some Greek manuscripts have GADARENES. Both names refer to the same place. See Mt. 8:28; Mk. 5:1).

2.JUDGE, from *basanizo*, to examine, try either by words or torture. In the N.T.: to afflict; torment. The demons "believe and tremble" (James 2:19), knowing that judgment and punishment are waiting for them.

3.DESERT - uninhabited, deserted places.

4.LEGION - possibly 1,000; or many.

5.ABYSS, from *abussos*, unfathomable depth, abyss; unseen abode of the dead (Hades) (Rom. 10:7; Rev. 11:7).

6.MANY SWINE - about two thousand (Mk. 5:13). This might indicate the number of demons.

Woman who Hemorrhaged

43. And a woman who had a hemorrhage twelve years, who had spent all her living on physicians *and* could not be healed by any, 44. Came up behind *him* and touched the hem of his garment; and immediately her hemorrhage ceased.

45. And Jesus said, Who touched me? And while they were all denying it, Peter and those with him said, Master, the multitude is crowding and pressing you. 46. But Jesus said, Some one touched me, for I am aware that power¹ has gone from me.

47. And when the woman knew that she had been discovered, she came trembling and fell before him and told, in the presence of all the people, why she had touched him and how she had been healed at once.

48. And he said to her, Daughter, your faith has saved² you; go in peace.

Jairus' Daughter Died

49. While he was still speaking someone came from the house of the ruler of the synagogue, saying, Your daughter is dead. Do not trouble the teacher any more. 50. But when Jesus heard *this* he answered him, Fear not, only believe³ and she shall be healed. 51. When he came to the house he let no one go in with him but Peter, James and John, and the father and mother of the child.

52. All were weeping and mourning for her. But he said, Do not weep, for

she is not dead, but sleeps. 53. And they ridiculed him, knowing that she was dead.

Her Spirit Returned

54. But he took her hand and called out, saying, Child, arise. 55. And her spirit returned⁴, and she rose up at once; and he directed that something be given her to eat. 56. And her parents were amazed; and he instructed them to tell no one what happened.

Chapter 9

The Limited Commission

(See Mt. 10:5-15)

1. And he called the twelve disciples together, and gave them power⁵ and authority over all the demons; and to heal diseases. 2. And he sent them to preach the kingdom of God and to heal the sick.

3. And he said to them, Take nothing for the journey; neither staff nor bag nor bread nor money. Do not have two tunics. 4. And whatever house you enter, remain there and depart from there. 5. And whoever does not receive you, when you depart from that city, shake the dust from your feet as a testimony against them. 6. And they went out, going from town to town, preaching the gospel and healing everywhere.

Herod was Perplexed

7. When Herod the governor heard of all that was done *by him*, he was perplexed, because it was said by some that John had been raised from *the* dead; 8. And by others that Elijah had

1.POWER, from *dunamis*, power, strength; miraculous power. Jesus knew, how we are not told, that power had gone from him.

2.SAVED, from *sozo*, save, rescue; heal (save from illness or infirmity).

3.ONLY BELIEVE - don't lose hope. The girl being raised did not depend on the faith of Jairus. Jesus was not demanding faith from him; but rather was comforting and reassuring him.

4.SPIRIT RETURNED - at death the spirit returns to God (Eccl. 12:7). It is evident that her spirit (soul) had gone, but returned.

5.POWER to heal the sick, cleanse the lepers, raise the dead and cast out demons (Mt. 10:9).

appeared, and by others that one of the old prophets had risen. 9. But Herod said, I beheaded John, but who is this of whom I hear such things? And he was seeking to see him.

5,000 (plus) Fed

10. When the apostles returned they related all they had done, And he took them privately to a city called Bethsaida.

11. But the multitudes knew of it and followed him. And receiving them kindly, he spoke to them about the kingdom of God; and healed those who needed healing.

12. Toward the end of the day, the twelve came to him saying, Dismiss the multitude so that they may go into the towns and country nearby and find food and lodging; for we are in a deserted place here. 13. But he said to them, You give them *something* to eat. And they said, We have only five loaves and two fish¹, unless we go and buy food for all these people. 14. (For there were about five thousand men²). And he said to his disciples, Have them recline³ to eat in groups of about fifty. 15. And they did it that way, having them all recline.

They Were All Filled

16. And taking the five loaves and two fish, he looked up into heaven and blessed them, and broke them in pieces, and gave to the disciples to set before the multitude. 17. And they all ate and were satisfied, and they picked up twelve baskets⁴ of broken pieces that were left.

1.FIVE LOAVES AND TWO FISH - the lunch belonging to a boy (John 6:9).

2.MEN, from *aner*, the specific word for man or husband, as distinguished from woman or wife; or child.

3.RECLINE - this was the customary manner for eating. They did not sit at table as we do.

4.BASKETS, from *kophinos*, basket. Possibly a large basket for provisions.

Who do People say I Am?

(See Mt. 16:13-20)

18. And when he was praying, and only his disciples were with him, he questioned them saying, Who do the multitudes say that I am? 19. And they answering said, John the immerser; but others say, Elijah; and others, that one of the old prophets is risen. 20. But he said to them, But who do you say that I am? And answering, Peter said, The Christ of God.

21. But he warned them and commanded that they say nothing of this; 22. Saying, It is necessary for the Son of man to suffer many things, and to be rejected by the elders and high priests and scribes, and be killed; and to be raised the third day.

Follow, Unashamed

23. And he said to all, If anyone wants to come after me, let him deny himself and take up his cross daily, and follow me; 24. For whoever will save his life shall lose it, but whoever will lose his life for my sake, that one shall save it. 25. For what does it profit a person who gains the whole world but loses or forfeits himself? 26. For whoever is ashamed of me and my words, of him the Son of man will be ashamed when he comes in his glory and that of the Father and the holy angels.

Kingdom Coming Soon⁵

(See Matthew 16:28; Mark 9:1)

27. But I tell you the truth, there are some of those standing here who shall not taste of death until they see the kingdom of God⁶.

5.SOON - within the lifetime of some then living. Some hold to the false theory, that Christ failed to establish his kingdom - that he is to come back and set up a kingdom in Jerusalem.

6.THE KINGDOM OF GOD, the church of

Jesus was Transfigured

(See Mt. 17:1-9)

28. And about eight days after these words he went up into a mountain with Peter, James and John to pray. 29. And as he prayed his face was changed, and his garment became dazzling white. 30. And behold two men, Moses and Elijah, talked with him, 31. Who appearing in glory were speaking with him of his departure, which he was about to accomplish in Jerusalem.

32. But Peter and those with him were overcome with sleep, but when they became fully awake they saw his glory, and of the two men who stood with him. 33. And when these two were leaving him, Peter said to Jesus, It is good to be here. Let us put up three tents¹; one for you, one for Moses and one for Elijah, not knowing what to say².

"This Is My Beloved Son"

The Father bore witness of the Son

34. And while he was saying these things, a cloud came and overshadowed them, and they were afraid when they entered the cloud. 35. And a voice began from the cloud, saying, This is my beloved Son, hear him. 36. And when the voice was past, Jesus was found alone, and they kept silent and told no one in those days what they had seen.

An Evil Spirit Cast Out

37. And the next day when they had come down from the mountain a large multitude met him. 38. And behold a man from the crowd cried out saying, Teacher, I beg you to look upon my son, because he is my only begotten. 39. And behold a spirit takes him and he sud-

denly cries out, and it convulses him with foaming; and it bruises him, hardly departing from him. 40. And I begged your disciples to cast it out, but they could not³.

41. And Jesus answering said, O faithless and perverse generation, how long am I to be with you and to bear with you? Bring your son here. 42. But while he was coming the demon dashed him down and convulsed him; but Jesus rebuked the unclean spirit, and healed the child and gave him back to his father. 43. And they were all amazed at the majesty of God. But while they marveled at all the things he did, he said to his disciples,

44. Place in your memories these words, for the Son of man must be delivered into the hands men. 45. But they did not understand this statement, and it was hidden from them that they might not understand it; and they were afraid to ask him about this statement.

Which One is Greatest?

46. And a discussion started among them as to which of them might be greatest. 47. But Jesus, knowing the reasoning of their heart, took a child and stood it by him. 48. And he said to them, Whoever will receive this child on my name receives me; and whoever receives me receives him who sent me; for he who is least of you all the same is great.

One Casting Out Demons

(See Matthe 7:21-23)

49. And John answered and said, Master, we saw one casting out demons in your name and we *tried* to hinder him because he does not follow us. 50. But Jesus said to him, Do not hinder him,

1.TENTS, from *skene*, tent, tabernacle; any temporary dwelling.

2.DID NOT KNOW WHAT TO SAY, but Peter had to say something. He was always the impetuous one of the twelve.

3.COULD NOT - Because of their little faith, and because "this kind" did not come out except by prayer and fasting (Mt. 17:14-21).

for he who is not against you is for you.

Call Fire Down?

51. Now as the time was coming when he would be taken up, he set his face to go to Jerusalem. 52. And he sent messengers¹ before him. And they went on and entered a town of *the* Samaritans, to prepare for him. 53. But they did not welcome him, because his face was *set* to go to Jerusalem.

54. But the disciples, James and John, seeing this said, Lord, do you want us to call fire to come down from heaven and consume them, as Elijah did²? 55. But he turned and rebuked them and said, You do not know of what spirit you are. 56. And they went on to another town. 2 Kings 1:10,12

Would-be Followers

57. And as they were going along the road, one said to him, I will follow you wherever you go. 58. And Jesus said to him, The foxes have dens, and the birds of heaven have nests; but the Son of man has no place to lay his head.

59. And he said to another, Follow me. But he said, Lord, permit me first to go and bury my father. 60. But he said to him, Let the dead bury their own dead; but you go proclaim the kingdom of God.

61. And another said, I will follow you Lord, but first let me go and say goodbye to my family. 62. But Jesus said, No one who puts *his* hand on *the* plow and continues to look back is fit for the

kingdom of God.

Chapter 10

Seventy Chosen & Sent

1. After this the Lord appointed seventy others, and he sent them by twos to go before him into every city and place where he himself would come. 2. And he said to them, The harvest is indeed great but the workers are few. Therefore pray the Lord of the harvest to send out³ workers into his harvest.

3. Go. Behold I send⁴ you as lambs in *the* midst of wolves. 4. Do not carry a purse or bag or shoes; and do not greet anyone by the way. 5. Into whatever house you enter, first say, Peace be to this house. 6. And if a son of peace is there, your peace will rest upon him, but if not, it will return upon you.

7. And remain in that⁵ house, eating and drinking that which they provide; for the worker is worthy of his wages. Do not go from house to house.

8. And into whatever city you enter, and they receive you, eat whatever is set before you; 9. And heal those in it *who* are sick; and say to them, The kingdom of God has come upon you.

10. But whatever city you enter, and they do not receive you, go out into the streets of it and say, 11, Even the dust of your city which clings to our feet we wipe off against you. Nevertheless know this, the kingdom of God did come near.

1.MESSENGERS, from *aggelos*, one sent; a messenger; an angel. There are a few other passages where "angel" is used in this basic sense. Usually heavenly messengers are intended. See Lu. 7:24 (John's *messengers*); Jas. 2:25 (the *messengers* helped by Rahab).

2.AS ELIJAH DID when he called down fire to consume the soldiers sent to take him (2 Kings 1:10,12).

3.SEND OUT, from *ekballo*, drive out, throw out; send out. In the word one may sense the urgency of getting workers to the harvest.

4.SEND, from *apostello*, to send, especially on a commission, with certain responsibility and authority; as the apostles of the Lord.

5.THAT, from *aute*, "the same" or "that" in this context. See Romans 8:16,26 and footnotes there. Paul uses *auto* there as Luke does regularly.

12. I say to you that it shall be more tolerable for Sodom in that day than for that city.

13. Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles¹ had been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes.

14. Nevertheless, it shall be more tolerable for Tyre and Sidon in the judgment than for you. 15. And you, Capernaum, are you lifted up to the heaven? You shall be cast down to Hades.

Who Hears You, Hears Me

Apostles' words as binding as His

16. The *one* hearing you hears me, and the *one* rejecting you rejects me; and the *one* rejecting me rejects him who sent me.²

Return of the 70

17. And the seventy returned with joy, saying, Lord, even the demons were submissive to us in your name. 18. But he said to them, I beheld Satan³ as lightning fall from heaven.

Names Written in Heaven

More precious than any power or thing

19. Behold, I have given you the power to walk on snakes and scorpions; and over all the power of the enemy; and nothing shall hurt you. 20. However,

do not rejoice because the spirits are submissive to you, but rejoice that your names are written in the heavens.

21. In that same hour Jesus rejoiced in spirit⁴ and said, I praise you, Father, Lord of heaven and earth, because you hid these *things* from the wise and intelligent, and have revealed them to babes. Yes Father, because this was well-pleasing to you.

22. All things have been given me by my Father⁵, and no one knows who the Son is except the Father; and who the Father is except the Son, and those to whom the Son wants to reveal him.

23. And turning to his disciples he said, Blessed are the eyes that see what you are seeing; 24. For I say to you, many prophets and kings desired to see what you see and did not see *them*; and to hear what you are hearing, but did not hear *them*.

What Shall I do to Inherit Eternal Life?

25. And behold a certain lawyer stood up to test him, saying, Teacher, what shall I do to inherit eternal life? 26. And he said to him, What is written in the Law? How does it read? 27. And he answered, You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and your neighbor as yourself. 28. And he said to him, You have answered correctly. Do⁶ this and

1.MIRACLES, from *dunamis*, power, strength, ability, miracle. A setting aside of natural law; supernatural works.

2.HEARS ME & HIM WHO SENT ME - The words of those sent were as authoritative, valid, binding as if Jesus or the Father spoke them personally. Everything the apostles taught by inspiration are as binding as if Jesus himself spoke them. A command spoken by Paul is no less binding than one by Jesus.

3.I BEHELD SATAN - Evidently Jesus refers to that time when Satan, along with those angels who followed him, was cast out of heaven because of his sins. (2 Pet. 2:4; Jude 6; Mt. 25:41). See 1 Tim. 3:6 - pride evidently Satan's problem.

4.IN SPIRIT is the reading of A, W and a host of other manuscripts. However Aleph and D add "Holy" before spirit. A very unlikely reading.

5.GIVEN ME BY MY FATHER - All power, authority (*exousia*) has been given Jesus (Mt. 28:18; Eph. 1:20-22). Jesus' teaching - his doctrine, is so important and vital to our salvation, that if we deviate from it, and abide not in it, we no longer have God. But if we abide in his doctrine, we have both the Father and the Son (2 John 9).

6.DO - Christianity is a doing religion (Mt. 7:21ff).

you shall live¹. 29. But he, wishing to justify himself, said to Jesus, And who is my neighbor?

The "Neighbor"

30. To which Jesus said, A certain man was going down from Jerusalem to Jericho, and he fell among robbers, and they stripped off his clothes and beat him, and went away leaving him half dead. 31. And a certain priest happened to be going down that road, and seeing him, he went by on the other side. 32. And likewise a Levite², coming by the place saw him, and went by on the other side.

The "Good Samaritan"

33. But a certain Samaritan on a journey came down to him, and was moved to pity when he saw him. 34. So he went to him and bandaged his wounds, pouring on oil and wine; and putting him on his own beast he brought him to an inn³ and took care of him. 35. And the next day he took out two denarii and gave them to the innkeeper and said, Take care of him and whatever more you spend, when I return I will repay you.

36. Which of these do you think proved to be a neighbor to the *one* who fell among robbers? 37. And he said, The *one* who showed mercy upon him. And Jesus said to him. You go and do the same.

Mary Chose the Good Part

38. Now as they were traveling he

went into a certain village, and a woman named Martha received him into her home. 39. And she had a sister called Mary, who also was seated at the feet of the Lord, hearing his word.

40. But Martha was overburdened with much serving, and standing near said, Lord, do you not care that my sister has left me to serve alone? Then speak to her that she might help me.

Mary chose the good part

41. But the Lord answered her saying, Martha, Martha, you are worried and troubled about many things. 42. But one thing is needful, for Mary has chosen the good part, which shall not be taken from her.

Chapter 11

Teach us to Pray

Jesus taught his apostles to pray

1. Once Jesus was praying in a certain place. When he stopped one of his disciples said to him, Lord, teach us⁴ to pray as John taught his disciples. 2. And he said to them, When you pray say, Our Father who is in the heavens⁵, let your name be revered⁶, and your kingdom⁷ come, and your will be done on earth as in heaven. 3. Give us each day our daily bread, 4. And forgive us our sins⁸, as we ourselves forgive every-one who is indebted⁹ to us. Do not lead

4.TEACH US - the disciples (apostles). In Mt. 6:9ff Jesus teaches the multitudes (Mt. 5:1; 7:28,29). It is important to know who is addressed.

5.WHO IS IN THE HEAVENS is lacking in Aleph and B. It is in A, C and most of the others.

6.REVERENCED - respected as holy; hallowed. See Ex. 20:7; Ps. 111:9.

7.KINGDOM, the church, in this age (Mt. 16: 18, 19, 28; Mk. 9:1; Acts 1:8; Col. 1:13; Heb. 12:28; Rev. 1:6,9).

8.SINS, from *hamartia*, error, offense; sin.

9.INDEBTED, from *opheilo*, to owe; be indebted.

1.THIS DO - AND LIVE - This is still God's word on the matter. When we *do* what he commands we know that we know him (1 John 2:3,4); and when we abide in the teaching of Christ we have both the Father and the Son (2 John 9).

2.A LEVITE, of the priestly tribe, also had work to do at the temple relating to God's service.

3.INN, from *pandocheion*, a public inn; place where travellers might lodge.

us into temptation, but rescue us from evil¹.

Persist in Prayer

5. And he said to them, Who of you having a friend, and you go to him at midnight and say to him, Friend, loan me three loaves; 6. For a friend has come to me from a journey, and I do not have anything to set before him.

7. And he from within, answering will say, Do not trouble me. The door is shut and the children are with me in bed. I cannot get up and give you *anything*.

8. I say to you, even if he will not get up and give him *something* because he is his friend; because of his troublesome persistence² he will get up and give him as much as he needs.

Ask, Seek and Knock

Keep on asking, seeking, knocking

9. And I say to you, ask and it shall be given to you; seek and you shall find; knock and it shall be opened. 10. For every one who asks receives, and he who seeks finds, and to him who knocks it shall be opened.

11. If the son of any of you who is a father asks for bread, he would not give him a stone, *would he?* Or for a fish, he would not give him a snake instead, *would he?* 12. Or if he ask for an egg, will he give him a scorpion?

13. Therefore if you, being evil, know to give good gifts to your children; how much more will your Father in heaven give *the* Holy Spirit³ to those asking him.

1. BUT RESCUE US FROM EVIL is lacking in Aleph, B and L. It is in A, C, 33 and most others.
2. TROUBLESOME PERSISTENCE, from *anaideia*, impudence; importunate solicitation (continuing to request).

3. GIVE *THE* HOLY SPIRIT - "*The*" is in italics to show that it is not in the Greek. It is somewhat of a problem in this passage to determine whether or not the Holy Spirit is intended, or "a" holy spirit.

A Mute Spirit Cast Out

Mute condition caused by a demon

14. And he was casting out a demon, and it was mute; and when the demon came out the mute spoke. And the multitudes were amazed.

15. But some of them said, He casts out the demons in Beelzebul⁴, the prince of the demons. 16. But others were seeking a sign out of heaven from him.

17. But he himself, knowing their thoughts, said to them, Every kingdom divided against itself is brought to ruin, and a house *divided* against itself falls. 18. Also, if Satan is divided against himself, how can his kingdom stand? For you say that I cast out the demons by Beelzebul. 19. But if I cast out the demons in Beelzebul, in whom do your sons cast *them* out? Because of this, they shall be your judges.

20. But if I in *the* finger of God⁵ cast out the demons, then the kingdom of God is close⁶ upon you.

21. When the strong fully armed

When one receives the "washing of the new birth" (John 3:5; Titus 3:5), he/she is made holy in spirit. He/she has purified the soul by obeying the truth (1 Pet. 1:22), and is "in" Christ Jesus at that point (Rom. 6:3,4; Gal. 3:26,27). However, the apostles were to receive the Holy Spirit after Jesus departed (John 7:39; 14:26; 15:26; 16:7-15; Acts 1:8; 5:32). It is possible that Jesus was teaching the apostles to pray for the immediate help of the Spirit, as the occasion indicated. In Mt. 7:11 Jesus promised "good things" to the people who pray for them. He did not tell the multitude to pray for the Spirit.

4. BEELZEBUL, from *beelzeboul*, used to designate Satan; the demons being his angels. (The KJV has Beelzebub, but the Greek text used - *textus receptus* - has - *Beelzebul*).

5. FINGER OF GOD - the power of God. See Mt. 12:28, "Spirit of God."

6. CLOSE, from *phithano*, to advance, make progress; come upon; be close at hand. The kingdom which came on Pentecost (Acts 1:8; 2:1ff) was to come (and did come) in the lifetime of some living as of Mt. 16:28; Mk. 9:1. See footnote on Mt. 16:28..

person guards his own home¹, his property remains secure². 22. But if a stronger than he enters *and* overpowers him, he takes up his armor in which he trusted, and divides the loot.

23. He who is not with me is against me, and he who does not gather with me, scatters. 24. When the unclean spirit departs from the person., it goes through waterless places seeking rest, and finding none it says, I will return to my house from which I departed. 25. And when it comes it finds it empty, swept and set in order. 26. Then it goes and takes along seven spirits more wicked than itself, and they *enter and dwell* there; and the last condition of that person becomes worse than the first.

"Blessed is Your Mother!"

Rather, Blessed are his disciples

27. And when he said these *things*, a woman of the crowd raised her voice, saying to him, Blessed is the womb that bore you and *the* breasts you nursed. 28. But he said, But rather, blessed are those who hear the word of God and keep³ it.⁴

29. Then as the multitudes were gathering, he began to say, This generation is an evil generation. It seeks a sign, and no sign shall be given to it except the sign of Jonah. 30. For just as Jonah became a sign to the Ninavites, so also shall the Son of man be to this genera-

tion.

31. *The Queen of the South* shall rise up in the judgment with the men⁵ of this generation, and will condemn them; for she came from the ends of the land to hear the wisdom of Solomon, and behold a greater than Solomon is here.

32. Men of Nineveh shall rise up in the judgment with this generation; and will condemn it, for they repented at the preaching of Jonah, and behold a greater than Jonah is here.

A Lamp is to Give Light

33. No one, after lighting a lamp, puts it in a hidden place or under a basket, but upon the lampstand, so that those entering may see the light. 34. The lamp of the body is your eye. When your eye is sound⁶, even your whole body is illuminated, but when it is unsound⁷, your body is also darkened.

35. Therefore be alert that the light in you is not darkness⁸. 36. Therefore if your whole body is illuminated, having no part in darkness, *the whole body* shall be illuminated, as when the rays of the lamp shine upon you.

Hypocrisy of Pharisees

(See Matthew 15:7-9)

37. While he was speaking, a Pharisee invited him to eat with him; *and* going in he reclined at table. 38. But when the Pharisee saw *it*, he was aston-

1.HOME, from *aule*, fold for sheep; house or farm; palace. So, he who guards his own sheep, things, home, etc.

2.SECURE, literally, "in peace."

3.KEEP, from *phulasso*, to be on watch, keep watch, to have in keeping; guard; defend; to observe. The Lord wants his word observed and kept pure.

4.Jesus gave no encouragement toward reverencing or glorifying Mary, his earthly mother. Rather, he stated that those really blessed are those who hear and keep his word.

5.MEN, from *aner*, man (as distinguished from woman and child).

6.SOUND, from *haplous*, single, sincere; clear; sound, healthy.

7.UNSOUND, from *poneros*, in the physical sense, in poor condition, sick; as used here; bad, wicked, evil.

8.LIGHT - DARKNESS; The Lord's word is light and gives light (Ps. 119:105). When we walk in the light of his word we have fellowship with everyone else who is also walking in the light (1 John 1:7). Error, false doctrine, doctrines of men, doctrines of demons are darkness; to walk therein is death.

ished that he had not ceremonially immersed¹ his hands before the meal.

39. But the Lord said to him, Now you Pharisees cleanse the outside of the cup and the dish, but the inside of you all is full of greed and wickedness. 40. Foolish *people*, did not he who made the outside make the inside also? 41. But give the inner *things, such as* deeds of mercy², and behold everything is clean to you.

42. But woe to you Pharisees, for you give a tenth of the mint and the rue and every herb; but you neglect judgment and the love for God. You ought to have done these, and not to neglect the others.

43. Woe to you Pharisees, for you love the front seats in the synagogues and the greetings in the public places. 44. Woe to you, for you are like hidden tombs, and people walk on them unaware.

This Insults Us Also!

45. But one of the lawyers said to him, Teacher, what you are saying insults us also. 46. But he said, And woe to you lawyers, for you burden the people with oppressive burdens; but you will not touch the burdens with one of your fingers.

47. Woe to you, for you embellish the tombs of the prophets, but your fathers killed them. 48. Therefore you are witnesses, and you approve the deeds of your fathers; for they indeed killed them, but you embellish their tombs.

49. Because of this the wisdom of

God said, I will send prophets and apostles to them, and they will kill and persecute *some*³ of them; 50. So that the blood of all the prophets that was shed from the foundation of the world may be required of this generation; 51. From the blood of Abel to the blood of Zacharias, who was killed between the altar and the house of God. Yes, I say to you, it shall be charged against this generation.

Hindered those Entering

52. Woe to you lawyers! For you have taken away the key of knowledge. You yourselves did not enter, and you hindered those who were entering.

53. After he had spoken these things to them, the scribes and the Pharisees began to be greatly irritated; and to provoke him to answer concerning many things, 54. Trying to trap him and to seize on the words from his mouth.

Chapter 12

Yeast of the Pharisees

1. When so many thousands of the multitude were gathering; so that they walked on one another; he began to say to his disciples, First, keep yourselves from the yeast⁴ of the Pharisees, which is hypocrisy. 2. For nothing is concealed that shall not be revealed; or hidden that shall not be made known.

3. Therefore whatever you say in darkness shall be heard in the light; and what you have spoken to the ear in the inner room shall be shouted upon the

1. IMMERSED, from *baptizo*, to dip, immerse; to cleanse or purify by dipping the hands in water. See John 2:6 - the water pots were used for such dipping.

2. DEEDS OF MERCY, from *eleemosune*, pity, compassion, alms, kind deed; charitable giving. See Mt. 6:1 and footnote.

3. SOME or MANY - The literal meaning is, "They killed and persecuted *of* them." The *of* being understood in the genitive case. The same is true of Mt. 23:34.

4. YEAST - the permeating influence of the hypocrisy and doctrines and traditions of men (see Mt. 15:1-9). These render worship vain and meaningless - unacceptable to God.

housetops. 4. But I say to you, my friends¹, do not fear those who may kill the body, and after that have nothing more they can do.²

5. But I will show you whom to fear. Fear the *One who*, after he has killed, has power to cast into Gehenna. Yes, I say to you, fear him.

Worth More than Birds

The hairs of your head are numbered

6. Are not five sparrows sold for two cents³? And not one of them is unnoticed before God. 7. But even the hairs of your head are all numbered. Do not fear, you are worth more than many sparrows.

8. But I say to you, whoever will confess⁴ me before people, the Son of man will also confess him before the angels of God.

9. But whoever denies me before people, I will renounce before the angels of God.

10. And whoever speaks a word with reference to⁵ the Son of man, it shall be forgiven to him; but he who blasphemes with reference to the Holy Spirit shall not be forgiven.

Manner of Inspiration⁶

Verbal - word for word

11: But when they bring you before

the synagogues and rulers and authorities, do not be anxious what or how you shall speak; 12. For the Holy Spirit will teach you in that hour what you must⁷ say.

Guard against Greed⁸

13. Then one of the multitude said to him, Teacher, tell my brother to divide the inheritance with me. 14. But he said to him, Man, who appointed me a judge or a divider over you all? 15. And he said to them, Watch and guard yourselves against all greed; for a person's life is not in the abundance of his possessions.

16. And he spoke a parable to them saying, , The land of a certain rich man yielded abundantly. 17. And he reasoned in himself saying, What shall I do, for I have no place to store my crops⁹? 18. And he said, I will do this; I will pull down my store-houses, and build larger *ones*, and I will store all the grain and my goods; 19. And I will say to my soul, Soul, you have much goods laid up to do for many years. Take your rest; eat, drink *and* be merry.

20. But God said to him, Fool, this night your soul is demanded back from you¹⁰; to whom shall the *things* you prepared belong? 21. He who treasures up for himself, and is not rich unto God, is like this.

Do not be Anxious

22. Then he said to his disciples,

1.FRIENDS, from *philos*, a warm, close friend. *Phileo* means, "I love."

2.SEE MT. 10:28, where it is shown that even though man may kill the body he cannot kill the soul.

3.CENTS, from *assarion*, a Roman brass coin of least value.

4.CONFESS - See Rom. 10:10, "With the mouth confession is unto salvation."

5.WITH REFERENCE TO, from *eis*, unto, into, toward; relating to. It is not the usual word for *against*, but that seems to be the force of *eis* here.

6.MANNER OF INSPIRATION - The Holy Spirit gave the inspired men the very *words* of the message they were moved to speak or write. See 1 Cor. 2:13.

7.MUST, from *dei*, it is necessary; must. (A stronger word than *ought*). See 1 Tim. 3:2, "It is necessary that an overseer be . . ."

8.Col. 3:5 shows that greed - covetousness, is idolatry; a worship of money & things.

9.CROPS, literally, fruits - that which was harvested.

10.BACK FROM YOU - See Eccl. 12:7, "The spirit returns to God who gave it." Luke 16:19-31 gives us an indication of how Hades is. The prepared should be with Abraham.

This is why I say to you, do not be anxious about life; what you shall eat, neither for the body, what you shall wear. 23. For the life is greater than food, and the body than clothes.

24. Contemplate the ravens, that they do not sow or reap. They have no storehouse or barn, yet God provides for them. How much more are you worth than the birds!

Consider the Lilies

25. But which of you by being anxious can add one cubit to his life¹? 26. Therefore if you cannot do a least *thing*, why be concerned about the rest? 27. Contemplate² the lilies, how they grow; they do not toil or spin, but I say to you, not even Solomon in his glory was clothed as one of these.

28. If God thus clothe the grass of the field which is here today, and is cast into the oven tomorrow, how much more you, you of little faith? 29. And do not seek what you shall eat and what you shall drink. Do not be unsettled in mind³. 30. For all the nations of the world anxiously seek these *things*; but your Father knows that you need these *things*.

Seek First the Kingdom

31. But seek the kingdom of God, and these *things* shall be added to you. 32. Do not be afraid little flock, for it is your Father's good pleasure to give you the kingdom. 33. Sell your possessions

and give in deeds of mercy⁴. Make for yourselves moneybags that do not grow old, and unfailing treasure in the heavens; where no thief comes near or moths destroy. 34. For where your treasure is, there your heart is also.

Always be Ready

35. You are to have your waist belted about and *your* lamps burning; 36. And be like people waiting for their Lord when he departs from the wedding feast; that they may open to him immediately when he comes and knocks.

37. Happy is that servant whom the Lord finds watching when he comes. Truly I say to you that he will fasten his belt, and have them recline at table, and he will go around serving them. 38. And if he come before or after midnight and find them so, happy are those *servants*.

39. But know this, if the ruler of the house knew what hour the thief would come, he would not have allowed his house to be broken into. 40. And you are to be prepared, for the Son of man comes in an hour that you do not expect.

To Us, or to All?

41. Then Peter said, Lord, do you say this parable to us or to all? 42. And the Lord said, Who then is the faithful and wise steward whom the Lord will set over his servants, to give them their ration in season? 43. Happy is that servant whom the Lord finds so doing when he comes. 44. Truly I say to you that he will set him over all his possessions. 45. But if that servant says in his heart, My Lord delays his coming, and he begins to strike the children and the female servants; eating, drinking and becoming intoxicated, 46. The Lord of that servant will come in a day when he

1.CUBIT TO HIS LIFE - See Mt. 6:27 and footnotes there. One can't add to his prime or life-span by taking thought.

2.CONTEMPLATES, from *katanoëo*, to perceive, understand, apprehend; to observe; contemplate; to discern, give thought to. Stronger than, "Look at . . ." or, "Observe."

3.UNSETTLED IN MIND, from *meleorizo*, to raise aloft; fig. to be unsettled in mind; to be anxious in mind.

4.DEEDS OF MERCY, from *eleemosune*, kind deed, alms; charitable giving.

does not expect, and in an hour he does not know, and he will severely punish¹ him, and he will appoint him his part with the unbelievers.

Punishment - Small; Great

47. But that servant who knew his Lord's will, but did not prepare or do according to his will, shall be whipped with many *lashes*. 48. But the *one* not knowing, but doing *things* worthy of blows, shall be beaten with few.

But to everyone who is given much, much shall be required of him, and to whom much is delivered, much more is expected of him.

49. I have come to cast fire upon the earth, and what would I if it were already lit? 50. I have an *immersion*² with which to be immersed, and somehow I am pressed³ until it is finished.

Division, not Peace

(Compare Luke 2:14)

51. Do you think that I came to grant peace in the earth? No, I say to you, but rather division. 52. For from now on there shall be five in one house, divided three against two and two against three. 53. They shall be divided, father against son and son against father; mother against the daughter and daughter against the mother; mother-in-law against her daughter-in-law, and daughter-in-law against the mother-in-law.

Forecast the Weather

54. And he was also saying to the multitudes, When you see a cloud rising out of the west, immediately you say, A

rain storm is coming; and it is so. 55. And when a south *wind* blows, you say, It shall be hot; and it is so. 56. Hypocrites, you know how to examine the face of the earth and the heaven; *but* how is *it* you do not know how to examine this time? 57. And why do you not also judge what is right?

Prepare Quickly

58. For as you go with your adversary before *the* official, while you are in the way with him, make an effort to be delivered from him; lest he drag you to the judge, and the judge deliver you to the officer, and the officer throw you into prison. 59. But I say to you, you shall not come out from there until you have paid back the last cent⁴.

Chapter 13

Repent or Perish

1. There were some present in the same season⁵ reporting to him about the Galileans whose blood Pilate mixed with their sacrifices. 2. And answering he said to them, Do you think that those Galileans were sinners more than all the Galileans; that they suffered these *things*? 3. No, I say to you, but except you repent⁶ you shall be destroyed like-

4.CENT, from *lepton* (*leptos*, small, fine, thin), a mite. The smallest Jewish coin.

5.IN THE SAME SEASON (IN THAT SAME HOUR - verse 31); "Same" is from *aute* (*autos*), third person pronoun, nominative case. In the Greek this pronoun is regularly used to stress or emphasize its antecedent. In this passage "same" (*aute*) is the pronoun of season; but is not used to take the place of the noun; rather it is used to modify. It would be translated, "In the season itself" if the rule given in Greek grammars were strictly followed. Luke uses this construction regularly, without exception. See Romans 6:16,26 and footnotes there for an extended discussion.

6.REPENT, from *metanoeo*, to change the mind.

1.SEVERELY PUNISH, from *dechotomeo*, to cut into two parts; cut asunder; inflict a punishment of extreme severity.

2.IMMERSION - His suffering and death on the cross.

3.PRESSED, from *sunecho*, close by holding; press hard; crowd; hold in custody. The strain was intense.

wise.

4. Or those eighteen on whom the tower of Siloam fell and killed them, do you think that they were worse sinners¹ than all the people living in Jerusalem? 5. No, I say to you, if you all do not repent you shall be destroyed likewise.

A Fruitless Fig Tree

6. Then he spoke this parable; A person had a fig tree he had set out in his vineyard, and he was looking for fruit in it; but found none. 7. He said to the vine-dresser, Behold for three years I have come looking for fruit in this fig tree, but have found none. Therefore cut it down. Why does it even occupy the ground? 8. But answering he said to him, Lord, let it be this year also, until I dig around it and put in fertilizer²; 9. And it may bear fruit in the coming year, but if not, cut it down.

A Woman Bound by Satan

Eighteen years!

10. He was teaching in one of the synagogues in a Sabbath. 11. And a woman with an illness eighteen years *caused by a spirit was there*; and she was bent double, and could not rise up completely. 12. And when Jesus saw her, he called her and said to her, Woman, be freed of your illness. 13. And he laid his hands on her, and immediately she was straightened, and she glorified God.

14. And being indignant because Jesus had healed on the Sabbath, the ruler of the synagogue answered the crowd, There are six days in the week in which one must work; therefore come to be healed in these, and not on the Sabbath day.

15. But answering him, the Lord said, Hypocrites, does not each of you on the

Sabbath loose his ox or his donkey from the stall and lead it to drink? 16. Should not this woman have been freed from this bond on the Sabbath day? She who is a daughter of Abraham, and has been bound of Satan these eighteen years?

17. And after he said these *things* all his opponents were ashamed; and all the multitude rejoiced over all the glorious *things* being done by him.

Kingdom Like a Seed

18. Then he said, What is the kingdom of God³ like, and to what will I compare it? 19. It is like a mustard seed that a person took and planted in his garden; and it grew and became a great tree; and the birds of heaven lived in its branches.

It is Like Yeast

20. And again he said, To what shall I compare the kingdom of God? 21. It is like yeast, which a woman took and hid in three measures⁴ of flour; until the whole was permeated with yeast⁵.

Struggle to Enter

(See Matthew 7:13,14)

22. And he was passing through the cities and villages, teaching, and making his journey to Jerusalem. 23. And a person said to him, Lord, are a few saved? But he said to them, 24. Struggle⁶ to enter through the narrow gate; for many, I say to you, will try to enter, but

3. THE KINGDOM OF GOD is the church of God (Acts 20:28), which he purchased with his own blood. See Mt. 16:18,19,28; Mk. 9:1; Acts 1:8,9; Col. 1:13; Heb. 12:28; Rev. 1:5-9.

4. MEASURES, from *saton*, a Hebrew measure for grain; about a peck and a half.

5. PERMEATED WITH YEAST - the influence of Christians affecting one another, and those without. A true Christian attracts and influences others.

6. STRUGGLE, from *agonizomai*, fight; struggle; strive; engage in an athletic contest; strain every fiber. See Phil. 2:12; 1 Pet. 4:18.

1. SINNERS, from *opheiletes*, debtor, one who is obligated; one guilty of a misdeed; at fault; sinner.

2. FERTILIZER - dung, manure; compost.

not be able.

25. After the ruler of the house gets up and shuts the door, and you begin to stand outside and knock on the door saying, Lord, open to us; answering he will say to you, I do not know where you are from.

26. Then you will begin to say, We ate and drank in your presence, and you taught in our streets. 27. But he will say, I tell you, I do not know where you are from. Depart from me, all you who work unrighteousness.

28. Weeping and gnashing of teeth shall be there, when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God; but you yourselves thrown out.

29. And they shall come from east and west and north and south; and shall recline at table in the kingdom of God.

30. And behold there are *some who* are last who shall be first, and there are *some who* are first who shall be last.

Tell Herod, that Fox...

31. In that same hour some Pharisees came to him saying, Get out and leave this place, for Herod wants to kill you.

32. And he said to them, Go and tell that fox, Behold I cast out demons and perform healing today and tomorrow; and the third I am finished. 33. But I must continue today and tomorrow and the next *day*, for it is not possible for a prophet to be put to death outside Jerusalem.

He Wept over Jerusalem

(See Matthew 23:37-39)

24. Jerusalem, Jerusalem, that kills the prophets, and stone those sent to it; how often I wanted to gather your children together as a hen does her brood under her wings, but you did not want *it*. 35. Behold I leave your house desolate. I say to you, you shall not see me until you say, Blessed is he who

comes in *the* name of *the* Lord.

Chapter 14

Jesus Healed on a Sabbath

1. And when, on a Sabbath, he went into *the* house of a certain *man* who was of the ruling Pharisees to eat bread, they were watching him carefully. 2. And behold there was a person before him suffering from dropsy. 3. And answering Jesus said to the lawyers and Pharisees, Is it lawful in the Sabbath to heal, or not? 4 But they were silent. And taking hold of *him*, he healed him and sent *him* away. 5. Then he said to them, Which of you, if a donkey or sheep fall into a pit, will he not pull it out immediately in the Sabbath day? 6. But they could make no answer to these *things*.

7. Then he spoke a parable to those who had been invited, after he observed how they chose the places of honor; saying to them, 8. When you are invited by someone to a feast, do not recline at table in the places of honor, for perhaps someone more honorable than you was invited by him; 9. And the one who invited you both may come *and* say, Give this *person this* place; and then you begin in shame to take the least place.

10. But when you are invited, go and recline at table in the least place, so that the host may come and say to you, Friend, go up higher. Then you shall be honored before all who are at the table with you.

11. For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted.

12. And he said also to his host, When you prepare a lunch or a dinner, do not invite your friends or your brethren or your relatives or rich neighbors; lest they invite you in return, and pay you back.

13. But when you prepare a banquet, invite *the* poor, crippled, lame *and* blind; 14. And you shall be blessed, for they are not able to repay you, for it will be repaid to you in the resurrection of the righteous.

In the Kingdom (Church)

15. And when one of the fellow guests heard this he said, Happy is he who eats bread in the kingdom of God.

Many Invited

16. But he said to him, A certain person prepared a great banquet; and he invited many. 17. And he sent his servant in the hour of the banquet to say to those invited, Come, for everything is now ready.

All Begin to Decline

18. And they all alike began to decline¹. The first said to him, I have bought a field, and I must go out to see it. I beg you, have me excused.

19. And another said, I bought five yoke of oxen, and I *must* go to try them. I beg you, have me excused.

20. And another said, I have married a wife, and because of this I cannot come.

Invite the Poor, & Infirm

21. So the servant returned *and* reported these *things* to his lord. Then the master of the house in anger said to his servant, Go out quickly into the streets and alleys of the city; and bring here the poor and crippled and blind and lame.

22. And the servant said, Lord, what you ordered has been done, and there is still room. 23. And the lord said to the servant, Go out into the roads and paths, and urge them to come in, so that my

house may be full. 24. For I tell you that none of those men who were invited shall taste of my banquet.

Count the Cost

25. And there were great multitudes with him, and turning he said to them, 26. If anyone come to me and not love less his father and mother and wife and children and brothers and sisters and even his own life, he cannot be my disciple. 27. Whoever does not bear his own cross and come after me cannot be my disciple.

28. For which of you, wanting to build a tower, does not first sit down *and* figure the cost, *to see* if he has enough to finish *it*. 29. Lest after he lay *the* foundation and *then* is not able to finish *it*, all who see *it* will begin to ridicule him, 30. Saying, This is the person who began to build, and was not able to finish *it*.

31. What king, going to encounter another king in battle, will not first sit down and determine whether he is able with² ten thousand to meet the one with twenty thousand coming against him? 32. And if not, while he is still far away, he will send ambassadors *and* request the *terms* of peace.

Must Deny Self

33. Therefore it is like this with all of you; whoever will not give up all his possessions cannot be my disciple. 34. Salt³, then, is good, but if the salt ever becomes tasteless, how can it be seasoned?

35. It is not good for *the* ground or for *the* manure pile; it is cast out. Let him who has ears, hear.

1.DECLINE, from *paraiteomai*, to entreat; to beg off; excuse one's self; refuse; to decline receiving.

2.WITH, from *en*, in. When its object is plural (as here); with, among; in the midst.

3.SALT - Christians are the salt of the earth, extending their saving influence to all with whom they come into contact (see Mt. 5:13). But when one's life becomes stained by sin, the "salt" is gone.

Chapter 15

Parable of the Lost Sheep

1. Then all the tax collectors and sinners drew near to hear him. 2. Then the Pharisees and scribes began to grumble saying, This *One* receives sinners, and he eats with them.

3. So he spoke a parable to them, saying, 4. What person is there of you, if he have a hundred sheep and lose one, who will not leave the ninety-nine in the wilderness and go after the lost until he find it?

5. And when he has found *it*, he lays *it* upon his shoulders, rejoicing. 6. And going to his house, he calls *his* friends and neighbors, saying, Rejoice with me, for I have found my lost sheep.

7. I say to you, in the same way there shall be *more* joy in heaven over one sinner who repents than over ninety-nine righteous *people* who need no repentance.

The Lost Coin

8. Or, what woman who has ten silver coins¹, if she lose one silver coin will she not light a lamp and sweep the house and look carefully until she find it? 9. And when she has found *it*, she calls in *her* friends and neighbors, saying, Rejoice with me, for I have found the silver coin that was lost.

10. In the same manner, I say to you, there shall be joy before the angels of God over one sinner who repents.

The Lost Son

11. And he said, A man had two sons, 12. And the younger of them said to the father, Father, give me the part of the property coming to me. And he

divided the property *with* them.

13. And not many days later the younger son gathered everything together and went into a distant country; and there he wasted his possessions, living in dissipation².

14. After he had wasted everything, there was a great famine over all that country; and he himself began to be in need. 15. So he went and hired himself out³ to one of the citizens of that country, and he sent him into his fields to tend swine⁴.

16. And he desired⁵ to eat of the pods of carob⁶ that the swine ate; and nothing was given to him.

He Came to Himself

17. But when he came to himself, he said, How many of my father's hired *help* have abundant bread, and I am being destroyed here by hunger. 18. I will arise and go to my father, and I will say to him, Father, I have sinned against heaven and before you; 19. And I am no more worthy to be called your son. Make me as one of your hired *servants*.

He Returned Home

A joyous home-coming

20. So he got up and went to his father. But while he was still a long way

2. DISSIPATION, from *asotos*, dissolutely; loosely.

3. HIRED HIMSELF OUT, from *kollao*, to join closely together; unity; passive: cling, join oneself to; associate with; hire oneself out.

4. TEND SWINE (*bosko*), to feed, pasture, tend while grazing or feeding.

5. DESIRED, from *epithumia*, desire, lust, crave. It is rendered "desire" when used in a good sense (see 1 Tim. 3:1 - "he desires (epithumia) a good work).

6. PODS OF CAROB, from *keration*, a pod of seed born by the Carob tree, a common tree in the East, which contained pulp of a sweetish taste, and several brown shining seeds like beans; sometimes eaten by the poorer people in Syria and Palestine; and commonly used for fattening swine.

1. SILVER COINS, from *drachme*, an Attic silver coin of nearly the same value as the Roman *denarius*: the pay for a day's labor.

off, his father saw him, and having compassion, he ran and embraced him and kissed him.

21. The son said to him, Father, I have sinned against heaven and before you. I am no longer worthy to be called your son. Make me as one of your hired servants¹.

22. But the father said to his servants, Quickly bring out the finest robe and put it on him, and put a ring on his hand and shoes on his feet.

23. And bring the fattened calf; kill it and let us eat *and* be merry; 24. For this my son was dead, and is alive again. He was lost, and is found; and they began to be merry².

25. Now the older son was in a field, and as he was nearing the house, he heard music and dancing. 26. And after calling one of the children³ to him, he questioned him about what these *things* might be.

27. And he said to him, Your brother has come, and your father has killed the fattened calf, because he received him back safe and sound.

28. But he was angry, and was not willing to go in. So his father came out to admonish⁴ him. 29. But answering, he said to his father, Behold I have served you these many years, and I have never strayed from your commandment; yet you never gave me a kid⁵ that I might be

merry with my friends. 30. But when this son of yours came, who devoured your property with immoral people, you killed the fattened calf for him.

31. But he said to him, Child⁶, you have always been with me, and all that I have is yours. 32. But it was necessary for us to be merry and rejoice, for this, your brother, was dead and is alive *again*; he was lost and is found.

Chapter 16

An Unfaithful Manager

1. Then *Jesus* said to the disciples, There was a rich man who had a manager⁷; and he was informed that this *person* was wasting his possessions. 2. And calling him, he said to him, What is this I hear concerning you? Give an account of your management, for you cannot be my manager any more.

3. But the manager said in himself, What shall I do, for my lord⁸ is taking the managership from me? I am not able to dig, *and* I am ashamed to beg. 4. I know what I will do; so that when I am removed from the managership they will receive me into their houses.

5. So calling each one of his lord's debtors, he said to the first, How much do you owe my lord? 6. And he said, A hundred measures⁹ of oil. Then he said to him, Take your bill and sit down quickly *and* write fifty.

1. "Make me . . . servants" is lacking in Aleph, B, D, 33 and a few other manuscripts. It is in other manuscripts, and the son had planned to say those very words. Likely he did.

2. BE MERRY, from *euphraino*, to be glad, exult, rejoice; middle voice (as here), to feast in token of joy; keep a day of rejoicing.

3. CHILDREN, from *pais*, a child; a youth; a boy or girl; an attendant; a minister.

4. ADMONISH, from *parakaleo*, to counsel, guide.

5. KID, a young goat; a kid of the goats. Likely used as a term for "fatling" of any kind.

6. CHILD, from *teknon*, a little child; used as a term of endearment.

7. MANAGER, from *oikonomos*, the manager of a household; a steward; a trustee.

8. LORD, MASTER, from *kurios*, lord, master; an owner; possessor; a potentate; sovereign; a power, deity; The Lord.

9. MEASURES, from *bathos*, a *bath*, a measure for liquids, about 13 1/2 gallons according to Josephus. Others make it 9 gallons. So the man owed between 750 and 1350 gallons of oil..

7. Then he said to another, And how much do you owe? And he said, A hundred measures¹ of grain. He said to him, Take your bill and write eighty.

8. And the master praised the unrighteous manager because he acted shrewdly; for the children of this age are more shrewd in their own generation than the children of light.

Right Use of Riches

9. And I say to you, make for yourselves friends² by the *right use* of the riches³ of unrighteousness, so that when it is gone they⁴ may receive you into the eternal abodes⁵.

10. He who is faithful in the least is also faithful in much, and he who is unrighteous in the least is unrighteous in much..

11. Therefore if you have not been faithful in the *use of* unrighteous riches, who will trust you with the true riches?

12. And if you have not been faithful in the *use of* another's, who will give you your own?

Can't serve 2 masters

13. No one can serve two masters, for he will hate the one and love the other, or else he will be devoted to the one and

despise the other. You cannot serve God and riches.

Lovers of Money

14. The Pharisees, who were lovers of money, heard all these *things*, and they began to mock him. 15. And he said to them, You are of those who justify yourselves before people; but God knows your hearts. But that which is exalted by people is detestable before God.

Kingdom Preached

16. The Law and the Prophets were even to John; since then the kingdom of God has been preached⁶, and everyone is pressing⁷ toward it.

Moses' Law Binding⁸

until fulfilled

(See Matthew 5:17,18)

17. But it is easier for heaven and earth to pass away than for the smallest part of the Law⁹ to fail.

18. Everyone who divorces his wife and marries another commits adultery,¹⁰ and he who marries the one *thus* divorced commits adultery.

Rich Man & Lazarus

19. Now there was a certain rich

6.PREACHED - John, Jesus, the 12 & the 70 all preached that "the kingdom of God is at hand." The kingdom (church) was soon to be seen (Mt. 16:28; Mk. 9:1). See Mt. 3:2; Luke 9:2.

7.PRESSING, from *biazo*, to urge, constrain; overpower by force; press earnestly forward; to rush. See Mt. 11:12 and footnote. People were trying to hurry the establishment of the kingdom, Christ's church.

8.LAW STILL BINDING (See Mt. 5:17,18) - The inspired writer was preparing a background for the next statement. Jesus' teaching on divorce and remarriage did not become effective until the Law was fulfilled and taken out of the way (Eph. 2:15; Col. 2:14). Moses' Law relating to divorce etc. remained in effect to the cross.

9.THE LAW did not fail. It was fulfilled by the death of Jesus on the cross (Eph. 2:15; Col. 2:14).

10.DIVORCE & REMARRIAGE - see Mt. 5:32; 19:1-9; Mk. 10:11,12, and footnotes on these.

1.MEASURES, from *koros* (from the Hebrew *Cor*), a dry measure amounting to between ten and twelve bushels. Josephus gave it as 15 bushels.

2.MAKE FRIENDS by "laying up treasures in heaven." The "friends" one needs to make are those in heaven; the Father and the heavenly host. That is done by right living.

3.UNRIGHTEOUS RICHES - Riches, of themselves, are not righteous. They have no good or evil about them. It is how one uses such riches that counts. There is great responsibility upon the one with wealth, to use it for the Lord. (1 Tim. 6:6-10, 17-19).

4.THEY, the heavenly friends made by the right use of earthly wealth.

5.ETERNAL ABODES, the prepared place, heaven (See John 14:1-3).

person who was clothed in purple and fine linen; and feasted in splendor daily.

20. But there was a certain beggar named Lazarus, covered with sores; *who* had been laid at his gate. 21. And he desired to be fed with the scraps that fell from the rich *man's* table. But even the dogs came *and* licked his sores.

22. Then the beggar died, and he was carried to Abraham's bosom by the angels; and the rich *man* also died and was buried.

In Hades¹

23. And in Hades he looked up², being in torment, *and* he saw Abraham far away, and Lazarus in his bosom³. 24. And he himself calling said, Father Abraham, be merciful to me and send Lazarus that he may dip⁴ the tip of his finger in water and refresh my tongue; for I am distressed in this flame.

25. But Abraham said, Child, remember⁵ that you, in your life, received your good things and likewise Lazarus the bad things; but now he is being comforted, but you are distressed⁶.

A Great Gulf

26. And besides all this, a great gulf stands fixed between you and us, so that

those wanting to pass over to you cannot; neither can they pass from there to us.

27. But he said, Therefore I ask you, father, that you send him to my father's house; 28. (For I have five brethren) to warn them, so that even they themselves may not come to this place of distress.

They Have the Bible

29. But Abraham said, They have Moses and the Prophets; let them hear them.⁷ 30. But he said, No, father Abraham, but if one came to them from *the* dead, they would repent⁸.

32. But he said to him, If they do not hear Moses and the Prophets, neither will they be convinced if one rises from *the* dead.

Chapter 17

Forgive Upon Repentance

1. And he said to his disciples, It is impossible that causes of stumbling not come, but woe to him through whom they come. 2. It would be better for him if a millstone were tied around his neck and he were thrown into the sea, than for him to cause one of these little ones to stumble. 3. Be alert! If your brother sin against *you*, reprove him, and if he repent, forgive him. 4. And if he sin against you seven times in a day, and turn to you seven times saying, I repent; forgive him.

More FAITH needed

5. And the apostles said to the Lord, Add to our faith! 6. But the Lord said, If you have faith as a mustard seed⁹, you

1.HADES - the place where departed spirits (souls) go at death (see Eccl. 12:7; Luke 23:43; Acts 2:27; 2 Cor. 12:2-4).

2.LOOKED UP - literally, "lifted up his eyes."

3.BOSOM, from *kolpos*, the bosom; the bosom of a garment; creek; inlet; hence a place of safety and comfort. Abraham's bosom represents the place in Hades where the saved await the judgment.

4.DIP, from *bapto*, to dip; to dye (by dipping). This is the root word for *baptizo*, to dip; immerse; *baptisma*, immersion; *baptismos*, the act of dipping or immersing; and *baptistes*, one who immerses.

5.REMEMBER, one shall be able to remember the things of this life, even after he/she has died and is in Hades awaiting judgment.

6.DISTRESSED - likely a mental distress.

7.MOSES AND THE PROPHETS - the Old Testament Scriptures. They had the Bible, it was adequate.

8.REPENT, from *metanoeo*, to change the mind - make up the mind to serve the Lord.

9.MUSTARD SEED - living, growing.

might say to this sycamine tree¹, Be uprooted and be planted in the sea, and it would obey you.

7. But which of you having a servant plowing or tending sheep; to whom, when he comes in from the field, you say to him, Come in at once; recline at table. 8. But will rather say to him, Prepare the dinner, and dress yourself to serve me until I eat and drink, then after that you may eat and drink?

9. Does he thank the servant for doing what was commanded? I think not². 10. So you too, when you do all that is commanded of you, say, We are worthless servants. We have done *only* what we were obligated to do.

Ten Lepers Cleansed

11. Then when he went toward Jerusalem he also passed through the midst of Samaria and Galilee. 12. And as he was going into one village, ten leprous men³ met him, who stood at a distance. 13. And they lifted their voices, saying, Jesus, Master⁴, have mercy on us! 14. And seeing *them*, he said to *them*, Go show yourselves to the priests. And as they were going they were cleansed.

One was Grateful

15. But one of them, seeing that he was healed returned, and glorified God with a loud voice. 16. And he fell upon *his* face at his feet, giving thanks to him; and he was a Samaritan.

Where Are the Nine?

Always give thanks Col.3:17

17. Answering Jesus said, were not

ten cleansed? Where are the nine? 18. Were none found who returned to glorify God except this stranger? 19. And he said to him, Arise *and* depart, your faith has saved⁵ you.

Kingdom is in Your Midst

20. Then he was asked by the Pharisees when the kingdom of God would come. In answering them he said, The kingdom of God does not come with intent observation; 21. Nor shall they say, Behold it is here; or, There; for behold the kingdom of God is in your midst⁶. Cf. John 17:11, "I am no longer in the world."

Difficult Days Ahead

22. Then he said to the disciples, *The* days shall come when you will desire to see one of the days of the Son of man, but you shall not see *it*. 23. And they shall say to you, Behold there! or, Behold here! Do not depart or follow *them*. 24. For as the lightening flashes out of one part of heaven to another part of heaven, so shall the Son of man be in his day. 25. But he must first suffer many things, and be rejected by this generation.

As in the Days of Noah

26. And just as it was in the days of Noah, so shall it also be in the days of the Son of man. 27. They ate; they drank; they married *and* they were given in marriage, until the day Noah entered into the ark, and the flood came and

5.SAVED, from *sozo*, save; save from disease or illness or danger; save from sin. Here, *healed* might be better.

6.IN YOUR MIDST, from *entos*, preposition with the genitive; within, in the midst; among. Jesus was preparing the kingdom (the church - Mt. 16:18,19). It would be seen by some then living (Mt. 16:28; Mk. 9:1). This happened on the Pentecost of Acts chapter two. Now we are translated into it (Col. 1:13). We serve God through it (Heb. 12:28); and we are a kingdom (Rev. 1:6,9; 5:10).

1.SCYAMINE TREE, from *sukaminon*, a fig-mulberry tree; having mulberry leaves, but bearing figs.

2.I THINK NOT is omitted by Aleph and B. It is in most others.

3.MEN, from *aner*, the specific word for men.

4.MASTER, from *epistates* one who stands by; one who is set over; a master.

destroyed all of *them*.

28. Likewise, as it was in the days of Lot, they ate; they drank; they bought; they sold; they planted; they built. 29. But on the day Lot departed from Sodom, it rained fire and sulfur from heaven and destroyed all of *them*.

30. It shall be like that in the day the Son of man is revealed. 31. In that day, let him who is on the housetop, and his goods are in the house, not go down to get them; and let him who is in the field likewise not turn back.

32. Remember Lot's wife.

One Taken; One Sent Away

33. Whoever seeks to save his life shall lose it, but whoever loses *his* life shall save it. 34. I say to you, in that night two shall be upon one bed, one shall be taken and the other sent away¹.

35. Two shall be grinding at the same place; one shall be taken and the other sent away. 36. [Two shall be in a field, one shall be taken and the other sent away.]²

37. And answering they said to him, Where, Lord? And he said to them, Where the body is, there the eagles shall be gathered.

Chapter 18

Continue to Pray

1. Then he spoke a parable to *show* that they must always continue to pray, and not give up; 2. Saying, There was a certain judge in a certain city who did not fear God or respect *any* person³.

1.SENT AWAY, from *aphiemi*, to send away, dismiss; suffer to depart. See Mt. 25:46 - the unrighteous sent away.

2.VERSE 36 is omitted in most manuscripts.

3.PERSON, from *anthropos*, the generic word for man, person, human being.

3. But there was a widow in that city, and she came to him saying, Give me a judgment against my opponent. 4. And for a time he was unwilling; but afterward he said to himself, Even though I do not fear God or respect *any* person; 5. But because she wearies me, I will grant her a judgment; lest her endless coming wear me out.

6. Then the Lord said, Hear what the unrighteous judge says! 7. And will not God grant justice to his called out, who cry to him day and night, even suffering long over them? 8. I say to you, he will avenge them quickly.

But when the Son of man comes, shall he find the faith⁴ upon the earth?

Two men at prayer, a Pharisee & a Tax Collector

9. Then he spoke this parable to some who trusted in themselves, that they were righteous⁵, and scorned the rest. 10. Two men went into the temple to pray; one a Pharisee and the other a tax collector.

11. The Pharisee stood and prayed these things to himself: O God, I am thankful to you that I am not like the other people; greedy, unrighteous, adulterers; or even like this tax collector. 12. I fast twice a week, and I give a tenth of all I possess.

13. But the tax collector, standing at a distance, did not even want to look up⁶ into heaven, but as he hit his breast he

4.THE FAITH is the doctrine of Christ (Jude 3; 2 John 9). It is the word of God, the source of faith (belief). If "the faith" is not available it is not possible for "faith" to be present. It appears that toward the very end of this age the devil will be released for a "little season" (Rev. 20:3). That could indicate the word (the faith) being again unavailable, as in the "dark ages" of our history.

5.RIGHTEOUS - Instead they were self-righteous, vain, haughty, proud; hypocritical.

6.LOOK UP - literally, lift up his eyes.

said, O God, be merciful to me, the sinner.

14. I say to you, this one went down to his house justified rather than the other; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted.

Little Children

15. Some were bringing even the babies to him, that he might touch them, but when the disciples saw it, they rebuked them. 16. But Jesus, calling them to *himself* said, Allow the little children to come to me, and do not hinder them; for of such is the kingdom of God. 17. Truly I say to you, whoever will not receive the kingdom of God as a little child, cannot enter into it.

What Shall I Do?

18. And a ruler¹ questioned him, saying, Good teacher, what shall I do to inherit eternal life?

Why Call Me Good?

19. But Jesus said to him, Why do you call me good²? None is good except One; God³. 20. You know the commandments⁴; You are not to commit adultery. Do not murder. Do not steal. Do not bear false witness. Honor your father and mother.

21. But he said, I have kept all these

from my youth.

22. And upon hearing *this*, Jesus said to him, You still lack one *thing*. Sell whatever you have and give to *the* poor; and you shall have treasure in the heavens; and come follow me.

23. But when he heard these *things* he was very sorrowful, for he was very rich.

Camel & the Needle's Eye

24. When Jesus saw that he was very sorrowful, he said, How difficult it is for those having wealth to enter into the kingdom of God. 25. For it is easier for a camel to go through the eye of a needle than for a rich *person* to enter the kingdom of God.

Who Then Can Be Saved?

26. Then those hearing *this* said, Who then can be saved? 27. But he said, The *things* impossible with people are possible with God.

We Have Left All

28. So Peter said to him, Behold we have left everything; *and* have followed you. 29. But he said to them, Truly I say to you, there is no one who has left house or wife or brethren or parents or children for the sake of the kingdom of God, 30. Who shall not receive back many times more in this time; and in the coming age, eternal life.

He was to be Betrayed

31. Then taking the twelve aside, he said to them, Behold we go up to Jerusalem, and all the *things* written through the prophets about the Son of man shall be fulfilled. 32. For he shall be delivered over to the Gentiles; and he shall be mocked and mistreated and spit on. 33. And they will whip *him* and put him to death; and he will arise in the third day. 34. But they understood none of this; and the word was hidden from them and they did not know what to say.

1. RULER, see Mt. 19:16ff; Mk. 10:17ff for other details about the "rich young ruler."

2. WHY CALL ME GOOD? The question takes on a different meaning when we consider that Jesus is a part of the Godhead, and that he is good, even as the Father and Spirit are.

3. GOD - the Godhead here. All three personalities of the Godhead (the Father, Son and Spirit) are "good" in every sense of the word.

4. COMMANDMENTS - the Law of Moses was still binding. It was fulfilled and taken out of the way by the death of Jesus (Eph. 2:14,15; Col. 2:14). In this age we are under the law of Christ (1 Cor. 9:21 and footnote; Rom. 3:27-31 and notes).

A Blind Man Healed

(See Mt. 20:29; Mk. 10:46)

35. And as they neared Jericho a certain blind person was seated by the road, begging. 36. And hearing *the* multitude passing by, he inquired what it might be. 37. And they told him that Jesus of Nazareth passed by.

38. And he cried out saying, Jesus, Son of David, have mercy on me! 39. And those going before told him to be quiet; but he himself cried out even more, Son of David, have mercy on me.

40. So Jesus stood *and* called for him to be brought to him. When he came near he asked him, 41. What do you want me to do for you? And he said, Lord, that I may see.

42. And Jesus said to him, Receive your sight. Your faith has saved¹ you. 43. And immediately he received his sight, and he followed him, glorifying God. And all the people, when they saw it, gave praise to God.

Chapter 19

Zaccheus, the Little Man

1. He entered Jericho, and was passing through. 2. And behold *there was* a man *whose* name was called Zaccheus, who was a chief tax collector; and he was very rich. 3. And he was trying to see who Jesus was, but could not for the crowd, for he was small in size.

He Climbed a Tree

4. So, running on ahead he climbed up in a Sycamore tree to see him, for Jesus was about to pass by. 5. And when he came to that place, Jesus, looking up said to him, Zaccheus, hurry down, for I must abide in your house today.

1.SAVED, from *sozo*, save; save from disease or infirmity (heal).

6. And he hurried down, and welcomed him with joy.

7. And upon seeing *this* they all grumbled saying, He has gone in to rest with a sinful man.

Zaccheus Converted

8. But Zaccheus stood *and* said to the Lord, Behold, Lord, I will give half of my possessions to the poor, and if I have defrauded anyone, I will pay back four times *as much*.

9. Then Jesus said to him, Salvation has come to this house today, for he also is a son of Abraham; 10. For the Son of man has come to seek and to save the lost.

Kingdom - Now?

The kingdom came later (see Acts 2)

11. And while they were listening to these *things*, he spoke a parable; because he was near Jerusalem, and they thought that the kingdom of God would immediately appear². Compare Luke 16:1

12. Therefore he said, A certain nobleman went into a distant country to receive to himself a kingdom; and *then* return.

13. And calling ten of his servants he gave them a thousand denarii³, and said to them, Do business with these until I return.

14. But his citizens hated him, and they sent a delegation after him, saying, We do not want this *man* to reign over us. 15. So, when he had returned, having received the kingdom, he directed that those servants be called, to whom he had given the money; that he might know what business they had done.

2. See Lu. 16:1 Everyone was hurrying the kingdom, wanting it to begin at once.

3.A THOUSAND DENARII - literally, "ten *mina*." The *mina* (mina) was a Greek monetary unit equal to 100 drachmas (Greek coin); or 100 denarii (Roman coin). One Denarius = a day's labor.

16. Now the first came saying, Lord, your hundred denarii have gained a thousand. 17. And he said to him, Well *done*, good servant! Because you have been faithful in a little *matter*, you are to have authority over ten cities.

18. And the second came to him saying, Lord, your hundred denarii have gained five hundred. 19. And he said the same to this *one*, And you are to be over five cities.

20. And the other came saying, Lord, Behold your hundred denarii, which I kept laid away in a napkin. 21. For I was afraid of you, because you are a stern person, taking up what you did not put down, and you reap what you did not plant.

22. He said to him, I will judge you out of your own mouth, evil servant. You knew that I myself am a stern person, taking up what I did not put down and reaping where I did not plant? 23. Then why did you not put my money in the bank? Then after I came I could collect it with interest.

24. And he said to those standing by, Take the hundred denarii from him, and give it to him who has a thousand. 25.. And they said to him, Lord, he has a thousand. 26. I say to you, that to whoever has, *more* shall be given, but from the *one* who does not have, even what he has shall be taken away.

27. But those enemies of mine who did not want me to reign over them, bring *them* here and slay them in my presence.

A Colt for Him to Ride

28. And after he said these things, going on ahead, he went up to Jerusalem. 29. And as they came near Bethphage and Bethany, to the mount called *Mount of Olives*, he sent two disciples, 30. Saying, Go into the village across from you, in which as you enter, you

shall find a cold tied; upon which no person has ever sat. Loose it and bring it. 31. And if anyone ask you, Why do you loose it? You shall reply like this, The Lord has need of it.

32. And those who were sent went and found it just as he said to them. 33. But as they were loosing the colt, its owners said to them, Why are you loosing the colt? 34. And they said, The Lord has need of it. 35. And they brought it to Jesus, and after they threw their garments upon the colt, Jesus sat upon it.

The Triumphal Entry

36. And as they were going they spread their garments in the road. 37. And as they were already coming near the descent of the Mount of Olives, all the multitude of the disciples began to praise God joyfully in a loud voice for all the miracles they had seen,

38. Saying, Blessed is the King who is coming in *the* name of the Lord. Peace in heaven and glory in *the* highest.

39. Then certain of the Pharisees from the multitude said to him, Teacher, rebuke your disciples. 40. And answering he said, I say to you, if these should be quiet, the stones would cry out!

41. And as he came near, upon seeing the city he wept over it; 42. Saying, If you knew in this day, even you, the *things done* for your peace. But now it is hidden from your eyes. 43. For the days shall come upon you, and your enemies will throw up an embankment¹ and encircle you and hem you in on every side. 44. And they will overwhelm you and your children in you², and they

1. EMBANKMENT - a staked embankment, from *charaz* a stake, a pale; a military palisade; a rampart, formed from the earth thrown out of the ditch, and stuck with sharp sticks or palisades.

2. YOU - Jerusalem is personified thus.

will not leave a stone upon a stone in you, because you did not know the time of your visitation¹.

He Cleansed the Temple

(See John 2:13-22 for first cleansing)

45. And when he entered the temple he began to drive out the merchants, 46. Saying to them, It is written, And my house shall be a house of prayer; but you have made it a cave for robbers.²

47. And he was teaching daily in the temple. But the high priests and scribes and the leading men of the people sought to destroy him; 48. But they could not find anything they might do, for the people were earnestly attentive to hear him.

Chapter 20

In What Authority?

1. One of those days, as Jesus taught the people in the temple and preached the gospel, the high priests and scribes, with the elders, came up to him; 2. And spoke to him saying, Tell us in what authority you do these things; or who gave you this authority. 3. But answering he said to them, I will also ask you a word, and you tell me.

From Heaven or Men?

(Compare Matthew 15:7-9)

4. Was the immersion of John from heaven³ or from men⁴.

5. Then they discussed it with themselves saying, If we say, From heaven, he will say, Then why did you not believe

him? 6. But if we say, From men, the people will all stone us; for they are persuaded that John is a prophet.

7. And they answered *that* they did not know where it *was* from. 8. So Jesus said to them, Neither do I tell you in what authority I do these *things*.

The Evil Vinedressers

9. Then he began to tell the people this parable: A person planted a vineyard and let it out to vinedressers; and *then* went on a journey for a long time. 10. And he sent a servant to the vinedressers in season, that they might give him some of the fruit of the vineyard. But the vinedressers beat *him* and sent him away empty-handed.

11. And he then sent another servant, and they beat him also, and after mistreating *him* they sent *him* away empty-handed.

12. And he sent a third, but they wounded this one also, and threw *him* out. 13. Then the lord of the vineyard said, What shall I do?

I will send my beloved son. Perhaps they will respect him. 14. But when they saw him the vinedressers discussed *it* with one another saying, This is the heir. Let us kill him so that the inheritance may be ours. 15. So they threw him out of the vineyard and killed him.

Therefore what will the lord of the vineyard do to them? 16. He will come and destroy those vinedressers, and let out the vineyard to others. But those hearing *it* said, Let it not be!

The Rejected Stone

17. And he looked at them *and* said, What then is this that is written; *The* stone that the builders rejected, this has become the chief cornerstone? 18. Whoever shall fall upon that stone shall be crushed; but upon whomever it falls, it shall scatter him *like dust*.

19. And in that very hour the scribes

1. VISITATION, the time God visited them to deliver them through Christ Jesus.

2. SEE Isaiah 56:7; Jer. 7:11.

3. FROM HEAVEN - God-given; ordained and commanded by God. See Lu. 7:30, The Jews rejected the "counsel of God."

4. FROM MEN - doctrines and commandments of men. Such render worship vain (Mt. 15:7-9). See Gal. 1:6-9.

and high priests were seeking to lay *their* hands upon him, but they feared the people, for they knew that he spoke this parable to them.

They Tried to Trap Him

20. And watching him closely, they sent spies who pretended to be righteous; that they might seize his word, so that they could deliver him over to the rule and authority of the governor.

21. And they questioned him saying, Teacher, we know that you speak and teach truly, and do not favor any person; but you teach the Way of God in truth.

22. Is it lawful for us to give tax to Caesar or not?

23. But knowing their trickery, he said to them, 24. Show me a denarius. Whose image and inscription does it have? 25. And they said, Caesar's. So he said to them, Give to Caesar the *things* of Caesar, and to God the *things* of God.

26. And they were not able to seize upon his word before the people. And being astonished by his answer, they were silent.

The Sadducees Tried

27. Certain of the Sadducees (who say there is to be no resurrection) came to him and questioned him, 28. Saying, Teacher, Moses wrote to us *that* if any brother die, having a wife but he is childless¹, that his brother is to take the wife and raise up a descendant to his brother.

Seven Brothers

29. There were seven brothers, and the first, taking a wife, died childless. 30. And the second *likewise*. 31. And the third took her, and likewise the seven. They died without leaving any children.

32. Last of all the woman died also. 33. Now in the resurrection whose wife shall the woman be? For the seven had her as wife.

34. And Jesus said to them, The children of this age marry and are married; 35. But those who are worthy to attain that age and the resurrection from the dead neither marry nor are married. 36. For neither can they die any more, for they are like *the* angels; and they are children² of God, being children of the resurrection.

God of the Living

37. But that the dead are raised, even Moses at the bush declared, when he called *the* Lord the God of Abraham and *the* God of Isaac and *the* God of Jacob. 38. God is not *the* God of dead *people*, but of *the* living; for all live to him.

Well Said!

39. But answering, certain of the scribes said to him, Teacher, you have well said! 40. For they did not have courage to question him about anything.

Christ, Son of David

41. Then he said to them, How do they say that the Christ is the son of David? 42. For David himself says in *the* book of Psalms, *The* Lord said to my Lord, Sit at my right, 43. Until I make your enemies a footstool for your feet.

44. Therefore David called him Lord, and how is he his son?

Hypocrisy of Scribes

45. As all the people listened he said to his disciples, 46. Beware of the scribes who desire to go about in long robes and love greetings in the public places, and the front seats in the synagogues, and *the* places of honor at the feasts; 47. Who eat up widow's houses, and to cover it

1.CHILDLESS, from *ateknos* (a & teknon), childless; without child.

2.CHILDREN - literally "sons."

make long prayers. These shall receive greater condemnation.

Chapter 21

The Widow's Mite

1. And looking up he saw the rich putting their gifts into the treasury. 2. And he saw a certain poor widow putting in two small coins¹.

3. And he said, Truly I say to you that this poor widow has put in more than all *the rest*; 4. For all of them gave their contribution to God out of their abundance, but she, out of her poverty, gave all she had to live on.

Destruction of the Temple

5. And as some were talking about how the temple was decorated with beautiful stones and gifts, he said, 6. The day is coming when, of these you are seeing, not a stone shall be left on a stone that shall not be thrown down. 7. Then they asked him, Teacher, when shall all these things be, and what is the sign that these *things* are about to be?

8. And he said, See that you are not deceived, for many will come in my name saying, I am *he*; and, The time is near. Do not go after them. 9. When you hear of wars and commotions², do not be terrified, for these things must occur first, but it is not fully developed³ at once.

Signs before 70 AD

There will be no sign of His coming

10. Then he said to them, nation shall rise up against nation and kingdom against kingdom. 11. And there shall be

great earthquakes, and there shall be famines and plagues in different places, and there shall be great terrifying⁴ signs from heaven⁵.

12. But before all these things, they will lay their hands upon you⁶ and persecute you, delivering you to synagogues and prisons, leading you before kings and governors for my name's sake.

Opportunity to Preach

(See Acts 22 - 26; Paul's preaching)

13. It shall give you an *opportunity* to bear witness. 14. Therefore put it in your hearts not to study beforehand⁷ *how* you will answer, 15. For I will give you a mouth and wisdom which all of your witnesses shall not be able to resist or answer. 16. But you shall be delivered over by parents and brethren and relatives and friends; and they will put some of you to death. 17. And you shall be hated by all because of my name. 18. But a hair of your head shall not perish.

Perseverance is the Answer

Be faithful unto death - Rev.2:10

19. In your perseverance you shall secure⁸ your souls.

Armies Surround Jerusalem

20. When you see Jerusalem surrounded by armies, then know that its destruction is near. 21. Then let those in Judea flee to the mountains and those in the midst of the *city* depart, and those in the country not enter into it; 22. Because these are days of vengeance, that all the things written may be fulfilled.

1. SMALL COINS, from *lepton*, a mite, the smallest Jewish coin.

2. COMMOTIONS, from *akatastasia*, disorder, tumult.

3. FULLY DEVELOPED, from *telos*, an end attained.

4. TERRIFYING, from *phobetron*, something that inspires terror.

5. SIGNS - All these "signs" were pointing to the destruction of Jerusalem (AD70).

6. This would take place during the lifetime of the apostles, before the destruction of Jerusalem.

7. STUDY BEFOREHAND, from *prometeiao*, to practice beforehand; to premeditate.

8. SECURE, from *kiaomai*, procure, provide, purchase; to preserve; save.

Making Escape Difficult

23. Woe to those with child in those days, and those nursing; for there shall be great distress upon the land, and wrath upon the people. 24. And they shall fall by the edge of the sword, and they shall be led away captive into every nation; and Jerusalem shall be trampled underfoot by the Gentiles until *the* times of the Gentiles are fulfilled.

25. And there shall be signs in sun and moon and stars; and upon the earth perplexity among the nations at *the* noise and tossing of *the* sea; 26. People fainting from fear and expectation of those *things* coming upon the world; for the powers of the heavens shall be shaken.

At the End of Time

27. And then they shall see the Son of man coming in a cloud¹, with power and great glory.

Signs relating to the Destruction of Jerusalem

28. But when these things begin to happen, look up and lift up your heads, for your deliverance is near.

29. And he told them a parable; Behold the fig tree, and all the trees. 30. When you see them put forth, you know that summer is already near. 31. Thus also you know that the kingdom of God is near when you see these *things* take place.

32. Truly I say to you that this generation shall not pass away until all these *things*² take place. 33. The heaven and the earth shall pass away, but my words shall not pass away.

34. Take heed to yourselves that your

hearts not be burdened down with³ dissipation and drunkenness and worries of life, and that day come upon you suddenly. 35. For as a trap it shall come upon all those dwelling upon the face of all the land. 36. But be watchful and pray always, so that you may have strength to escape all these *things* that are about to be, and to stand before the Son of man.

37. Now he was teaching in the temple during the days, but he would go out and spend the nights on the mount called Olives; 38. And all the people came early in the morning, in the temple, to hear him.

Chapter 22

The Passover was Near

1. Now the feast of unleavened bread drew near, which is called *the* Passover.

2. And the high priests and scribes sought how they might take him, for they feared the people.

Satan Entered Judas

3. But Satan entered Judas, the *one* of the twelve called Iscariot; 4. And he went off and talked with the high priests and officers about how he might deliver him to them.

5. And they were delighted, and they agreed to give him silver. 6. So he agreed, and he looked for a favorable time, apart from the multitude, to deliver him over to them.

Peter & John to Prepare

7. Then the day of the unleavened bread came, in which it was necessary to kill the Passover lamb. 8. And he sent Peter and John, saying, Go prepare the Passover for us, so that we may eat.

1. IN THE CLOUDS - The Lord went away, the clouds receiving him out of sight. Angels said he would come in like manner (Acts 1:11. See Rev. 1:7).

2. ALL THESE THINGS relating to Jerusalem and its destruction.

3. WITH, from *en*, in. When its object is plural (as here): with, among, in the midst.

9. But they said to him, Where do you want us to prepare *it*? 10. And he said to them, Behold when you shall have gone into the city you shall meet a person¹ with a vessel² of water. Follow him to the house that he enters. 11. And you shall say to the head of the house³, The teacher says to you, Where is the guest-room where I may eat the Pass-over with my disciples?

12. And he will show you a large furnished upper room. There you shall prepare. 13. And when they went, they found *it* just as he said; and they prepared the Passover.

At the Feast

14. Now when the hour came, he took his place at the table, and the apostles were with him. 15. And he said to them, I have desired greatly to eat this passover with you before I suffer; 16. For I say to you that I will not eat it again⁴ until it is fulfilled⁵ in the kingdom of God.

His Body and Blood

The Lord's Supper instituted

17. And after taking a cup *and* giving thanks he said, Take this and divide it among yourselves; 18. For I say to you that I will not drink of the fruit of the vine from now until the kingdom of God has come⁶.

19. And after taking bread *and* giving thanks, he broke and gave to them. saying, this is my body which is given for you. Do this in memory of me. 20. And the cup likewise, after they ate, saying, This cup is the new covenant⁷ in my blood which is shed for you.

The Betrayer Present

21. But behold, the hand of him who betrays me is with me upon the table! 22. Because the Son of man is to go as it was appointed, but woe to that man by whom he is betrayed. 23. And they began to ask one another which one it was who was going to do this.

Who is Greatest?

(See 1 John 2:15-17)

24. And there was a dispute among⁸ them, who of them was thought to be greatest. 25. But he said to them, The kings of the Gentiles lord it over them, and those with authority are called benefactors⁹. 26. But you shall not be like that; but let him who is greatest among you be as the youngest, and the leader *be* as the servant.

27. For who is greater, he who reclines at table, or he who serves? Is it not he who reclines at table? But I am among you as *One* who serves.

28. But you are those who have stayed with me in my trials. 29. And just as my Father has appointed to me a kingdom¹⁰, I appoint to you 30. That you may eat and drink at my table, in my kingdom, and to sit upon thrones judging the twelve tribes of Israel.

1.PERSON, from *anthropos*, usually generic; a person, man, mankind. The specific word for "man" is *aner*.

2.VESSEL, from *keramion*, an earthenware vessel; a pitcher; a jar.

3.HEAD OF THE HOUSE, from *oikodespotes*, the master or head of a house or family.

4.AGAIN (*ouketi*) is lacking in Aleph, A and B, but it is in C and many others.

5.FULFILLED - See Mt. 26:29 and note.

6.KINGDOM COME - The kingdom (church) came on the Pentecost of Acts 2. "The breaking of bread" - the Lord's Supper was practiced as of Acts 2:42; the Lord being with them (Mt. 28:20).

7.NEW COVENANT, see Heb. 8:6-13; 9:15ff.

8.AMONG, from *en*, in. When its object is plural (as here): among, with, in the midst.

9.BENEFACTORS, from *euergetes*, a well-doer; a benefactor.

10.KINGDOM - the church. They would partake of the Lord's Supper. See Acts 2:42; 20:7; 1 Cor. 11:23ff).

Satan Wanted All of Them

31. The Lord said to him¹, Simon, Simon, Satan has requested to have you *all*², to sift you *all* as grain; 32. But I have prayed for you³ *Peter*, that your faith not fail, and when you⁴ are converted, strengthen your brethren.

33. But he said to him, Lord, I am ready to go with you to prison and to death. 34. But he said, I say to you Peter, the rooster shall not crow today until you have denied three times that you know me.

Take Purse, Bag & Sword

35. And he said to them, When I sent you without purse or bag or sandals, did you lack anything? And they said, Nothing. 36. Then he said to them, But now, let him who has a purse take it; likewise *the* bag. And let him who has no sword sell his garment and buy *one*.

37. For I say to you that this which was written must be fulfilled in me: And he shall be classed with the outlaws; for the *things written* concerning me have a completion. Isaiah 53:12

38. But they said, Lord, behold we have two swords. And he said to them, It is sufficient. Isaiah 53:12

Sweat like Blood

The humanity of Jesus is seen

39. And departing, as *his* custom was, he went out to the Mount of Olives, and the disciples followed him. 40. And upon coming to that place, he said to them, Pray that you not enter into temptation.

41. And he himself withdrew from

them about a stone's throw, and he kneeled down *and* prayed; 42. Saying, Father, if you will, take this cup from me; but not my will but yours be done. 43.⁵ But an angel from heaven appeared to him, strengthening him; 44. And being in agony, he prayed urgently, and his sweat became as drops of blood falling upon the ground.

45. And rising from prayer he went to the disciples, *and* he found them sleeping from sorrow. 46. And he said to them, Why are you sleeping? Arise *and* pray, that you not come into temptation.

The Crowd Came

Judas betrayed him with a kiss

47. While he was saying this behold a crowd, and the *one* called Judas, one of the twelve, came to them, and he came near to Jesus *and* kissed him.

48. But Jesus said to him, Judas, do you betray the Son of man with a kiss? 49. But when those around him saw what was about to happen, they said, Lord, shall we strike with *the* sword?

50. And one of them struck the servant of the high priest, and took off his right ear. 51. But answering Jesus said, Let it be at this, and he touched the ear *and* healed him.

52. Then Jesus said to the high priests and captains of the temple and elders who had come upon him, Have you come out with swords and clubs, as against a robber?

53. When I was with you daily in the temple, you did not lay hands upon me, but this hour belongs to you and the power of darkness.

54. And taking him *and* leading him away, they led him to the house of the high priest; but Peter followed at a distance.

1.THE LORD SAID TO HIM is lacking in B, L, and a few other manuscripts. It is in Aleph and most others.

2.YOU ALL, from *humas*, you, plural. In this passage one would conclude that "you" was singular, relating to Peter.

3.YOU, from *su*, you, singular - You, Simon Peter.

4.YOU, from *su*, you, singular - You Simon.

5.VERSES 43 and 44 are lacking in A and B. They are in Aleph and others.

55. After they had lit a fire in *the* middle of the courtyard, and were sitting around *it*, Peter sat among them.

Peter Denied Knowing Him

(See Matthew 26:69-75)

56. And a certain girl¹ saw him sitting before the fire, and after looking at him intently, she said, *This man* was also with him. 57. But he denied *it*, saying, Woman, I do not know him.

58. And after a while another, seeing him said, You are also *one* of them. But Peter said Man², I am not.

59. Then about one hour later another confidently said, Upon a truth he was also with him, for he is a Galilean. 60. But Peter said, Man³, I do not know what you are saying. And immediately, while he was still speaking, a rooster crowed.

Jesus Looked at Peter

61. And the Lord turned *and* looked at Peter, and Peter remembered the word that the Lord had spoken to him: Before a rooster crows today, you will deny me three *times*. 62. And he went out and wept bitterly.

Jesus Was Mistreated

63. And the men⁴ who were holding him were mocking *and* beating him. 64. And after blindfolding him they struck him⁵, *and* they questioned him, saying, Prophecy, who is it who struck you? 65. And they were saying many other blasphemous things to him.

66. And when it was day the elders of

the people, high priests and scribes gathered, and they led him to their Council; 67. Saying, If you are the Christ, tell us.

But he said to them, If I tell you, you will not believe; 68. And if I question you, you will not answer me or let me go⁶. 69. But from now on the Son of man shall be sitting at the right of the Power of God.

70. Then they all said, Are you then the Son of God? But he said to them, You say that I am⁷. 71. And they said, What further need do we have of witnesses? For you yourselves have heard *it* from his mouth.

Chapter 23

He was Taken to Pilate And then to Herod

1. And all the multitude arose and led him before Pilate. 2. Then they began to accuse him, saying, We found the *man* misleading our nation and hindering *the* paying of taxes to Caesar; and saying that he himself is Christ, a king⁸.

3. Then Pilate questioned him saying, Are you the king of the Jews? And he answered him saying, You say⁹. 4. But Pilate said to the high priests and the multitudes, I find no crime in this man.

5. But they were urgently saying, He stirs up the people, teaching all over Judea, beginning in Galilee even to here.

1.GIRL, from *paidiske*, a girl; damsel; maiden; a female slave or servant.

2.MAN, from *anthropos*, person, a human. This person was female, evidently.

3.See Footnote 2 above. MAN, from *anthropos*.

4.MEN, from *aner*, the specific word of man as distinguished from woman and/or child.

5.THEY STRUCK HIM is lacking in some major manuscripts.

6.OR LET ME GO is lacking in Aleph, B and a few others. It is in A, D and many others.

7.YOU SAY THAT I AM - See Mk. 14:16 where we find, "Jesus said, I am." The "You say" carried with it the same idea.

8.CHRIST A KING means, literally, "An anointed king," and that is the meaning his accusers intended. See Luke 6:46; Rom.10:9,10.

9.YOU SAY would be the same as saying, "It is as you say," or, "Yes." See Mk. 14:62.

6. When Pilate heard *that* he asked if the man were from Galilee. 7. And upon learning that he was under Herod's authority, he sent him to Herod, who also was in Jerusalem in those days.

Jesus Before Herod

8. Now when Herod saw Jesus he was very glad, for he had wanted to see him for a long time, for he had been hearing about him, and he hoped to see some miracle performed by him. 9. And he questioned him with many words, but he answered him nothing. 10. But the high priests and scribes were standing *there* accusing him passionately.

11. Then Herod, with his soldiers, treated him with contempt. They put a bright robe on *him* and sent him to Pilate. 12. And Herod and Pilate became friends with one another in that day; for before there had been discord between them.

He was Returned to Pilate

13. Then when Pilate called together the high priests and the rulers and the people; 14. He said to them, You have brought this man to me as a misleader of the people, and behold after examining him carefully before you, I found in this man no fault such as you charge against him.

15 Neither did Herod, for he sent him back to us; and you see *that* nothing worthy of death has been done by him. 16. I will whip him and let him go. 17. (For it was necessary for him to release one to them at the feast.)¹

18. And the entire multitude cried out saying, Away with this *man*. Release Barabbas to us! 19. (He it was who was thrown into prison because of a certain rebellion in the city, and for murder.)

20. But again Pilate called to them, wanting to release Jesus.

21. But they cried out more saying, Crucify, crucify him! 22. And *for* the third time he said to them, Why, what evil has he done? I have found nothing worthy of death in him; therefore I will whip *him* and release him.

23. But they continued to urge him with loud voices, asking that he might be crucified; and their voices and those of the high priests prevailed.

Pilate Handed Him Over

24. Then Pilate decided to grant their request. 25. Then he released the *one* who had been thrown into prison because of rebellion and murder, whom they requested, but he delivered Jesus over to their will.

Simon Carried His Cross

26. And as they led him away, they seized Simon, a Cyrenian coming from *the* country, placing upon him the cross, to carry *it* after Jesus.

27. There followed him great multitudes of people; and women who mourned and lamented him. 28. But turning to them Jesus said, Daughters of Jerusalem, do not weep over me, but weep for yourselves and for your children.

29. For behold the days are coming when they will say, Blessed are the sterile, and whose wombs do not bear and *whose* breasts are not nursed. 30. Then they will begin to say to the mountains, Fall upon us! And to the hills, Hide us! 31. For if they do this in the green tree, what shall it be in the dry?

32. And two criminals were also led with him to be put to death.

A Place called, "The Skull"

33. And then they came to the place called The Skull, *and* they crucified him and the criminals there; one on *his* right

1. VERSE 17 is lacking in A, B, L and a few others. It is in Aleph, W, X and many others. see Mt. 27:15; Mk. 15:6.

and one on *his* left.

Father, Forgive Them

34. Then Jesus said, Father, forgive them, for they do not know what they are doing. And they divided his garments by casting lots.

35. And the people were standing, looking on. But the high priests and rulers mocked him, saying, He saved others, let him save himself if his is the chosen Christ of God!

Soldiers Mocked Him

36. And the soldiers also mocked him, coming to *him* and offering him sour wine¹; 37. And saying, If you are the King of the Jews, save yourself.

The charges against him:

"This Is The King Of The Jews"

38. Now there was also an inscription written above him in Greek, Roman and Hebrew: THIS IS THE KING OF THE JEWS.

39. And one of the criminals who were hanged, blasphemed him, saying, Are you not the Christ? Save yourself and us! 40. But answering the other rebuking him said, Do you not fear God? For you are in the same judgment! 41. And we indeed justly, for we are receiving what we deserve for our deeds; but his *One* has not done anything evil.

With Me In Paradise

42. And he said, Jesus, remember me when you come in your kingdom². 43. And he said to him, Truly I say to you,

today you shall be with me in Paradise³. 44. Now it was about noon⁴ and darkness began upon all the land⁵ until three o'clock⁶; 45. And the sun was darkened, and the veil of the temple was split in the middle.

Jesus Died (for us)

46. And Jesus, crying out in a loud voice, said, Father, into your hands I deliver my spirit. And after saying this he expired.

47. But when the captain saw what had happened, he glorified God, saying, This was certainly a righteous man!

48. And all the multitudes who were gathered there to this sight, upon seeing the things that happened, returned, beating⁷ their breasts.

49. And all his acquaintances, and the women⁸ who had followed with him from Galilee were standing at a distance, seeing these *things*.

A secret disciple?

Joseph of Arimathea

(See Mt. 27:57; Mk. 15:43)

50. And behold *there* was a man named Joseph, who was a counsellor; a good and righteous man. 51. (He had not consented to their plan and their action.) He was from Arimathea, a city of the Jews; who was waiting for the kingdom of God.

52. He went to Pilate *and* asked for the body of Jesus. 53. And after taking it down he wrapped it in fine linen, and he

1.SOUR WINE, from *axos*, vinegar; a wine of sharp flavor; posca, which was an ordinary beverage, and was often mixed with bitter herbs and given to criminals to stupefy them and lessen their suffering.

2.THIS STATEMENT makes it evident that the man was a Jew, an erring child of God under the Law of Moses, and that he believed in Jesus as the Christ. See Acts 8:22-24 for a similar situation.

3.PARADISE, from *paradeisos*, a park; a forest; a pleasure park; a garden of trees. The part of Hades where the righteous await the judgment. See Lu. 16:19ff.

4.NOON - literally, "the sixth hour."

5.LAND, from *ge*, land; earth. The prefix we use for "geology," "geography," and the like.

6.THREE O'CLOCK - literally, "the ninth hour."

7.BEATING, from *tupto*, to strike; to beat; as an expression of grief or strong emotion.

8.WOMEN - SEE John 19:25-27.

placed it in a tomb cut out of stone, where no one had ever been laid.

54. And it was the preparation day, and *the* Sabbath was about to begin.

55. Now the women who had come with him out of Galilee were following after; *and* they saw the tomb, and how his body was placed.

Women Prepared Spices

56. And they returned *and* prepared spices and perfume. And they rested on the Sabbath according to the commandment.

Chapter 24

On Sunday Morning

1. Then on the first day of the week, at very early dawn, they went to the tomb with *the* spices they had prepared.

2. And they found the stone rolled away from the tomb.

Angels Appear to Them

3. And entering, they did not find the body of the Lord Jesus. 4. And they were perplexed about this. Two men¹ stood by them in bright clothing; 5. And as they were frightened and bowed their faces to the ground, they said to them, Why do you seek the living among the dead?

An Empty Tomb

6. He is not here; but he has risen. Remember how he spoke to you while still in Galilee, 7. Saying, The Son of man must be delivered over into *the* hands of sinful people, and be crucified, and arise the third day. 8. And they remembered his words.

9. And they returned from the tomb, reporting all these *things* to the eleven

and to all the rest.

10. Mary of Magdala and Joanna and Mary of James², and the others *who were* with them told the apostles these *things*.

11. But these words seemed to them as empty tales; and they did not believe them. 12. Then Peter arose *and* ran to the tomb, and stooping down he saw the linen wrappings laid by themselves; and he went away to his own, astonished at what had happened.

On the Road to Emmaus

13. And behold two of them were going that same day to a village named Emmaus, which was about seven miles³ from Jerusalem. 14. And they were talking with one another about all *things* that had taken place.

Jesus Appeared

15. And while they were together and talking, Jesus himself came near and went with them.

16. But their eyes were hindered from knowing him. 17. Then he said to them, What are these words you are discussing with one another while you are walking, and are sad?

18. And answering, one named Cleophas said to him, Are you only a stranger in Jerusalem, and do not know the *things* that have happened there in these days?

19. And he said to them, What *things*? And they said to him, The *things* relating to Jesus of Nazareth. A man who was a prophet mighty in work and word before God, and *before* all the people; 20. And how our high priests

2.OF JAMES - the Greek does not specify what relationship Mary sustained to James, nor does it identify which JAMES is mentioned. It is usually assumed that this Mary was the wife of James the less; one of Christ's apostles.

3.SEVEN MILES - literally, sixty *stadia*. One stadion equals 600 feet.

1.MEN, from *aner*, the specific word for man as distinguished from woman and/or child.

and rulers handed him over to be condemned to death; and they crucified him.

21. But we were hoping that he himself was the *One* coming to redeem Israel. And besides all this, it is *the* third day since these *things* happened. 22. But also certain of our women who were at the tomb early, astonished us, 23. For when they did not find his body, they came saying they had also seen a vision of angels who said he was alive.

24. And certain of those with us went to the tomb, and they found it just like the women said; but they did not see him.

Jesus Taught Them

25. And he himself said to them, O Foolish and slow of heart to believe all *that* the prophets have said! 26. Was it not necessary for Christ to suffer these *things* and to enter into his glory?

27. And beginning with Moses and all the prophets he explained to them all *the* passages of the Scriptures about himself.

28. And as they came near the village where they were going, he acted as though he would go farther. 29. And they urged him, saying, Remain with us, for it is already evening, and the day is nearly over. So he went in to stay with them.

He Revealed Himself And Disappeared

30. And while he reclined at table with them, he took the bread *and* blessed *it* and broke *it*, *and* gave *some* to them. 31. Then their eyes were opened, and they knew him; and he himself disappeared from them.

32. And they said to one another, Did not our hearts burn inside us, while he talked to us on the road, *and* as he opened the Scriptures to us?

33. And they arose the same hour,

and returned to Jerusalem. And they found the eleven gathered, and others with them; 34. *Who* told *them* that the Lord had really risen, and had appeared to Simon¹. 35. Then they themselves told of the *things* on the road, and how he was made known to them by the breaking of the bread.

Jesus Stood Among Them

36. Then while they were saying these *things*, he himself stood in their midst, and he said to them, Peace to you. 37. But they were terrified and frightened, thinking that they saw a spirit.

38. And he said to them, Why are you troubled, and why do doubts arise in your heart? 39. Behold my hands and my feet, that it is I myself! Feel me and see, for a spirit does not have flesh and bones, even as you see that I have. 40. And after saying this, he showed them *his* hands and feet.

41. But while they still did not believe for joy, and were marvelling, he said to them, Do you have any food to eat? 42. And they gave him a piece of roasted fish; 43. And taking *it* he ate in their presence.

He Reminded Them

(See Matthew 5:17,18)

44. Then he said to them, These are the words I spoke to you while still with you, that it was necessary to fulfill² all the *things* that were written in the Law of Moses and the Prophets and *the* Psalms concerning me.

45. Then he opened their mind to understand the Scriptures.

46. And he said to them, Thus it is

1.APPEARED TO SIMON - Paul mentions this - 1 Cor. 15:5.

2.FULFILL - See Mt. 5:17,18 where Jesus stated that the Law and the Prophets were to be fulfilled before even the smallest part of the Law was taken away. See Eph. 2:15; Col. 2:14.

written, *that* Christ should suffer and rise from *the* dead the third day; 47. And that repentance¹ and² remission of sins should be preached in³ his name to all nations, beginning at Jerusalem⁴. 48. You are witnesses of these *things*.

49. And behold I send the promise of my Father upon you, but remain in the city until you are clothed with power from on high⁵.

50. And he led them out as far as Bethany, and lifting up his hands, he blessed them.

Jesus Ascended

51. And while he was blessing them, he parted from them, and was taken up into heaven.

52. And they worshiped him, returning to Jerusalem with great joy.

53. And they were in the temple continually, praising and blessing God. Amen.

NOTE

In the book of Acts Luke continues his account of all the things Jesus began to do and to teach, bringing the conclusion of the Lord's earthly teaching to a close with the information about the forty-day period Jesus taught the apostles about the kingdom - the church he would soon establish in Jerusalem (Acts 2:1-8).

1.REPENTANCE, from *metanoia*, a change of mind. The making up of one's mind to serve the Lord.

2.AND - Aleph and B have *eis*, unto, in order to obtain, instead of and.

3.IN, from *epi*, upon, on, on the basis of. See Acts 2:38 and footnote.

4.This began on the Pentecost of Acts 2. See 2:23-47.

5.SEE Acts 1:4-8; 2:1-4, 16-21.

An Introduction to John's Gospel

John the beloved, brother to James, a son of Zebedee (Mt. 10:2), wrote this gospel as well as the three letters of John, and the book of Revelation.

John wrote toward the close of the first century, likely while at Ephesus, where, according to tradition, he lived and preached after the destruction of the temple and the taking of Jerusalem.

Christ, the Logos

John's gospel begins by showing that Jesus Christ, the *Logos* (Word) is eternal and divine; that he is God the Son, through whom all things were created.

God's Love Shown in Him

He tells of God's great love for mankind (3:16), and shows that man can be saved through the Son (3:18,36).

A New Birth Required

This redemption and salvation comes by a new birth; a birth of water and Spirit (3:5,8).

Worship in Spirit & Truth

Worship, to be acceptable, must be rendered in the right attitude and according to the Word of God - (4:24).

He tells of the man born blind being healed by Jesus (Ch. 9); and raising Lazarus (Ch. 11).

The Holy Spirit to be Sent

John discloses that the Holy Spirit, the Counselor (14:26; 15:26; 16:7ff) would be sent to guide the apostles into all truth (16:13), and to bring to their memory all that Jesus had said to them (14:26).

Written to Produce Faith

John concludes that Jesus did many signs in the presence of his disciples which are not written in the book, but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life through his name (20:30:31).

John

From Eternity Jesus, Divine & Eternal

1. In *the* beginning was¹ the Word², and the Word was with³ God, and the Word was God⁴.

2. He was in *the* beginning with God.
He Created Everything

3. All things came into being by him, and without him nothing came into being.

4. In him was life, and the life was the light of people⁵; 5. And the light shines in the darkness, and the darkness did not overcome⁶ it.

John, a Witness

6. There was a man named John sent from God⁷. 7. He came as a witness, to bear witness concerning the light, that all might believe through him. 8. He was not the light, but *came* to bear witness of the light.

1. JESUS CHRIST, the Word, was (imperfect tense-continuing action in past time) with the Father eternally. John avoids any argument about Jesus, as to his being divine and eternal.

2. WORD, from *logos* word, message. Jesus, God the Son, brings the word of God to all people; and he is the personification of the word (John 14:6; Heb. 1:2).

3. WITH, from *pros*, to, unto, toward, with. Not the usual word for with. The words *sun* or *meta* would be expected. Possibly *pros* suggests the unity of the Godhead. See 1 John 1:2.

4. WAS GOD - Jesus was divine eternally, and was one of the Godhead; the Father, Son, and the Holy Spirit.

5. PEOPLE, from *anthropos*, the generic word for man, mankind, people generally. *Aner* is the specific word for man, as distinguished from woman and/or child.

6. OVERCOME, from *katalambano*, seize, win, attain, overcome, put out; comprehend. The forces of evil (darkness) did not put it out.

7. SENT FROM GOD - see John 3:34 and notes.

9. The true light which lights all mankind was coming into the world. 10. He was in the world and the world was made by him, and the world did not know him.

Power to Become God's Child

Therefore, not one at faith

11. He came to his own, and his own people did not welcome him. 12. But to all who accepted him, who believed in his name, he gave power⁸ to become children of God⁹. 13. Who are not begotten of blood or of the will of the flesh, or of the will of man¹⁰, but of God.

The Word Became Flesh And lived in our midst

14. And the Word became flesh and lived among¹¹ us, and we saw his glory. Glory as of the only begotten of the Father; full of grace and truth.

15. John testified of him and cried out, saying, This was he of whom I spoke. He who comes after me is before me, because he was before me.

Grace & Truth Completed The Law of Moses was true & by grace

16. For we all received of his fullness, even grace after grace. 17. For the Law

8. POWER, from *exousia*, power, authority (see Mt. 28:18). At the point of faith, one has the power to become God's child. That faith must perfect itself in obedience (Gal. 3:26,27; James 2:24).

9. CHILDREN OF GOD - We are children of God in Christ Jesus through the faith, when we are immersed into Christ (Gal. 3:26,27).

10. MAN, from *aner*, the specific word for man.

11. AMONG, from *en*, in. When its object is plural (as here): among, with, in the midst. See 1 Cor. 3:16, where it is shown that the Spirit dwells "among" us (the church) exactly like Jesus lived "among" us, as of this verse.

was given through Moses; grace and truth were completed¹ through Christ.

18. No one has ever perceived God; the only begotten Son who is in the bosom of the Father; he has revealed him.

19. When the Jews of Jerusalem sent priests and Levites to John to ask him Who are you? This is his testimony. 20. He confessed and did not deny, but confessed, I am not the Christ².

21. And they asked him, Who then are you? Are you Elijah? And he said, I am not. Are you the prophet³? And he answered, No. 22. Then they said to him, Who are you, that we might give an answer to those who sent us? What do you say concerning yourself?

23. He said, I am a voice crying in the wilderness, make the road straight for the Lord, as Isaiah the prophet said. 24. And they who were sent were of the Pharisees. 25. And they asked him, Then why are you immersing⁴ if you are not the Christ or Elijah or the prophet?

26. John answered them, I immerse in water. In your midst stands One you do not know; 27. He who is coming after me, of whom I am not worthy to loose his shoestrings. 28. These things happened in Bethany beyond Jordan, where

John was immersing.

Behold the Lamb of God

29. The next day, seeing Jesus coming to him, he said, Behold the Lamb of God who takes away the sin of the world. 30. This is he of whom I said, A man comes after me who is before me, because he was before me. 31. And I did not really know him, but I came immersing in water that he might be made known to Israel.

He is the Son of God

32. And John testified saying, I saw the Spirit descending from heaven as a dove, and it remained on him; 33. And I did not know him, but he who sent me to immerse in water told me, Upon whom you see the Spirit descending and remaining upon him, he it is who immerses in the Holy Spirit. 34. And I saw, and I testify that he is the Son of God.

35. Again the next day, John was standing with two of his disciples. 36. And when he saw Jesus walking, he said, Behold the Lamb of God.

37. And the two disciples heard him speak, and followed Jesus. 38. And Jesus turned and saw them following, and said to them, What do you seek? And they said to him, Rabbi (which is translated, teacher), where are you staying? 39. He said to them, Come and see. And they went, and saw where he was staying, and they stayed with him that day, for it was about four in the afternoon.

40. And one of the two who heard John speak and followed him was Andrew, Simon Peter's brother. 41. First he found his own brother Simon and said to him, We have found the Messiah (which is translated, Christ)⁵.

42. He brought him to Jesus. After

1.COMPLETED, from *ginomai*, to come into existence; to be created; to occur; to be fulfilled; to come to a particular state or condition. In verse 17 we do not find a contrast between Law and grace. Rather, as verse 16 shows, we have received of him *grace after grace*. The Law was given by the grace of God for the time and purpose intended (Gal. 3:19-29). The plan of redemption had its beginning in Christ, and was completed through him.

2.CHRIST, from *christos*, the anointed (*One*), the Messiah; the Christ.

3.THE PROPHET spoken of by Moses (Deut. 18:15,18,19; Acts 3:22,23). who was to be heard and obeyed.

4.IMMERSING, from *baptizo*, to dip, immerse. In immersion one is buried (Rom. 6:3,4; Col. 2:12).

5.These parenthetical statements are given by John to explain Hebrew words.

Jesus looked searchingly at him he said, You are Simon, the son of Jona¹. You shall be called Cephas (which is translated, Peter).

43. The next day he desired to go into Galilee, and he found Philip. And Jesus said to him, Follow me. 44. Now Philip was from Bethsaida, the city of Andrew and Peter.

45. Philip found Nathanael, and said to him, We have found him of whom Moses wrote in the Law and the prophets, Jesus of Nazareth, the son of Joseph. 46. And Nathanael said to him, Can any good *thing* come out of Nazareth? Philip said, Come and see.

47. Jesus saw Nathanael coming to him and said concerning him, Behold a true Israelite in whom is no deceit. 48. Nathanael said to him, How do you know me? Jesus answered him, When you were under the fig tree, before Philip called you, I saw you.

49. Nathanael answered him, Rabbi, you are the Son of God. You are *the* king of Israel. 50. Jesus said to him, Do you believe because I said that I saw you under the fig tree? You shall see greater *things* than these. 51. And he said to him, Truly, truly, I say to you, you shall see² the heaven opened and the angels³ of God ascending and descending upon the Son of man.

Chapter 2

1. And the third day there was a

1.JONA is found in some Greek manuscripts (A, B/3, K, X and others). And is the word in Mt. 16:17 (Barjona - son of Jona). Some manuscripts have John here (Aleph, L, W, 33). In John 21:15 MSS evidence is about equally divided. We chose Jona, in view of Jesus' use of it in Mt.16.

2.YOU SHALL SEE - this likely took place at the ascension of Jesus (Acts 1:9-11).

3.Angels - At the ascension (Acts 1:9-11).

wedding in Cana of Galilee, and the mother of Jesus was there. 2. And Jesus and his disciples were invited to the wedding.

3. And when they ran short of wine, the mother of Jesus said to him, They have no wine. 4. And Jesus said to her, Woman, what is it to me and you⁴? My hour has not yet come.

5. His mother said to the servants, Do whatever he tells you. 6. And there were six stone water pots placed there for the Jewish custom of purification; each holding twenty or thirty gallons. 7. Jesus said to them, Fill the waterpots with water. And they filled them to the top. 8. And he said to them, Draw now and carry *it* to the director of the feast. And they carried it.

9. Now when the director of the feast had tasted the water *which* had become wine, he did not know where it came from, but the servants who drew the water knew; the director of the feast called the bridegroom. 10. And he said to him, Every person serves the good wine first, and after they have drunk freely, that which is poorer; *but* you have kept the good wine until now.

11. This beginning of signs Jesus did in Cana of Galilee, and showed his glory⁵, and his disciples believed in him.

12. After this he and his mother and his brethren and his disciples went down to Capernaum, and stayed there a few days.

First Temple Cleansing

13. Now the Passover of the Jews was near, and Jesus went up to Jerusalem.

4.WHAT IS IT TO ME AND YOU expresses their relationship to the lack of wine, and is the literal translation of the phrase found here: *ti emoi kai soi*. It was not their responsibility, as guests, to supply the needed wine.

5.GLORY - the *power* to work such miracles.

14. And he found in the temple those who were selling oxen and sheep and doves; and the money-changers seated.

15. And he made a whip of cords *and* drove all the sheep and oxen out of the temple, and poured out the changers' money, and overturned the tables. 16. And he said to those who sold doves, Take these things away. Stop making my Father's house a house of merchandise.

17. His disciples remembered that it was written; The zeal of your house has eaten me up. Psalm 69:9

The Jews Wanted a Sign

18. The Jews said to him, What sign do you show us, *seeing* that you do these *things*? 19. Jesus answered them, You destroy this temple, and I will raise it in three days.

20. Then the Jews said, It took forty-six years to build this temple, and you will raise it in three days? 21. But he was speaking of the temple of his body.

22. Now when he was raised from *the* dead his disciples remembered that he said this, and they believed the Scripture and the word which Jesus said.

23. Now when he was in Jerusalem in the Passover, during the feast, many saw the signs which he did and believed in his name. 24. But Jesus would not entrust himself to them because he knew all; 25. And that he did not need for anyone to testify concerning mankind; for he himself knew what was in man.

Chapter 3

The New Birth

1. There was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2. And he came to Jesus by night and said to him, Rabbi, we know that you are a teacher come from God, for no one can do these signs you do unless God is with him.

3. Jesus said to him, Truly, truly I say to you, unless one is born again he cannot see the kingdom¹ of God. 4. Nicodemus said to him, How can a person be born when he is old? He cannot enter a second time into his mother's womb and be born, *can he*?

Born of Water & Spirit Titus 3:5

5. Jesus answered, Truly, truly I say to you, unless one is born of water² and *the* Spirit, he cannot enter into the kingdom of God.

6. That *which* is born of the flesh is flesh; and that *which* is born of the Spirit is spirit. 7. Do not be amazed that I said to you, you must be born again.

The Spirit Inspired (see 2 Tim. 3:16,17)

8. The Spirit inspires where it wills, and you hear its voice³ but you do not know from where it came or where it goes. In this manner is everyone *begotten*⁴ of the Spirit.

9. Nicodemus said to him, How can these *things* be? 10. Jesus answered him, You are a teacher of Israel, and you do not know these *things*? 11. Truly, truly I say to you, we speak that *which* we know, and we testify of what we have

1. KINGDOM - the church built and established by Jesus (Mt. 16:18,19,28; Mk. 9:1; Acts 2:1-47); and we are translated into it (Col. 1:13). See Heb. 12:28; Rev. 1:6-9).

2. WATER immersion, or immersion in water. One hears the Spirit's word and is thereby begotten (James 1:18; 1 John 5:1; Rom. 1:16; 10:17. The water is the washing of the new birth (Titus 3:5). See Eph. 5:26, "The washing of water by the word," by which people are sanctified and added to Christ's body, the church. See Rom. 6:3,4,17,18.

3. VOICE, from *phone* - the Spirit's voice is heard in the inspired preaching and writing of the apostles and others chosen for that purpose. The apostles spoke with other languages, "as the Spirit gave them the message" (Acts 2:4). They spoke "the words the Holy Spirit teaches" (1 Cor. 2:13). See also 2 Tim. 3:16,17; 2 Pet. 1:20,21.

4. BEGOTTEN by the word (Jas 1:18; 1 Cor. 4:15).

seen, and you all do not receive our testimony.

12. If I told you of earthly things and you do not believe, how shall you believe if I tell you heavenly *things*? 13. And no one has ascended into heaven, except he who came down from heaven; the Son of man who is in¹ heaven.

14. And just as Moses lifted up the serpent in the wilderness, the Son of man must be lifted up; 15. So that everyone who believes in him may have eternal life.

God's Great Love

16. For God so loved the world that he gave his only begotten² Son, that whoever believes in him should not perish, but have everlasting life. 17. For God did not send the Son into the world to judge the world, but that the world might be saved through him.

Unbeliever Condemned

18. He who believes in him is not condemned, but he who does not believe is condemned already, because he did not believe in the name of the only-begotten Son of God.

19. And this is the condemnation, that the light is come into the world, and people loved the darkness more than the light, for their works were evil.

They hate the light of God's word

20. For everyone who does evil hates the light, and does not come to the light, so that his works might not be exposed.

21. But he who does the truth comes to the light, that his works may be shown to be performed in God.

22. After these things Jesus and his

disciples went into the land of Judea, and he tarried there with them and immersed³.

John was Immersing

23. And John also was immersing in Aenon, near Salem, because *there* was much water⁴ there, and they were coming and being immersed; 24. For John had not yet been put in prison.

John's Disciples Jealous

25. And there was a discussion of the disciples of John with a Jew concerning Purification. 26. And they went to John and said to him, Rabbi, he who was with you beyond the Jordan, of whom you bore witness; behold he is immersing, and all are coming to him.

27. And John said, A person is not able to receive anything unless it is given him from heaven. 28. You yourselves bear me witness that I said that I am not the Christ; but that I am sent before him.

29. He who has the bride is *the* bridegroom, but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Then this joy of mine has been fulfilled.

Jesus, From Above

30. He must increase; I *must* decrease. 31. He who comes from above is above all. He who is being of the earth is of the earth and speaks of the earth. He who comes from heaven is above all. 32. He bears witness of what he saw and heard, and no one accepts his testimony. 33. He who accepted his testimony set

1.WHO IS IN HEAVEN is not in Aleph, B, 33 and some others. It is in A and several others.

2.ONLY BEGOTTEN, from *monogenes*, means, literally, only born or only begotten. It is better to stay with the plain, every-day meaning unless the context requires another rendering.

3.IMMERSED - Jesus himself did not immerse with his own hands. The apostles did (John 4:2).

4.MUCH WATER is needed for immersing, for immersion is a burial (Rom. 6:3,4; Col. 2:12). Much water is not needed for sprinkling or pouring. A cup of water would suffice. Bible "baptism" is always immersion.

his seal that God is true.

John was Sent by God

And was filled with the Spirit from birth
34. For he whom God sent¹ speaks the words of God², because God does not give the Spirit by measure³.

Believe or Disobey

35. The Father loves the Son and has put all things in his hand⁴. 36. He who believes⁵ in the Son has life eternal⁶, but he who disobeys the Son shall not see life, but the wrath of God remains on him.

Chapter 4

Woman of Samaria

1. Now when the Lord knew that the Pharisees had heard that Jesus made and immersed more disciples than John 2. (Although Jesus himself did not immerse, but his disciples *did*). 3. He departed from Judea and went again unto Galilee.

4. And he must pass through Sa-

1. WHOM GOD SENT - John the immerser (John 1:6). John accepted the testimony of God relating to Jesus, God the Son.

2. WORDS OF GOD were given by the inspiration of the Spirit (1 Cor. 2:13; 2 Tim. 3:16; 2 Pet. 1:20,21).

3. NOT GIVE THE SPIRIT BY MEASURE is exactly what the Greek of this passage says: *ou gar ek metrou didasin to pneuma*, "He gives not the Spirit by measure." That should settle the matter for all who believe God. See Rom.4:3.

4. IN HIS HAND - see Mt. 28:18, "all power."

5. BELIEVES is from *pisteuon*, present continuing action. One who continues to believe will continue to walk in the light of the Word (1 John 1:7). He/she will continue to abide in the doctrine of Christ (2 John 9). Thus he/she continues to be washed in the blood - continues to have both the Father and the Son.

6. LIFE ETERNAL is the free gift of the Godhead (Rom. 6:23), and is the promise he promised us (1 John 2:25). It is the Holy Spirit's gift to the baptized believer (Acts 2:38).

maria. 5. He came to a city of Samaria called Sychar, near the field which Jacob gave his son Joseph⁷; 6. And Jacob's well was there. Then Jesus, being wearied from his journey, was thus seated on the well. It was about twelve noon⁸.

Give me a Drink

7. A woman of Samaria came to draw water. Jesus said to her, Give me a drink. 8. (For his disciples had gone into the city to buy food.) 9. The Samaritan woman said to him, How is it that you, being a Jew, ask a drink of me, a Samaritan? (For Jews use nothing in common⁹ with the Samaritans.)

Living Water

10. Jesus answered her, If you knew the gift of God¹⁰ and who it is who said to you, Give me a drink, you would have asked him, and he would have given you living water.

11. The woman said to him, Lord, you have no bucket, and the well is deep; then from where do you have the living water? 12. You are not greater than our father Jacob who gave us the well, and drank of it himself, and his children and his flocks?

13. Jesus said to her, Everyone who drinks of this water shall thirst again;

14. But whoever drinks of the water that I will give him shall never thirst again, but the water that I will give him shall become a fountain of water in him, springing up unto eternal life.

7. SON JOSEPH - see Gen. 33:19; 48:22; Joshua 24:32 for information on this.

8. TWELVE NOON, literally, "the sixth hour." The phrase thus rendered in John 19:14 may have another meaning, not relating to the hour of the day. Here it means "noon."

9. In Common, from *sugchraomai*, share; associate with; use at the same time. Samaritans were "dogs."

10. GIFT OF GOD - eternal life is the gift of the Godhead (Rom. 6:23; Acts 2:38; John 17:2), and is promised to all immersed believers (Acts 2:38,39; 1 John 2:25).

Call your husband

15. The woman said to him, Lord, give me this water so that I may not be thirsty, nor come here to draw.

16. He said to her, Go call your husband¹ and come here. 17. The woman answered him, I have no husband. Jesus said to her, You have stated it well, that you have no husband. 18. For you have had five husbands, and he whom you now have is not your husband. This *which* you said is true.

True Worship

19. The woman said to him, Lord, I perceive that you are a prophet. 20. Our fathers worshiped in this mountain, and you all² say that in Jerusalem is the place to worship. 21. Jesus said to her, Believe me woman, that an hour is coming when neither in this mountain nor in Jerusalem shall you all worship the Father.

Salvation of the Jews

22. You do not know what you worship. We know whom we worship, for salvation is of the Jews. 23. But an hour is coming and now is, when the true worshipers will worship the Father in spirit and truth; for the Father seeks such to worship him.

In Spirit and Truth

24. God is spirit, and those who worship him must worship in spirit and truth³. 25. The woman said to him, We

know that *the* Messiah is coming, who is called Christ. When he comes he will tell us all *things*. 26. Jesus said to her, I, the *One* speaking to you, am he.

Disciples were Astonished

27. And upon this, his disciples came, and were astonished that he talked with *the* woman; yet no one said, What do you seek ? or, Why do you talk with her?

The Woman Told All

28. Then the woman left her water-pot and went into the city and said to the people, 29. Come see a man who told me all *things* I have done. This One is not the Christ, *is he*? 30. They went out of the city and came to him.

Food: Doing God's Will

31. Meanwhile his disciples were asking him and saying, Rabbi, eat. 32. But he said to them, I have food to eat of which you do not know. 33. Then the disciples were saying one to another, No one has brought him anything to eat, *has he*? 34. Jesus said to them, My food is to do the will of him who sent me, and to finish his work.

Fields White to Harvest

35. Do you not say, There are yet four months, and *then* comes the harvest? Behold I tell you, lift up your eyes and look on the fields that are already white to harvest.

36. He who reaps receives wages, and gathers fruit unto life eternal, so that he who sows and he who reaps may rejoice

1.HUSBAND, from *aner*, the specific word for man. It is also used for husband. The context must determine whether "man" or "husband" is the meaning. The same thing is true of the word woman and wife.

2."YOU ALL," from *humeis*, you, plural. The context here does not indicate the number; rather, the thought conveyed would be, You [Jesus]. Most versions fail on this point.

3.SPIRIT AND TRUTH - in the right attitude and in harmony with God's word. Compare Cain and Able (Heb. 11:4; Gen. 4:3,4; and Nadab and Abihu

(Lev. 10:1,2). Any worship offered that is not from God (taught in the Bible) is *vain worship* (Mt. 15:7-9). Most of the denominational world today offers service and worship that is not in harmony with revealed truth, thus departing from the doctrine of Christ (2 John 9). The Bible is our only guide in all matters relating to what we are to do to be saved; what we are to offer in worship.

together. 37. For in this the saying is true, One is sowing and another is reaping. 38. I send you to reap that wherein you have not labored. Others labored and you have entered into their labor.

Many Believed on Him

39. Many of the Samaritans of that city believed on him because of the testimony of the woman, when she said, He told me all that I ever did. 40. When the Samaritans came to him, they asked him to stay with them, and he stayed there two days.

41. And many more believed through his word, 42, And they were saying to the woman, *It* is no longer because of what you said that we believe, for we have heard him, and we know that he is in truth the Savior of the world.

43. After two days he departed from there and went into Galilee. 44. For Jesus himself testified that a prophet has no honor in his own country.

Galileans Welcomed Him

45. So when he went into Galilee, the Galileans welcomed him, for they had seen all that he had done in Jerusalem during the feast; for they had gone to the feast too.

Officer's Son Healed

46. Then *Jesus* returned again to Cana of Galilee, where he had made the water wine. Now there was a certain officer of the king whose son was ill at Capernaum. 47. After he heard that Jesus had come out of Judea unto Galilee, he went to him and requested that he come down and heal his son, for he was near death.

48. Then Jesus said to him, Unless you all see signs and wonders you will not believe. 49. The king's officer said to him, Lord, come down before my child dies. 50. Jesus said to him, Go, your son

lives. The man believed the word which Jesus spoke to him, and he departed.

51. And as he was going, his servants met him saying, Your son lives. 52. So he asked them at what hour he got better; and they said, Yesterday at one o'clock¹ the fever left him. 53. So the father knew that it was the hour when Jesus said to him, Your son lives. And he and all his household believed on him.

54. This is again *the* second sign that Jesus did after coming out of Judea into Galilee.

Chapter 5

At the Bethesda Pool

An impressive miracle of healing

1. After this there was a feast of the Jews and Jesus went up to Jerusalem. 2. And there was in Jerusalem at the sheep-gate a pool, called in the Hebrew, Bethesda, having five porches. 3. In these lay a multitude of sick, blind, crippled, withered *people* [waiting for the agitation of the water.² 4. For an angel went down into the pool at some time and agitated the water, then whoever went first into the pool was healed of whatever afflicted him.]

5. But there was a person³ there who had been thirty-eight years in his infirmity. 6. Jesus saw him lying *there*, and knowing that he had been *ill* a long time,

1. ONE O'CLOCK, literally, the seventh hour.

2. This last phrase (waiting for ...), and all of verse four is not in Aleph, A, B, C. 33 and many others. Evidently these things were told of the pool; and believed by many sick and infirm people; but was not included as a part of the inspired text. It was likely supplied by some hand later.

3. PERSON, from *anthropos*, person, a human. *Aner* is the specific word for man, as distinguished from woman and/or child. Masculine pronouns are used (both in Greek and English).

said to him, Do you want to get well? 7. The sick man answered him, Lord, I have no person to put me into the pool when the water is agitated¹; but while I am coming another steps down before me. 8. Jesus said to him, Arise, take up your bed² and walk. 9. Immediately the man was healed, and he took up his bed and walked; and that day was the Sabbath.

10. Therefore the Jews said to the one healed, It is *the* Sabbath. It is unlawful for you to take up your bed. 11. But he answered them, He who made me well said to me, Take up your bed and walk.

Who healed you?

12. Then they asked him, Who is the man who said to you, Take up and walk? 13. But he who was healed did not know who it was, for Jesus had withdrawn in the crowd that was in the place.

14. After this Jesus found him in the temple and said to him, Behold you are healed. Do not continue to sin³, lest *something* worse come upon you. 15. The man went and told the Jews that Jesus was the *man* who healed him.

Jews Sought to Kill Him

16. And the Jews sought⁴ Jesus because of this, because he did these *things* in the Sabbath. 17. But Jesus answered them, My Father is working until now, and I am working. 18. Because of this the Jews sought even more to kill him;

not only because he broke the Sabbath, but also was calling God his own Father - making himself equal to God⁵.

The Son Gives Life

19. Then Jesus answered them, Truly, truly I tell you, the Son can do nothing of himself except what he sees the Father doing; for whatever he does, the Son does in the same way. 20. For the Father loves⁶ the Son, and shows him all *things* that he himself does; and he will show him greater works than these; that you all may be astonished.

21. For just as the Father raises the dead and gives life, so also the Son gives life to whom he will; 22. For the Father judges no one, but has committed all judgment to the Son⁷; 23. So that all may honor the Son as they honor the Father. He who does not honor the Son does not honor the father who sent him.

Passed from Death to Life

24. Truly, truly I say to you, he who hears my word and believes in *him* who sent me, has eternal life, and shall not come into condemnation, but has already passed from death to life⁸.

Those who Hear, Live

25. Truly, truly I say to you that an hour is coming and now is when the dead shall hear the voice of the Son of God, and those who hear shall live.

5.EQUAL TO GOD in the sense of being divine. See John 1:1 - "the Word was God."

6.LOVES, from *phileo*, to love; have warm affection for; like. This word, when joined with *brother* means "brotherly love."

7.ALL JUDGMENT TO THE SON - See Acts 17:31, "Because he has set a day in which he will judge the world in righteousness by the man he appointed." See also John 12:47,48; 2 Cor. 5:9-11.

8.PASSED FROM DEATH TO LIFE - The "new creature" of 2 Cor. 5:17 is shown here. One has been "born again" (John 3:3-8); translated (Col. 1:13); raised to walk in newness of life (Romans 6:3,4); has been raised with Christ (Col. 2:12; 3:1).

1.It is evident that he and the others there believed the reports relating to an angel agitating the water at times, and that the first in was healed, but that kind of healing doesn't fit what we know of our Lord and his love and mercy.

2.BED, from *krabattos*, a mattress, pallet.

3.DO NOT CONTINUE TO SIN - apparently sins committed by the man had caused his infirmity. If he continued in sin, the condition would return.

4.SOUGHT, from *dioko*, persecute, pursue; run after; drive away.

26. For just as the Father has life in himself, so also he has given to the Son to have life in himself. 27. And he gave him the power to judge because he is the Son of man¹.

The Resurrection of All

28. Do not marvel at this, because an hour is coming in which all who are in the graves shall hear his voice, 29. And shall come forth; those who were doing good, unto *the* resurrection of life; but those whose practices were evil, unto *the* resurrection of condemnation.

Jesus, the Just Judge

30. *Even* I cannot do anything of myself. Just as I hear, I judge, and my judgment is just; because I do not seek my own will, but the will of him who sent me.

A Greater Witness

31. If I bear witness about myself, my testimony is not true². 32. There is another who bears witness about me, and I know that the testimony which he bears of me is true.

33. You all sent to John and he testified to the truth. 34. But I do not receive the testimony from a person, but I say these *things* that you may be saved.

35. That *one* was a lamp, burning and shining, and you were willing for a while to rejoice in his light.

His Works bore Witness

36. But I have a greater witness than John; for the works that the Father gave me to finish, even the works that I do,

testify of me that the Father has sent me. 37. And the Father who sent me bears witness of me. You have neither heard his voice at any time, nor seen his form.

His Word not in Them

38. And you do not have his word abiding in you, because you do not believe him whom he sent.

39. You search the Scriptures, for you think that in them you have eternal life; and they are witnesses concerning me. 40. But you do not want to come to me that you might have life.

41. I do not receive glory from people. 42. But I know you all, that you do not have the love of God³ in yourselves.

43. I have come in my Father's name and you do not receive me. If another should come in his own name, you would receive him. 44. How can you believe, when you receive glory from one another, and do not seek the glory which is from the only God?

Moses Accused Them

45. Do not think that I will accuse you to the Father. The one accusing you is Moses, in whom you hope. 46. For if you believed Moses, you would have believed me, for he wrote of me.

47. But if you do not believe his writings, how will you believe my words?

Chapter 6

Five Thousand Fed

1. After these *things* Jesus went across the sea of Galilee (the Tiberias).
2. And a vast crowd was following him, because they saw the signs that he did

1.SON OF MAN - a human being; beset with the human nature and frailties, thus making him the suitable judge, since he knows by experience the things of people.

2.NOT TRUE in the sense that it is not valid or conclusive. Two or three witnesses were required to validate testimony (Deut. 17:6; 19:15; 2 Cor. 13:1; Mt. 18:16; John 8:17; 1 Tim. 5:19).

3.LOVE OF GOD is expressed in keeping his commandments (1 John 5:3). Jesus said, If you love me, you will keep my commandments (John 14:15).

on the sick¹. 3. And Jesus went up into the mountain and sat there with his disciples. 4. The Passover, the feast of the Jews, was near.

5. So Jesus looked up and saw that a vast crowd was coming to him. He said to Philip, Where can we buy food, that these may eat? 6. He said this to test him, for he knew what he was about to do. 7. Philip answered him, Two hundred denarii² worth of bread is not enough for each of them to receive a little.

A Lad's Lunch Used

8. One of his disciples, Andrew, Simon Peter's brother, said to him, 9. There is a lad here who has five barley loaves and two fish, but what are they among so many?

10. Jesus said, Have the people sit down. There was much grass in the place. Then the men, about five-thousand³ in number, sat down.

11. Then Jesus took the bread, and after he gave thanks, he distributed it among those who were seated; so too with the fish, as much as they wanted.

12 Baskets of Scraps

12. And when they were filled he said to his disciples, Gather the pieces that are left, that nothing be lost. 13. They gathered them, and there were twelve baskets of the pieces which were left from the five barley loaves, which were left by those who ate.

14. When the people saw the sign that he did, they said, Of a truth this is

the prophet who is to come into the world.

Make Him King by Force

15. And Jesus, knowing that they were about to come and take him by force and make him king, went up again into the mountain, himself alone.

Jesus Walked on the Sea

16. Now when evening came his disciples went down to the sea, 17. And after getting into a boat, they went on the sea toward Capernaum. It was already dark and Jesus had not come to them. 18. And the sea was rough because a strong wind was blowing.

19. When they had rowed about four miles, they saw Jesus walking on the sea, and coming near the boat; and they were frightened.

20. But he said to them, It is I, do not be afraid. 21. Then they were willing to receive him into the boat; and immediately the boat was upon the land where they were going.

The Crowd Sought Him

22. The next day the crowd that stayed on the other side of the sea saw that only one boat was there, and that Jesus had not departed in the boat with his disciples, but that only his disciples had departed.

23. But other boats from Tiberias came near the place where they ate the bread, after the Lord had given thanks. 24. When the crowd saw that neither Jesus nor his disciples were there, they embarked in the boats and came to Capernaum seeking Jesus.

25. And when they found him on the other side of the sea, they said to him, Rabbi, when did you get here? 26. Jesus answered them, Truly, truly I say to you, you do not seek me because you saw the signs, but because you ate of the bread and were filled.

1.SIGNS THAT HE DID ON THE SICK - miracles of healing. Sign is from *semeion*, a miracle or wonder of divine origin. (Heb. 2:4; Mk. 16:17,20).

2.TWO-HUNDRED DENARII is equal to the wages for 200 days common labor (Mt. 20:1ff).

3.FIVE THOUSAND men, plus women and children (Mt. 14:21).

The Food That Perishes

27. Do not work for the food that perishes, but the food that endures unto eternal life; which the Son of man will give you, for God the Father has set his seal on him.

Faith, a Work

28. Then they said to him, What are we to do that we may work the works of God? 29. Jesus answered, This is the work of God¹, that you believe in him whom he sent. 30. They said to him, What sign do you do that we may see and believe you? What do you work? 31. Our fathers ate manna² in the wilderness, as it is written, He gave them bread from heaven to eat.

32. Then Jesus said to them, Truly, truly I say to you, Moses did not give you the bread from heaven, but my Father, who gives you the true bread from heaven. 33. For the bread of God is he who comes down from heaven and gives life to the world. 34. Then they said to him, Lord, always give us this bread.

Jesus, the Bread of Life

35. Jesus said to them, I am the bread of life. He who comes to me shall never hunger, and he who believes in me shall never thirst. 36. But I told you that even though you saw me, you do not

believe. 37. All that the Father gives me will come and I will not reject anyone who comes to me; 38. For I have come down from heaven, not to do my own will, but the will of him who sent me;

39. And this is the will of *him* who sent me, that of all he gave me not a thing be lost, but that it be raised up in the last day.

40. For this is the will of my Father, that everyone who sees the Son and believes in him may have life eternal; and I will raise him up in the last day.

41. Then the Jews began grumbling about him because he said, I am the bread that came down from heaven. 42. And they said, Is this not Jesus, the son of Joseph, whose father and mother we know? Then how does he say, I came down from heaven?

All to be Taught

43. Jesus answered them, Stop grumbling among yourselves. 44. No one can come to me unless the Father who sent me draw him, and I will raise him up in the last day. 45. It is written in the prophets, And they all shall be taught of God. Everyone who has heard and learned from the Father comes to me. 46. Not that anyone has seen the Father, except the *One* who is from God; he has seen the Father. 47. Truly, truly I say to you, he who believes in me has eternal life.

48. I am the bread of life. 49. Your fathers ate the manna in the wilderness and died. 50. This is the bread coming down from heaven that one may eat of it and not die. 51. I am the living bread who came from heaven. If anyone eat of this bread he shall live forever; and the bread which I will give for the life of the world is my flesh³.

1.WORK OF GOD - God has always required certain *work* of those who would serve him. The very starting point of serving God is with faith (Heb. 11:6). This is not to suggest that *works* of the Law or *works* of one's own righteousness have any merit with God. They do not (Gal. 2:16; Tit. 3:5). Yet, there are *works* of faith (2 Thess. 1:11), and *faith* working by love (Gal. 5:6). There are works that God foreordained that we should walk in them (Eph. 2:10), which are the basis of our being created in Christ Jesus.

2.MANNA, the food God fed Israel for forty years (Ex. 16:15,35; Deut. 8:3).

3.In his death on the cross. (Eph. 2:15).

52. The Jews argued with one another, saying, How can he give us his flesh to eat?

Be Christ-like Throughout

53. Jesus said to them, Truly, truly I say to you, unless you eat the flesh of the Son of man, and drink his blood, you have no life in yourselves. 54. He who partakes of my flesh and drinks of my blood has eternal life, and I will raise him up in the last day. 55. For my flesh is true food, and my blood is true beverage.

In Christ & He in Him

56. He who partakes of my flesh and drinks of my blood remains in me and I in him¹. 57. As the living Father sent me, and I live through the Father, even so, whoever partakes² of me shall live through me.

58. This is the bread which came down from heaven. It is not like the manna your fathers ate and died. He who partakes of this bread shall live forever. 59. He said these *things* as he taught in a synagogue in Capernaum.

Words - Spirit and Life

60. When they heard it many of his disciples said, This is a hard teaching, who can hear³ it? 61. But Jesus knew in himself that his disciples grumbled about this saying. He said to them, Does

this offend you? 62. Suppose you see the Son of man ascending back to where he was before? 63. The spirit gives life, the flesh⁴ profits nothing.

64. The words that I have spoken to you, they are spirit, and they are life. 64. But there are some of you who do not believe. For Jesus knew from the beginning those who did not believe; and who he was who would betray him.

65. And he said, This is why I said to you, No one can come to me unless it is given to him by the Father. 66. After this many of his disciples went back and no longer walked with him.

Words of Eternal Life

67. Then Jesus said to the twelve, Do you want to go away too? 68. Simon Peter answered him, Lord, to whom shall we go? You have *the* words of eternal life. 69. And we believe and know that you are the Holy One⁵ of God.

One of You is a Devil

70. Jesus answered them, Have I not chosen you twelve, and one of you is a traitor⁶?

71. He spoke of Judas, of Simon Iscariot, for *although* he was one of the twelve, he was going to betray⁷ him.

4.SPIRIT/FLESH - The human spirit and the human flesh are under consideration. While it is true that the Holy Spirit gives life, eternal life (Acts 2:38), this passage relates to a contrast between living for the fleshly needs and desires, and those of the inner person, the spirit of a person.

5.HOLY ONE is in most of the earlier Greek manuscripts (e.g. Aleph, B, C, S, L, W). The KJV has, "Thou art Christ, the Son of the Living God" (in K, family 13 and several others). The same truth is revealed either way, and both statements are true.

6.TRAITOR, from *diabulos*, a calumniator, a slanderer, a treacherous informer; a devil. When it has the article, it usually means "the devil."

7.BETRAY (*paradidomi*), hand over, deliver into the hands of his enemy.

1.REMAINS IN ME AND I IN HIM by "walking in the light of his word (1 John 1:7); and "abiding in the doctrine of Christ" (2 John 9). One who obeys the doctrine of Christ and abides in it has both the Father and the Son. It is evident that eating his flesh and drinking his blood relate to abiding in his word, doing his will; developing the mind and spirit of Christ (Phil. 2:5; Rom. 8:9).

2.PARTAKES - Have his mind and spirit (Phil. 2:5; Rom. 8:9).

3.HEAR is often used in the Bible to indicate an obedient hearing (Prov. 28:9; Luke 16:11; Acts 3:23).

Chapter 7

Brothers were Unbelievers

1. After these *things* Jesus walked around in Galilee. He did not want to travel in Judea because the Jews were seeking to kill him.

2. Now the Jewish feast of Tabernacles¹ was near.

3. Then his brothers² said to him, Leave here and go into Judea that your disciples may also see *the* works you do; 4. For no one does *a thing* in secret when he himself seeks to *be known* publicly. If you do these *things*, show yourself publicly to the world. 5. For his brothers³ did not at all believe in him.

Too Soon for Him to Go

6. Then Jesus said to them, My time has not yet come, but your time is always ready. 7. The world cannot hate you, but it hates me because I testify of it, that its works are evil. 8. You go up to the feast. I do not go up to this feast *yet*, for my time has not fully come. 9. After saying these things he remained in Galilee.

He Went, Secretly

10. Now after his brothers had gone up to the feast, then he himself also

went up, not openly but in secret. 11. The Jews were seeking him in the feast, and saying, Where is he? 12. And the crowd was grumbling about him. Some were saying, He is a good *man*; but others were saying, no, he deceives the multitude. 13. Yet no one spoke openly of him for fear of the Jews.

Jesus Taught Openly

14. When it was already *the* middles of the feast, Jesus went into the temple and taught. 15. Then the Jews wondered, saying, How can he know *the* Scriptures, not having been taught?

16. Jesus answered them, My doctrine is not mine, but his who sent me. 17. If anyone wants to do his will, he shall know⁴ concerning the doctrine, whether it is from God or *whether* I speak from myself. 18. One speaking from himself seeks his own glory; but he who seeks the glory of him who sent him, he is true and there is no unrighteousness in him.

Moses Gave the Law

(See Mt. 5:17,18; John 1:17; Gal. 3:19)

19. Did not Moses give you the Law? And none of you keep the Law. Why do you seek to kill me? 20. The crowd answered, You have a demon. Who seeks to kill you? 21. Jesus answered them, I did one work and everyone marvels because of this. 22. Moses gave you circumcision (not that it was from Moses, but from the fathers), and in a Sabbath you circumcise a person..

Judge Righteous Judgment

23. If a person receives circumcision in a Sabbath, that the Law of Moses not be broken, are you angry with me because I made an entire person well in

1.THE FEAST OF TABERNACLES was the third of the three annual feasts required by the Mosaic Law. It began on the 15th. day of the 7th. month and lasted 7 days. It commemorated the wilderness wandering (Lev. 23:34-44).

2.BROTHERS, rather than *brethren* is used here because it is assumed that his sisters may have been believers. The brothers did not. *Brothers* is usually generic, thus, *brethren*.

3.HIS BROTHERS were James, Joses, Simon and Jude. He had sisters also (Mt. 13:55,56). While they did not believe in him at that time, James later became a *pillar* of the church (Gal. 1:19; 2:9; Acts 15:13), and is believed to be the writer of the letter *James*. It is generally believed that the writer of the letter, *Jude*, was by his brother by that name.

4.SH ALL KNOW because he/she will be like the noble Bereans, searching the Scriptures to be sure (Acts 17:11).

the Sabbath? 24. Do not judge according to appearance, but judge righteous judgment¹.

They Wanted to Take Him

25. Then some of those of Jerusalem said, Is not this the *man* they are seeking to kill? 26. And see, he speaks openly and no one says *anything* to him. The rulers do not know that he is in truth the Christ, *do they*? 27. But we know where this *man* is from, but when the Christ comes no one will know where he is from².

28, Then Jesus cried out in the temple, teaching and saying, You both know me and where I am from, and I have not come of myself, but he who sent me is true, whom you do not know. 29. But I know him because I am from him, and he sent me.

30. Then they were seeking to take him, but no one laid a hand on him, because his hour had not come³.

Many Believed in Him

31. But many of the multitude believed in him and said, When the Christ shall come, shall he do greater signs than this *man* did? 32. After the Pharisees heard the multitude grumbling of these *things* about him, the chief priests and Pharisees sent officers to take him.

33. Then Jesus said, I am with you

yet a little while, then I go to him who sent me. 34. You shall seek me and shall not find me, and where I am you cannot come. 35. Then the Jews said among themselves, Where is he about to go that we shall not find him? He is not about to go to the dispersion⁴ among the Greeks, and teach the Greeks, *is he*? 36. What is this word that he said, You shall seek me and shall not find me; and, Where I am you cannot come?

Living Water

37. Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone is thirsty let him come to me and drink. 38. He who believes in me, as the Scripture says, a stream of living water shall flow from within him. 39. But he said this of the Spirit which those who believed⁵ in him should receive (for the Holy Spirit was not yet *given*⁶, because Jesus was not yet glorified).

40. After some of the multitude heard these words they said, This is truly the prophet. 41. Others said, This is the Christ. But others were saying, Christ is not to come out of Galilee, *is he*? 42. Did not the Scripture say, The Christ comes from the offspring of David, and from Bethlehem, the village David came from? 43. There was a division in the crowd because of him. 44. And some of

1.JUDGE RIGHTEOUS JUDGMENT - The command to "Judge not that you not be judged" has to do with harsh, critical, unjust judgment. Christians are to be just and righteous in judgment. Let it be according to the doctrine of Christ, in harmony with his word. The Bible is our only rule and standard for judging.

2.Those speaking were ignorant of the fact that the Christ was to come from Bethlehem. The Jewish leader knew, for they so informed Herod, when the wise men sought him (Mt. 2:4-6). See v.42.

3.HOUR HAD NOT COME - Apparently the providential working of God saw to it that Jesus was able to finish his mission.

4.The DISPERSION is a term applied to the scattering of the Jews after the exile. Only a part of the Jews of the dispersion returned to Jerusalem.

5.THOSE WHO BELIEVED referred to the apostles, to whom the Spirit was promised, and who would preach by the inspiration and guidance of the Holy Spirit (John 14:26; 15:26; 16:7-14; Acts 2:1-4; 5:32).

6.HOLY SPIRIT NOT YET GIVEN - Even though the Spirit would guide, direct and empower the apostles in their work, it would not be sent to them until Christ was glorified - until after his death and resurrection. See Acts 1:8; 2:1-4.

them wanted to take him, but no one laid a hand on him.

45. Then the officers went to the chief priests and Pharisees, and they said to them, Why have you not brought him? 46. The officers answered, No one ever talked as this man.

47. Then the Pharisees answered them, You have not been deceived also, have you? 48. No one of the rulers or of the Pharisees has believed in him *has he?* 49. But this multitude which does not know the Law is accursed.

50. Nicodemus¹ said to them, (he who came to Jesus before, being one of them), 51. Our Law does not judge a person except it hear first from him, and knows what he is doing, *does it?*

52. And they answered him, You are not also from Galilee, are you? Search and see that no prophet arises from Galilee. 53. And everyone went to his own house.²

Chapter 8

The Very Act of Adultery

1. Jesus went to the Mount of Olives. 2. And early in the morning he came again to the temple, and all the people came to him, and he sat down and taught them. 3. But the scribes and Pharisees brought to him a woman who was taken in adultery. And standing her in the midst, 4. They said to him, Teacher, this woman was taken in the

very act³ of adultery.

Death for the Guilty

5. Now in the Law Moses commanded that such be stoned⁴. What do you say? 6. They said this to tempt him, that they might have something to accuse him. But Jesus bent down and wrote on the ground with his finger.

One Without Sin, Stone

7. But as they continued asking him, he arose and said to them, Let him who is without sin among you throw the first stone. 8. And again he stooped down and wrote on the ground. 9. And they who heard it, being convicted by their own conscience, went out one by one, beginning with the oldest to the last; and Jesus was left alone, and the woman who had been standing in their midst.

Go, Sin no More

10. Jesus arose and saw none but the woman. He said to her, Where are your accusers? Has no one condemned you? 11. And she said, No one, Lord. And Jesus said to her, Neither do I condemn you. Go and sin no more.

Jesus, the Light

12. Then Jesus addressed them again, saying, I am the light of the world. He who follows me shall not walk in darkness, but shall have the light of life⁵.

13. Then the Pharisees said to him,

1. NICODEMUS was the one who came to Jesus by night (John 3:1ff), and who said, "We know that you are a teacher come from God."

2. JOHN 7:53 -- 8:11 is not in P66,75, Aleph, A, B, C, 33, and a host of others. D and many others include the passage. Some suggest that even though the event did take place, it was not a part of the original manuscript. It certainly fits the character and spirit of Christ; and is in harmony with all other Scripture.

3. VERY ACT - adultery is a specific sexual act. Some have come up with a false doctrine relating to this; that adultery is breaking the marriage vow, or some such. Do not believe it. The act does break one's promise (vow) to be faithful, but it is the act itself that is adultery.

4. STONED - Under the Law of Moses adultery did not give the innocent party a right to put the spouse away; rather, it severed the marriage relationship by the death of the guilty party.

5. THE LIGHT OF LIFE is the word of God, Christ's doctrine (Psalm 119:105; 1 John 1:7). The word lights our pathway.

You testify about yourself. Your testimony is not valid. 14. Jesus answered them, Even though I testify of myself my testimony is true, for I know where I came from and where I go; but you do not know where I came from or where I go.

Testimony of Two, Valid

15. You judge according to the flesh. I judge no one. 16. But even if I judge, my judgment is valid, because I am not alone; but I and the Father who sent me. 17. And even in your own Law it is written that the testimony of two people is valid. 18. I am¹ *one* who testifies concerning myself, and the Father who sent me testifies for me.

19. Then they said to him, Where is your Father? Jesus answered, You know neither me nor my Father. If you knew me you would have known my Father. 20. He spoke these words in the treasury, while teaching in the temple and no one laid a hand on him, because his hour had not yet come.

Believe Christ or Die in Sin

21. Then he spoke again to them, I am going away, and you shall seek me, and you shall die in your sin. Where I am going you cannot come. 22. Then the Jews were saying, Is he going to kill himself, for he said, Where I go you cannot come?

23. And he said to them, You are from below. I am from above. You are of this world; I am not of this world. 24. I said to you that you shall die in your sins, for if you do not believe that I am

the Christ, you shall die in your sins.

To be "Lifted Up"

25. Then they said to him, Who are you? Jesus said to them, What have I been saying to you from the beginning? 26. I have much to say and to judge concerning you; but he who sent me is true, and I speak in the world those *things* I hear from him.

27. They did not understand that he spoke to them of the Father. 28. So Jesus said to them, When you lift up the Son of man, then you shall know that I am *the Christ*; and I do nothing of myself, but I speak these *things* just as the Father taught me. 29. And he who sent me is with me. The Father has not left me alone, for I always do those *things* that are pleasing to him².

Many Believed on Him

30. As he spoke these *things* many believed in him. 31. So Jesus said to the Jews who believed in him, If you continue in my word, you are truly my disciples.

Truth would Free Them

When obeyed (Pet.1:22)

32. And you shall know the truth, and the truth shall make you free³. 33. They answered him, We are Abraham's descendants and have never been enslaved to any one. How do you say, You shall become free?

34. Jesus answered them, Truly, truly I say to you, everyone who commits⁴ sin

1. I AM is the name by which God revealed himself (Ex. 3:14). In John 8:58 Jesus states, "Before Abraham was, I am." The same eternal nature of God is expressed in Rev. 1:8 and 4:8. In John 8:24 and 28 it seems that one is to understand that he, One or the Christ is to be added to finish the thought.

2. PLEASING TO HIM - All our service and worship should be "that which pleases him," and it will be if we abide in his word, walk in the light (1 John 1:7; 2 John 9). He hears when we so do (1 John 3:22)

3. MAKE YOU FREE - Even though they believed in him they were not free. They must learn the truth and continue in it to be free. This is "walking in the light" (1 John 1:7).

4. COMMITS - present tense; continuing action.

is a servant of sin. 35. And the servant does not remain in the house¹ forever. The Son does remain forever. 36. Then if the Son frees you, you shall be really free.

37. I know that you are Abraham's descendants, yet you seek to kill me because my word has no place in you. 38. I speak that which I have seen with my Father, and you do the *things* which you heard from your father.

Abraham, Our Father

39. They answered him, Abraham is our father. Jesus said to them, If you were children of Abraham, you would be doing the works of Abraham. 40. But now you seek to kill me, a man who has spoken the truth to you which he heard from God. Abraham did not do this.

41. You do the works of you father. They said to him, We were not born of fornication. *The* one Father we have is God. 42. Jesus said to them, If God were your Father you would love me. I am here because I came from God, for I did not come of myself, but he sent me.

Your Father, the Devil

43. Why do you not understand what I say? *Is it* because you cannot hear my word? 44. You are of *your* father, the devil, and you will do the desires of your father. He was a murderer from *the* beginning; and he does not stand in the truth, because *the* truth is not in him. When he speaks a lie he speaks of his own, for he is a liar and the father of it.

45. And because I tell you the truth you do not believe me. 46. Which of you convicts² me of sin? If I speak the truth, why do you not believe me? 47. He who is of God hears the words of God. For

this reason you do not hear, because you are not of God.

Keep My Word and Live

48. The Jews answered him, Have we not well said that you are a Samaritan, and have a demon? 49. Jesus answered, I do not have a demon, but I honor my Father and you dishonor me. 50. I am not seeking my glory. There is *One* who is seeking and judging.

51. Truly, truly I say to you, if anyone keep my word, he shall never see death³. 52. Then the Jews said to him, Now we know that you have a demon. Abraham and the prophets died, yet you say, If anyone keep my word he shall never taste of death. 53. You are not greater than our father Abraham who died, *are you?* And the prophets died; whom do you make yourself to *be*?

54. Jesus answered, If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, He is our God. 55. And you do not know him, but I know him. And if I say that I do not know him, I shall be a liar like you; but I know him and I keep his word.

Before Abraham was I am

56. Your father Abraham desired to see my day, and he saw *it* and was glad. 57. The Jews then said to him, You are not yet fifty years old, and you have seen Abraham? 58. Jesus said to them, Truly, truly I say to you, before Abraham was, I am.

59. Then they picked up stones to throw at him, but Jesus hid himself; and passing through the midst of them, went out of the temple.

1.HOUSE - the household or family is the idea.

2.CONVICTS, from *elegche*, show fault, convince; prove guilty.

3.NEVER SEE DEATH - Death is a separation, and spiritual death is the eternal separation from God. It is the lake of fire (Rev. 20:10), souls are eternally separated from God (2 Thess. 1:7-9).

Chapter 9

Man Born Blind Healed

1. And passing by he saw a man blind from birth. 2. And his disciples asked him, Rabbi, who sinned, this *man* or his parents, that he was born blind?

Blindness not Sin-related

3. Jesus answered, Neither has this *man* sinned nor his parents¹, but that the works of God may be displayed in him. 4. I must work the works of him who sent me while it is day, for night is coming when no one can work. 5 While I am in the world I am *the* light of the world.

Man Had to go Wash

6. After he said this, he spat on *the* ground and made clay of the spittle, and he put it in the man's eyes; 7. And said to him, Go wash in the pool of Siloam² (which is translated Sent³). Then he washed and came seeing.

8. Then the neighbors and those who formerly saw him as a beggar were saying, Is this not the *man* who used to sit and beg? 9. Others were saying, It is he. Others were saying, No, but he is like him. He was saying, I am he.

How Were They Opened?

10. Then they said to him, How were your eyes opened? 11. He answered, A man called Jesus made some clay and put it in my eyes, and said to me, Go to Siloam and wash. So I went and when I washed I received my sight. 12. And they said to him, Where is he? He said, I do

not know.

It was on a Sabbath

13. They brought him who had been blind to the Pharisees. 14. And it was the Sabbath day when Jesus made the clay and opened his eyes. 15. So the Pharisees asked him again how he received his sight. And he said to them, He put clay on my eyes, and I washed and now I see⁴.

16. Some of the Pharisees were saying, This man is not from God, for he does not keep the Sabbath. But others were saying, How can a man *who is* a sinner do such signs And there was a division among them.

17. Then again they said to the blind man, What do you say about him, since he opened your eyes? And he said, He is a prophet.

His Parents Were Called

18. The Jews did not believe that he had been blind and had received sight until they called the parents of him who had received sight. 19. And they asked them, Is this your son, whom you say was born blind? How then does he now see?

20. Then his parents answered, We know that he is our son, and that he was born blind. 21. But how he now sees we do not know; or who opened his eyes, we do not know. He is of age, ask him. He will speak for himself.

4. I WASHED AND NOW I SEE - There is no question about the point at which the blind man received his sight. It was at the point of obedience to Christ's command. The same is true of us, in our sins being washed away in the blood of the Lamb. The point at which sins are forgiven is at our obedience to the command of Christ, when we obey from the heart the form of the gospel (Mark 16:15,16; Acts 2:38; Romans 6:3-5,17,18). We are created in Christ Jesus on the basis of our obedience to the "good works God foreordained that we should walk in them" (Eph. 2:10).

1. NEITHER ... SINNED - It is evident that Jesus is not saying that they had lived sinless lives; rather, the blindness was not caused by sin.

2. POOL OF SILOAN, a part of the water supply for Jerusalem. See Luke 13:4; John 9:7,11.

3. SENT, from *apostello*, to send forth as a messenger or agent.

They Feared being Put Out

22. The parents said this of him because they feared the Jews. For the Jews had already agreed that if anyone confessed *that* he was the Christ, he should be put out of the synagogue¹. 23. This is why the parents said, He is of age, ask him.

Christ Called a Sinner

24. Then a second time they called the man who had been blind, and said to him, Give glory to God, we know that this man is a sinner. 25. Then he responded, I do not know whether he is a sinner. I know this, that I was blind; now I see.

26. So they said to him, What did he do to you? How did he open your eyes? 27. He answered them, I told you already, and you did not listen. Why do you want to hear *it* again? You do not want to become his disciples also, *do you?*

28. And they reviled him and said, You are his disciple, but we are disciples of Moses. 29. We know that God spoke by Moses, but we do not know where this *man* is from.

God does not hear Sinners

30. The man answered them, This is an astonishing *thing*, that you do not know where he is from, and he opened my eyes. 31. We know that God does not hear sinners, but that he does hear anyone who fears him and does his will.

32. From the beginning² it has not been heard that anyone opened the eyes of *one* born blind. 33. If he were not from God he could do nothing.

34. And they answered him, You

were born altogether in sin³, and do you teach us? And they put him out.

Jesus Found Him

35. Jesus heard that they had put him out; and finding him said to him, Do you believe in the Son of God? 36. And he answered, Who is he Lord, that I might believe in him? 37. Jesus said to him, You have seen him, and it is he who now talks with you.

38. And he said, I believe, Lord; and he worshiped him. 39. And Jesus said, Unto judgment I came into this world, so that those not seeing may see and those seeing may become blind.

Are We Blind?

40. Those of the Pharisees who were with him heard these *things* and they said to him, We are not blind, are we? 41. Jesus said to them, If you were blind you would not have sin⁴, but you say, We see. Your sin remains.

Chapter 10

The Good Shepherd

1. Truly, truly I say to you, whoever does not enter the sheepfold by the door, but climbs over some other place, is a thief and a robber. 2. But he who enters by the door is *the* shepherd of the sheep. 3. The doorkeeper opens to him, and the sheep hear his voice⁵, and he calls his own sheep by name and leads them out. 4. When he brings out all his

3.BORN ALTOGETHER IN SIN was the view commonly held of one thus afflicted. The apostles were quite sure that the blindness was caused by sin; either of the parents or of the man (9:1).

4.They would not have the sin of rejecting him as they did.

5.HEAR is to obey; to follow. When we hear the voice of Christ (in his doctrine), we are to obey - abide in, that doctrine to have the Father and the Son (2 John 9).

1.PUT OUT OF THE SYNAGOGUE - Fellowship withdrawn; excommunicated; no longer counted as a member.

2.BEGINNING - literally, "out of the age."

own, he goes before them, and the sheep follow him because they know his voice. 5. But they will not follow a stranger, but will flee from him because they do not know the voice of strangers.

6. Jesus spoke this saying¹ to them, but they did not understand what he was saying to them.

Jesus, the Door

7. Then Jesus said again, Truly, truly I say to you, I am the door of the sheep.

8. All who came before me were thieves and robbers, but the sheep did not hear them.

9. I am the door. If anyone enters through me he shall be saved, and shall come in and go out and find pasture. 10. The thief does not come except to steal, kill and destroy. I came that they might have life, and have it in abundance.

The Good Shepherd

11. I am the good Shepherd. The good shepherd lays down his life for the sheep. 12. The hired *man*, who is not the shepherd and does not own the sheep; sees the wolf coming and leaves the sheep and runs away, and the wolf carries off some and scatters *them*. 13. *He runs away* because he is a hired *man* and does not care for the sheep.

14. I am the good Shepherd, and I know my own, and my own know me; 15. Just as my Father knows me and I know the Father; and I lay down my life for the sheep.

Sheep not of this Fold

16. And I have other sheep² which

are not of this fold; and I must lead them, and they will hear my voice and become one flock³ with one Shepherd.

He Gave His Life

17. My Father loves me for this; because I lay down my life, that I may receive it again. 18. No one takes it from me, but I lay it down of myself. I have power⁴ to lay it down and power to take it again. This is the commandment I received from my Father.

Mixed Opinions

19. There was a division again among the Jews because of these words. 20. And many of them said, He has a demon and is insane. Why do you hear him? 21. Others said, These are not the words of one who is under the power of a demon. A demon cannot open the eyes of the blind, *can it?*

The Works Testify

22. Then came the feast of Dedication in Jerusalem. It was winter; 23. And Jesus was walking in the temple, in Solomon's porch. 24. Then the Jews gathered around him and said to him, How long do you hold us in suspense? If you are the Christ, tell us plainly.

25. Jesus answered them, I told you and you do not believe. The works I do in my Father's name, these testify of me. 26. But you do not believe, because you are not of my sheep. As I said to you, 27. My sheep hear my voice, and I know them, and they follow me.

He Gives Eternal Life

(see Romans 6:23)

28. I give them eternal life, and they

1.SAYING, from *paroimia*, a proverb, dark saying, figure of speech. The word is used in John 10:6; 16:25,29; 2 Pet.2:22.

2.OTHER SHEEP - those of the Gentiles (non-Jews); "For he himself is our peace, who made both one and brought to an end the middle wall of partition ... that he might reconcile both in one body, to God through the cross" (Eph. 2:14,16).

3.ONE FLOCK - His body, the church (Eph. 1:22,23; 4:4; 1 Cor. 12:13), to which he adds the saved (Acts 2:47). *All* the saved are in the one flock.

4.POWER ... POWER, from *exousia*. authority; power (see Mt. 28:18; John 1:12).

shall never perish; and no one shall snatch them from my hand¹.

29. My Father who has given *them* to me is greater than all; and no one is able to snatch *them* out of my Father's hand².

30 The Father and I are one.

They Tried to Stone Him

31. Again the Jews picked up stones to stone him. 32. Jesus answered them, I have shown you many good works from the Father; for which of these works are you stoning me? 33. The Jews answered him, We are not stoning you for a good work, but for blasphemy; and became you, being a man, make yourself God.

Scripture can't be Broken

34. Jesus answered them, Is it not written in your Law, I said, you are gods? 35. If he called them gods to whom the word of God came (and the Scripture cannot be broken); Psalm 82:6

36. Do you say that the *One* whom the Father sanctified and sent into the world blasphemes; because I said, I am the Son of God?

The Works Prove It

37. If I do not the works of my Father, do not believe me. But if I am doing *them*, even if you do not believe me, believe the works; that you may know and understand that the Father is in me and I in the Father.

1.SNATCH THEM OUT OF MY HAND - Only the individual himself/herself can do that. When one quits abiding in Christ's doctrine he/she no longer has God (the Godhead). Only those who abide in Christ's doctrine have both the Father and the Son (2 John 9). See Heb. 6:4-6; 10:26ff.

2.SNATCH THEM OUT OF MY FATHER'S HAND - This passage is misused and wrested to teach that one can't fall from grace. Neither this verse nor any other teaches such. Rather, the Bible is filled with admonitions against falling (see 1 Cor. 10:11,12; Gal. 1:6-9; 5:1-4; 1 Tim. 4:1-4; 2 Tim. 3:13; 2 Pet. 2:20-22).

39. Again they tried to seize him, but he escaped out of their hand.

John Did No Miracle

40. And he went again across the Jordan to the place John at first immersed, and he remained there. 41. And many came to him, and were saying, Indeed, John did not sign³, but everything he said of this *man* is true. 42. And many believed in him there.

Chapter 11

Raising of Lazarus

1. Now a certain man was ill, Lazarus of Bethany, of the town of Mary and her sister Martha. 2. (It was the Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Jesus was Notified

3. Then the sisters sent to him saying, Lord, he whom you love is sick. 4. But when Jesus heard *it* he said, This illness is not to death, but for the glory of God; so that the Son of God may be glorified through it.

5. Jesus loved Martha and her sister and Lazarus. 6. After he heard that he was sick, he stayed two days in that place.

Lazarus was Dead

7. After that he said to the disciples, We are going into Judea again. 8. The disciples said to him, Rabbi, the Jews are now seeking to stone you, and you are going there again?

9. Jesus answered, Are there not

3JOHN DID NO SIGN - Even though John was filled with the Holy Spirit from birth, and he spoke by the inspiration of the Spirit, he never worked a miracle of any kind. Having the Spirit did not empower him to work miracles. Such were not needed to confirm the word at that time.

twelve hours in the day? If one walks in the day, he does not stumble, because he sees the light of this world. 10. But if one walks in the night, he stumbles because there is no light in him.

He said, Lazarus Sleeps

11. After he said this, he told them, Our friend Lazarus is asleep¹, but I am going that I may wake him.

12. Then the disciples said to him, Lord, if he sleeps he shall be well. 13. Now Jesus spoke of his death, but they thought of resting in sleep. 14. Then Jesus said to them plainly, Lazarus is dead; 15. And I am glad for your sakes that I was not there, that you may believe; but let us go to him.

16. Then Thomas, who is called Didymus, said to the fellow disciples, Let us go too, that we may die with him.

Dead Four Days

17. When Jesus came, he found that he had already been in the tomb four days. 18. Now Bethany was near Jerusalem, nearly two miles² away.

19. Many of the Jews had come to Martha and Mary to comfort them concerning *their* brother. 20. When Martha heard that Jesus was coming, she went to meet him, but Mary still sat in the house.

If You Had Been Here ...

21. Then Martha said to Jesus, Lord, if you had been here my brother would not have died. 22. But I know that even now whatever you ask of God, God will do it for you.

23. Jesus said to her, Your brother shall arise. 24. Martha said to him, I

know that he shall rise in the resurrection; in the last day.

Jesus, the Resurrection

25. Jesus said to her, I am the resurrection and the life. He who believes in me shall live, even if he die. 26. And everyone who lives and believes in me shall never die. Do you believe this? 27. She said to him, Yes, Lord, I believe that you are the Christ, the Son of God, who is coming into the world.

She Called Mary

28. After she said this, she went away and called her sister Mary, saying secretly, The Teacher is here and calls you. 29. After she heard this, she arose quickly and went to him.

30. Jesus had not yet gone into the town, but was still in the place where Martha met him.

31. Then the Jews who were with her in the house and comforting her saw that Mary rose up quickly and went out, followed her, thinking that she went to the tomb to weep there.

32. So when Mary came to where Jesus was, she saw him and fell at his feet saying, Lord, if you had been here my brother would not have died.

Jesus Wept

33. Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, he was deeply moved in spirit, and was himself grieved. 34. He said, Where have you laid him? She said to him, Lord, come and see.

35. Jesus wept.

36. The Jews said, See how he loved him. 37. But some of them said, Could not this *man* who opened the eyes of the blind have kept this *man* also from dying?

38. Now Jesus, again deeply moved in himself, went to the tomb. It was a cave, and a stone was placed upon it.

1.ASLEEP - Jesus used the same figure for death in the case of Jairus' daughter (Mt. 9:24).

2.TWO MILES - fifteen *stadion*. A *stadion* is equal to the eighth part of a Roman mile, or 201.45 yards. (English and Roman miles differ.)

39. Jesus said, Remove the stone. Martha, sister of the deceased, said, Lord, by now he smells. He has been *dead* four days. 40. Jesus said to her, Did I not say to you that if you believe, you shall see the glory of God?

Lazarus, Come Out!

41. So they removed the stone, and Jesus looked up and said, Father, I thank you because you heard me. 42. And I knew that you always hear me, but because of the crowd standing around I said *it*; that they may believe that you sent me.

43. After he said this he said with a loud voice, Lazarus, come out. 44. He who had been dead came out; *his* feet and hands bound with grave clothes, and his face bound up with a cloth. Jesus said to them, Loose him and let him go.

45. Many of the Jews who came with Mary, and saw what he did, believed in him. 46. But some of them went to the Pharisees and told them what Jesus had done.

The Council was Gathered

47. So the high priests and the Pharisees gathered the Council¹, and said, What are we to do, because this man is doing many miracles²? 48. If we allow him to *continue* like this, all will believe in him, and the Romans will come and take away our place, and our nation.

Caiaphas Prophesied

49. But a certain one of them, Caiaphas who was high priest that year, said to them, You know nothing; 50. Nor do you consider that it is necessary

for us; that one man should die for the people, and *that* the entire nation not perish.

51. But he did not say this of himself, but being high priest that year, he prophesied that Jesus was going to die for the nation; 52. And not for the nation only, but that he might also gather into one the scattered children of God. 53. So from that day they planned to kill him.

The Passover was Near

54. Therefore Jesus walked no longer openly among the Jews; but he went into a country near the wilderness, into a town called Ephraim, and remained there with the disciples.

55. Now the Jews' Passover was near, and many from the country went into Jerusalem before the Passover to purify themselves. 56. Then they sought Jesus and were saying one to another, as they stood in the temple, What do you think? Will he not come to the feast?

57. But the high priests and the Pharisees had given orders that if anyone knew where he was, he should report *it*, that they might arrest him.

Chapter 12

Mary Anointed Jesus

1. Six days before the Passover Jesus came into Bethany, where Lazarus was who had been dead; whom Jesus raised from the dead. 2. So they made a dinner for him there, and Martha served; but Lazarus was one of the guests with him.

3. Then Mary took a pound of very expensive spikenard perfume and anointed the feet of Jesus, and wiped his feet with her hair. The house was filled with the fragrance of the perfume.

Judas Grumbled

4. Then Judas Iscariot, one of the

1. COUNCIL, from *sunedrion*, the highest council of the Jews.

2. MIRACLES, from *semeion*, a sign consisting of a miracle or wonder; miracle of divine origin; a work requiring the setting aside the "laws of nature."

disciples (the one who was going to betray him) said, 5. Why was not this perfume sold for three hundred denarii¹ and given to the poor?

Judas was a Thief

6. Now he did not say this because he was concerned about *the* poor, but because he was a thief, and he had the money-bag², and removed what was in it.

7. Then Jesus said, Let her *alone*, that she may keep it for the day of my burial³. 8. For you have the poor with you always; but you do not always have me⁴.

Wanted to Kill Lazarus

9. A large crowd of the Jews learned that he was there, and they came, not only because of Jesus, but to see Lazarus whom he had raised from the dead.

10. But the high priests deliberated that they might also kill Lazarus; 11. Because many of the Jews were leaving *them* and believing in Jesus because of him.

The Triumphal Entry

Riding on a colt

12. On the next day, when the large crowd that was coming to the feast heard that Jesus was coming into Jerusalem; 13. They took branches of the palm trees and went out to meet him, and cried, Hosanna. Blessed is the King

of Israel who comes in the name of the Lord. Psalm 118:26

He Rode a Young Donkey

14. Then Jesus found a young donkey, *and* sat upon it, as it is written: 15. Do not be afraid, daughter of Zion. Behold your King is coming; sitting on a donkey's colt. Psalm 118:26

16. His disciples did not understand this at first, but after Jesus was glorified they remembered that these *things* were written about him, and they had done these *things* to him.

Saw Him Raise Lazarus

17. Then the crowd that was with him when he called Lazarus from the tomb and raised him from the dead was bearing him witness.

18. Because of this the multitude went to meet him, for they had heard that he had done this miracle.

19. Then the Pharisees said to one another, You see that you are gaining nothing. See, the world has gone after him.

We Wish to See Jesus

20. There were some Greeks among those who were going up to worship in the feast. 21. So these came to Philip, who was from Bethsaida of Galilee, and said to him, Sir, we wish to see Jesus.

22. Philip went and told Andrew. Andrew and Philip came and told Jesus. 23. Jesus answered them, The time has come for the Son of man to be glorified.

24. Truly, truly I say to you, unless the grain of wheat fall into the earth *and* die, it remains alone, but if it die it bears much fruit. 25. He who loves his life shall lose it; but he who hates his life in this world shall guard it unto eternal life.

26. If anyone serve me, let him follow me, and where I am, there my servant shall be also. If anyone serve me, the Father will honor him.

1.DENARII, from *denarion*, a Roman silver coin, a working man's daily wage. The perfume was valued at wages for three hundred days of labor.

2.MONEY-BAG, from *glassokomon*, a box for keeping the tongues, reeds, etc. of musical instruments; hence generally, any box or purse; money-bag in this context. Judas had his hand in the bag.

3.BURIAL - The Jews used much perfume in preparing a body for burial. See John 19:39; Luke 23:56, 24:1.

4.NOT ALWAYS HAVE ME in the flesh, Jesus was to be with his disciples "always" in spirit (Mt. 28:20; 18:20).

27. Now my soul is troubled, and what shall I say? Father, save me from this hour? But because of this I came to this hour.

The Father Spoke

28. Father, glorify your name. Then a voice came out of heaven: I have glorified it, and will glorify it again.

29. Then the multitude which stood by and heard it said that it thundered. Others said, An angel spoke to him.

30. Jesus answered, This voice did not come because of me, but for your sakes. 31. Now is *the* judgment of this world. Now the ruler of this world is cast out.

If I Be Lifted Up

32. And if I be lifted up from the earth, I will draw all *people* to myself. 33. This he said to show the kind of death he was going to die.

34. The multitude answered him, We have heard out of the Law that the Christ is to remain forever; and how do you say the Son of man must be lifted up. Who is this Son of man?

Walk in the Light

35. Then Jesus said to them, The light is with you a little longer. Walk while you have the light, lest darkness overcome you. He who walks in darkness does not know where he goes. 36. While you have the light¹, believe in the light, that you may become children² of light.

After Jesus said this, he went away and hid from them.

They did not Believe

37. But though he did many miracles before them, they did not believe in him,

38. So that the word of Isaiah the

prophet was fulfilled, who said, Lord, who has believed our report? And to whom has the arm of *the* Lord been revealed? For they could not believe this, because Isaiah said again, 40. He has blinded their eyes, and hardened their heart; that they cannot see with their eyes and understand in their heart and be converted, and I should heal them. Isaiah 53:1; 6:10

41. Isaiah said this because he saw his glory, and spoke concerning him.

Would not Confess; Loved Man's Praise

42. Nevertheless, among the rulers many believed in him, but would not confess him because of the Pharisees; lest they be put out of the Synagogue; 43. For they loved the praise of people more than the praise of God.

44. Jesus cried out and said, He who believes in me does not believe in me *only*³, but *also* in him who sent me. 45. And he who sees me, sees him who sent me. 46. I, a light, have come into the world, that everyone who believes in me may not remain in darkness.

To be Judged by his Word At the last day

47. And if anyone hear my words and does not keep them, I do not judge him, for I did not come to condemn the world, but that the world may be saved.

48. He who rejects me, and does not receive my word has *one* that judges

3. *ONLY, ALSO* - This type of "ellipsis" is idiomatic in the Greek of the N.T. See 1 Cor. 1:17, "Christ sent me not to immerse *only* but *also* to preach." Christ did commission the apostles to *both* preach *and* immerse (Mt. 28:19; Mk. 16:15,16; Acts 2:38; 10:48). If Paul was not sent to immerse, he did that which he was not sent to do, in immersing those mentioned in 1 Cor. 1:14,16; but he was sent under the commission of Mt. 28:18-20, as the other apostles were.

1. *LIGHT* - the truth, the word (1 John 1:7).

2. *CHILDREN* - literally, sons (*huioi*). It is usually generic in meaning.

him; the word that I have spoken shall judge him in the last day; 49. For I have not spoken of myself, but the Father himself who sent me gave me the order; what to say and what to speak. 50. And I know that his commandment is eternal life. So, what I speak, I speak just as the Father told me.

Chapter 13

He Washed Their Feet

1. Now before the feast of the Passover, Jesus knew that the hour had come for him to leave this world, and go to the Father. Having loved his own who were in the world, he loved them to the end. 2. When the supper was over, the devil having already put in the heart of Judas Iscariot of Simon, to betray him;

3. Knowing that the Father had given all things into *his* hands, and that he had come from God and was going back to God; 4. He arose from supper and laid aside *his* garments, and taking a cloth¹ he girded himself.

5. Then he poured water into a basin and began washing the disciples' feet, and to dry them with the cloth with which he was girded.

6. When he came to Simon Peter, Peter said to him, Lord, do you wash my feet? 7. Jesus answered him, You do not now understand² what I am doing, but later you will learn. 8. Peter said to him, Never shall you wash my feet! Jesus answered him, If I do not wash you, you

have no part with me.

9. Simon Peter said to him, Lord, not my feet only, but also *my* hands and head. 10. Jesus said to him, He who is bathed³ needs only to wash his feet, but is clean all over. And you are clean; but not all of you. 11. For he knew who was going to betray him. Therefore he said, All of you are not clean.

He Explained the Lesson
on "serving one another"

12. So after he had washed their feet, and had taken his garments and reclined again, he said to them, Do you know what I have done to you?

13. You call me Teacher and Lord, and you say it well, for I am. 14. So if I, the Lord and Teacher, wash your feet, you ought to wash one another's feet.

15. For I have given you an example, that you also should do as I did to you.

Servant not Greater

16. Truly, truly I say to you, the servant is not greater than his Lord; neither is *the* apostle⁴ greater than the *One* who sent him. 17. If you know these things, happy⁵ are you if you do them. 18. I do not speak about all of you. I know whom I have chosen, but that the Scripture may be fulfilled, He who eats my bread has lifted up his heel against me. Psalm 41:9

19. From now on I am telling you before it happens, that when it does happen you may believe that I am *the Christ*. 20. Truly, truly I say to you,

1.CLOTH, from *lention*, coarse cloth; a towel; a napkin, an apron.

2.NOT NOW UNDERSTAND - Jesus was teaching them a lesson on humility, and on serving one another. He was not instituting a church rite of "foot-washing." "Foot-washing" was a "good work" in the days when people walked, with bare feet or sandals, on the dusty roads of Palestine (1 Timothy 5:10).

3.IS BATHED, from *louo*, as distinguished from washing only the extremities (*nipito*); to bathe; to wash. The verb is in the perfect tense in verse 10, indicating that a bathing had taken place earlier, and the person was still clean from it. Only the feet now needed washing (*nipito*), to remove the dust of travel.

4.APOSTLE - one sent; as commissioned.

5.HAPPY, from *makarios*, blessed, fortunate; ones whose circumstances are conducive to happiness.

Whoever receives whom I send, receives me; and whoever receives me, receives him who sent me.

One of you will Betray Me

21. After saying this, Jesus was troubled in spirit and solemnly said, Truly, truly I say to you, one of you will betray me.

22. The disciples looked at one another, perplexed about what he said. 23. There was reclining on Jesus' breast one of his disciples, whom Jesus loved. 24. Then Simon Peter nodded to him to ask who it was of whom he spoke.

25. He leaned back on Jesus' breast and said to him, Lord, who is it?

Judas Identified

26. Jesus answered, It is he to whom I give the bread after I have dipped it. Then he dipped it and took it and gave it to Judas Iscariot, of Simon.

Satan Entered Judas

27. And after the bread, Satan entered into him. Then Jesus said to him, What you do, do quickly. 28. No one reclining there knew why he said this to him.

29. Some were thinking, because Judas had the money-bag that Jesus told him to go and buy what was needed for the feast; or that he give something to the poor. 30. So he went out immediately after receiving the bread; and it was night.

Soon to be Glorified

31. After he had gone out Jesus said, Now is the Son of man glorified, and God is glorified in him. 32. If God is glorified in him, God will also glorify him in himself, even at once he will glorify him.

33. Children, I am with you yet a little while. You shall seek me, and as I told the Jews, where I am going you cannot come; now I am telling you also.

A New Commandment

34. A new commandment I give you, that you love one another. You are to love one another as I have loved you. 35. In this all shall know that you are my disciples; if you love one another.

36. Simon Peter said to him, Lord, where are you going? Jesus answered him, Where I go you cannot follow me now, but you shall follow later. 37. Peter said to him, Lord, why can I not follow you now? I will lay down my life for you.

Peter to Deny Jesus

38. Jesus answered, Will you lay down your life for me? Truly, truly I say to you, before the rooster crows, you will deny me three times.

Chapter 14

Many Abiding Places

1. Do not let your heart be troubled. You believe in God; believe also in me. 2. There are many abiding places in my Father's house. If it were not so I would have told you, for I go to prepare a place for you. 3. And if I go and prepare a place for you, I will come again and receive you to myself; so that where I am, you shall be also.

4. You know where I am going, and you know the way.

Jesus, the Way, Truth, Life

5. Thomas said to him, Lord, we do not know where you are going; how can we know the way? 6. Jesus said to him, I am the way, the truth and the life. No one comes to the Father except through me.

7. If you knew me you would know my father¹ also, and from now on you know him and have seen him. 8. Philip

¹ Jesus was "God with us" - Emmanuel (Mt. 1:23).

said to him, Lord, show us the Father, and it is enough for us.

See Me; see the Father

9. Jesus said to him, Have I been with all of you so long, and you do not know me, Philip? He who has seen me has seen the Father. How do you say, Show us the Father?

10. Do you not believe that I am in the Father and the Father in me? The words I speak to you, I do not speak of myself; but the Father who dwells in me does the works himself. 11, Believe me that I am in the Father and the Father in me. But if not, believe because of the works themselves.

Shall do greater Works

12. Truly, truly I say to you, he who believes in me shall do the works that I do, and he shall do greater works than these, because I go to the Father.

13. And whatever you ask in my name, that I will do; that the Father may be glorified in the Son. 14. If you ask anything in my name, I will do it.

If You Love Me ...

15. If you love me¹ you will keep my commandments²; 16. And I will ask the Father and he will give another counselor³, that he may be with you into the age; 17. The Spirit of truth, whom the

world cannot apprehend⁴ because it⁵ cannot see or know it. You know it because it is with⁶ you and shall be in⁷ you.

Not to be left Orphans

18, I will not leave you bereft. I will come to you. 19. In a little while the world shall see me no more; but you shall see me, because I live, you shall live also.

20. In that day you shall know that I am in my Father, and you in me and I in you. 21. He who has my commandments and keeps them, he it is who loves me; and he who loves me shall be loved by my Father; and I will love him and disclose myself to him.

22. Judas (not Iscariot) said to him, Lord, why are you going to disclose yourself to us and not to the world? 23. Jesus answered him, If anyone love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him⁸.

Love, essential

(See 1 John 5:3; John 14:15; 15:14)

24. He who does not love me does not keep my word; and the word which

1. IF YOU LOVE ME - There is no question about obedience from those who love Him. See 1 John 5:3, "This is the love of God, that you keep his commandments. Love produces obedience.

2. MY COMMANDMENTS - Christ's law; "the faith"; the perfect law of liberty (1 Cor. 9:21; Rom. 3:27; Jas. 1:25; 2 John 9; Jude 3).

3. COUNSELOR, from *parakletos*, helper, intercessor, an advocate; admonisher. The verb form of the word (*parakaleo*) means to exhort, admonish, persuade, beseech, encourage, comfort. The word used here is found only in John's writings (16:16,26; 15:26; 16:7; 1 John 2:1). The masculine pronouns in these chapters have as their antecedent *parakletos*, a masculine noun.

4. APPREHEND, from *lambano*, to take; seize; catch; receive; accept. The world cannot seize or apprehend the Spirit of Truth (as it did Christ) because it cannot see or know the Spirit.

5. IT - The word, "Spirit" (*pneuma*) is a neuter word. *Auto* (*it*) is the neuter pronoun, third person singular. The Old Testament word for Spirit is *Ruach*, a feminine word.

6. WITH - The Spirit had not been given; would not be, until Christ was glorified (John 7:39).

7. IN, from *en*, in when its object is singular; with, among, in the midst when its object is plural. Here the object of *en* is plural, but since the apostles were to be filled with the Spirit after they were immersed in it (as of Acts 2:1-4), in seems best.

8. ABODE WITH HIM - All who love Christ abide in his doctrine, and have both the Father and the Son (2 John 9); but whoever does not abide in it, does not have God.

you hear is not mine, but is the Father's who sent me.

The Spirit's Work

25. I have told you this while abiding with you; 26. But the Counselor, the Holy Spirit, whom the Father will send in my name; he will teach you all *things*, and bring to your remembrance all that I said to you.

Peace, I leave with You

27. Peace I leave with you, my peace I give to you; not as the world gives do I give *it* to you. do not let your heart be troubled, neither let it be afraid.

28. You have heard that I said to you, I go away, and I come to you. If you loved me you would have rejoiced because I go to the Father, for my father is greater than I.

29. Now I have told you before it happens, that when it happens you may believe. 30. I will not speak much more with you, for the ruler of the world comes, and he has nothing in me. 31. But that the world may know that I love the Father, and as the Father gave me commandment, thus I do.

Arise, let us go from here.

Chapter 15

Christ, the True Vine

Individuals are the branches

1. I am the true vine, and my Father is the keeper of the vineyard. 2. Every branch in me *that* does not bear fruit, he removes it, and every branch *that* bears fruit, he prunes it that it may bear more fruit.

The Word Cleanses

when obeyed (see 1 Pet.1:22)

3. Now you are clean through the word which I have spoken to you.

4. Abide in me, and I in you, as the branch cannot bear fruit of itself, except

it remain in the vine; neither can you unless you abide in¹ me.

Christians are Branches

Each must bear his/her own fruit

5. I am the vine; you are the branches. He who abides in me and I in him shall bear much fruit; for apart from me you can do nothing.

6. If anyone does not abide in me, he is thrown out as a branch and is withered, and they are gathered and thrown into the fire and are burned. 7. If you abide in me and my words abide in you, request what you will and it shall be done with you.

8. My Father is glorified in this, that you bear much fruit², and you shall be my disciples.

How to abide in His Love

9. As the Father has loved me, so I have loved you; abide in my love. 10. If you keep my commandments, you shall abide in my love; just as I keep my Father's commandments and abide in his love³.

11. I have spoken these things to you so that my joy may be with you, and that your joy may be full.

Christ's law (1 Cor.9:21)

has a new commandment

12. This is my commandment, that

1.IN - One gets into Christ at immersion (Rom. 6:3,4; Gal. 3:26,27). He is, at that point, a new creature (2 Cor. 5:17); and he abides in Christ by abiding in his word, his doctrine (2 John 9,10; 1 John 1:7); the faith (2 Cor.13:5; Jude 3).

2.MUCH FRUIT - The fruit born by Christians is: "love, joy, peace, longsuffering, kindness, goodness, faith, gentleness and self-control (Gal. 5:22,23). In another sense, the apostles were to bear fruit in preaching the gospel. This is true of those who preach and teach today as well. See Phil. 1:22.

3.ABIDE IN HIS LOVE - If we love God we will keep his commandments (1 John 5:3). There is no other way to show our love for the Lord. One who claims to know the Lord but will not keep his commandments is a liar (1 John 2:3,4).

you love one another as I have loved you. 13. No one has greater love than this, that one lay down his life for his friends.

My Friends IF you Obey

14. You are my friends if you do what I command you. 15. I no longer call you servants, for the servant does not know what his Lord does; but I have called you friends, because I have made known to you all *things* I heard from my Father.

16. You have not chosen my, but I have chosen you and appointed you, that you should go¹ and bear fruit; and your fruit abide; that whatever you ask the Father in my name², he may give it to you.

17. This I command you, that you love one another.

18. If the world hate you, remember that it hated me before you. 19. If you were of the world, the world would love its own. You are not of the world, but I have chosen you out of the world; so the world hates you.

Servant to Suffer Too

20. Remember the word I said to you, A servant is not greater than his master. If they persecuted me, they will persecute you too. If they have kept my word, they will keep yours too.

21. But they will do all these *things* to you because of my name; for they do not know him who sent me. 22. If I had not come and spoken to them, they would

not have sin, but now they have no excuse for their sin.

23. He who hates me hates my Father. 24. If I had not done works among them which no one else did, they would not have sin³; but now they have seen, and have hated both me and my Father. 25. But that fulfilled the word which is written in their Law, They hated me without cause. Psalms 69:4

26. But when the Counselor comes, whom I will send to you from the Father, the Spirit of Truth who comes from the Father, he will testify⁴ concerning me. 27. And you are to testify also, because you were with me from the beginning⁵.

Chapter 16

The Spirit to Guide Them

The Spirit guides through their word

1. I have spoken these things to you that you may not stumble. 2. They will put you out of synagogues, and the hour is coming when whoever kills you will think that he is offering religious service to God.

3. They will do these *things* because they have known neither the Father nor me. 4. But I have told you these *things* so that when their time comes you will remember them because I have told you. I did not speak of these *things* at the beginning because I was with you. 5. But now I am going to him who sent me, and none of you asks me, Where are you going? 6. But because I have spoken

1. THAT YOU SHOULD GO - The apostles were told to, "Go into all the world, and preach the gospel to every creature" (Mark 16:15). this work would bear fruit in: "He who believes and is immersed shall be saved" (Mk. 16:16; Acts 2:38-47). We are to go as opportunity & ability allow.

2. IN MY NAME - Not only are we to pray "in the name of Christ," but we are to do all things in his name (Col. 3:17).

3. NO SIN - Both here and in verse 22 the idea is that they would not be guilty of this particular sin - that of rejecting him.

4. TESTIFY - The Holy Spirit, here called the *Counselor* and the *Spirit of Truth*, testified through the apostles (Acts 2:4ff; 5:32).

5. FROM THE BEGINNING of his earthly ministry, after he chose them.

these *things* to you, sorrow has filled your heart.

He will Convict the World

7. But I tell you the truth, it is to your advantage that I go away. if I do not go away, the Counselor will not come to you; but if I go *away*, I will send him to you.

8. And when he comes he will convict the world of sin, and of righteousness, and of judgment. 9. Concerning sin because they do not believe in me. 10. Concerning righteousness, because I go to the Father, and you no longer see me. 11. Concerning judgment, because the ruler of this world has been condemned.

Guide into All Truth

12. I have much more to tell you, but you cannot grasp *them* now. 13. But when he shall come, the Spirit of Truth, he will guide you in all truth; for he will not speak of himself, but whatever he hears he will speak, and he will report to you the *things* to come.

14. He will glorify me, for he shall take of mine and report *them* to you. 15. All *things* the Father has are mine, because of this I said that he will take of mine and disclose *it* to you.

16. For a little *while* you shall not see me, and again you shall see me for a little *while*. 17. Therefore his disciples said one to another, What is this he is telling us, A little *while* and you shall not see me, and again, a little *while* and you shall see me? And, I go to *my* Father?

18. They said, What is this that he is saying, A little *while*? We do not understand what he is saying.

19. Now Jesus knew that they wanted to question him, so he said to them, Do you inquire of one another about what I said, A little *while* and you shall not see me, and again a little *while* and you shall see me?

20. Truly, truly I say to you, you shall

weep and lament, but the world will rejoice. You shall be sorrowful, but your sorrow shall become joy.

21. When a woman is bearing a child, she has sorrow because her hour has come; but when the child is born she no longer remembers the anguish, because a person is born into the world.

22. Therefore you also now have sorrow; but I will see you again, and your heart will rejoice, and no one takes your joy from you.

Ask In My Name

23. In that day you will ask me nothing. Truly, truly I say to you, whatever you ask the Father in my name he will give *it* to you. 24. Until now you have asked nothing in my name. Ask and you shall receive, that your joy may be full.

25. I have spoken these *things* to you in allegories. The time is coming when I will no longer speak to you in allegories, but will tell you plainly of the Father.

26. In that day you will ask in my name, and I do not say that I will ask the Father for you; 27. For the Father himself loves¹ you, because you have loved me, and have believed that I came from God.

28. I came from the Father and have come into the world; again I am leaving the world and going to the Father. 29. The disciples said to him, Behold, now you are speaking plainly, and not in allegories. 30. Now we know that you know all things, and do not need that anyone should question you. In this we believe that you came from God.

31. Jesus answered them, Do you now believe? 32. Behold *the* hour comes,

1. LOVES, from *phileo*, to love; regard with affection; have affection for; to like; to be fond of. *Agapao*, love, is the usual word when God's love is mentioned..

indeed it has come, when you shall be scattered, each to his own *home*. Yet I am not alone, for my Father is with me.

33. I have spoken these things to you that in me you may have peace. In the world you have trouble, but be of good courage, I have overcome the world.

Chapter 17

Jesus' Prayer

1. After saying these *things*, Jesus looked up to heaven *and said*, Father, the hour has come; glorify your Son, that the Son may glorify you.

Son Gives Eternal Life

2. As you have given him authority over all humanity, that he may give eternal life to everyone you gave him. 3. This is eternal life, that they may know you, the only true God, and Jesus Christ whom you sent.

4. I have glorified you upon the earth, having completed the work which you gave me to do. 5. And now glorify me with yourself, Father, with the glory which I had with you before the world was.

6. I have made your name¹ known to the people you gave me out of the world. They were yours, and you gave them to me, and they have kept your word.

7. Now they know that whatever *things* you gave me are from you; 8. For I have given them the words which you gave me; and they have accepted, and know in reality that I did come from you; and they believed that you sent me.

He prayed for the Apostles

9. I pray for them. I am not praying

1.NAME - The name Jesus made known was "Father." We have the Father, the Son, and the Holy Spirit (Mt. 28:19).

for the world, but for those whom you have given me, for they are yours. 10. All *things* that are mine are yours, and your *things* are mine, and I am glorified in them.

His Departure Very Near

11. I am no longer in the world, but they are in the world, and I come to you. Holy Father, keep them in your name, those whom you gave me, so that they may be one as we are. 12. While I was with them I kept them in your name, those whom you gave me I guarded; and none of them is lost, except the son of perdition, that the Scripture be fulfilled.

13. But now I come to you and speak those *things* in the world, that they may have my joy fulfilled in themselves.

14. I have given them your word², and the world has hated them because they are not of the world even as I am not of the world.

15. I do not ask that you take them out of the world, but that you keep them from evil.³ 16. They are not of the world, even as I am not of the world.

The Truth Sanctifies

17. Sanctify them with the truth, your word is truth. 18. As you sent me into the world, I have sent them into the world. 19. In behalf of them I sanctify myself, that they themselves may be sanctified through the truth.

Jesus Prayed for Unity

(see 1 Cor. 1:10)

20. I not only pray for them, but also

2.YOUR WORD - This is the doctrine of Christ in which one must abide to have the Father and the Son (2 John 9).

3.This is an example of praying for the providential care for others. We should always pray that things may go well with others, especially those of our own family and the congregation with whom we worship.

for those who will believe in me through their word;

That the world may Believe

21. That they all may be one, as you Father are in me and I in you; that they also may be one in us, that the world may believe that you sent me.

22. And the glory which you gave me I have given to them, that they may be one as we are one. 23. I in them and you in me, that they may be perfected in one, that the world may know that you sent me, and loved them as you loved me.

24. Father, I want those whom you gave me to be with me where I am, that they may see my glory which you have given me; for you loved me before the world was made.

25. Righteous Father, although the world has not known you, I have known you, and these have known that you sent me; 26. And I have made your name known to them, and will make it known; that the love with which you have loved me may be in them, and I in them.

Chapter 18

Judas Betrayed the Lord

1. After saying these *things* Jesus and his disciples went across the brook Cedron, into a garden which was there.

2. And Judas who betrayed him knew of the place, because Jesus often went there with his disciples.

3. So Judas took the guard and attendants of the high priests and Pharisees, and came there with torches and lights and weapons.

Whom do you Seek?

4. Then Jesus, knowing all that would come upon him, went out and said to them, Whom do you seek? 5. They answered him, Jesus of Nazareth.

Jesus said to them, I am *he*. And Judas also, who betrayed him stood with them.

6. When he said to them, I am *he*, they went back and fell to the ground¹.

7. So he asked them again, Whom do you seek? And they said, Jesus of Nazareth. 9. He answered, I told you that I am *he*. Therefore if you seek me, let these go; 9. That the word might be fulfilled which he said, I have not lost any of those you gave me.

Peter used his Sword

10. Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11. Then Jesus said to Peter, Put the sword into its sheath. Shall I not drink the cup the Father has given me? 12. So the guard and the captain and the attendants of the Jews took Jesus and bound him, 13. And led him away to Annas first, for he was father-in-law of Caiaphas, who was the high priest that year.

14. It was Caiaphas who had advised the Jews that it was expedient for one man to die in behalf of the people.

Peter followed

At a distance

15. Simon Peter and another disciple followed Jesus. That disciple² was known to the high priest, and entered with Jesus into the court of the high priest. 16. Peter was standing at the door, outside³. So the other disciple who knew the high priest spoke to the guard and brought Peter in. 17. The servant who

1.FELL TO THE GROUND - Since many believed that Jesus was Elijah, it is likely that they feared what he might do to them. 2 Kings 1:9-15.

2.THAT DISCIPLE - Likely John, the writer.

3.AT THE GATE - Peter had followed at a distance (Mt. 26:58). So, evidently, he was not with John when he entered.

kept the door then said to Peter, You are not one of this man's disciples, *are you?*

Peter Denied Jesus

18. He said, I am not. 18. And because it was cold, the servants and attendants had made a charcoal fire and were warming themselves; and Peter was standing with them, warming himself.

Jesus was Questioned

19. Then the high priest questioned Jesus about his disciples and about his doctrine. 20. Jesus answered him, I have spoken openly to the world. I always taught in a synagogue and in the temple where all the Jews were gathered, and I have spoken nothing in secret.

21. Why do you question me? Question those who heard what I said to them. Behold they know what I said. 22. After he said these *things*, one of the attendants slapped Jesus and said, Is this the way you answer the high priest?

23. Jesus answered him, If I have spoken evil, bear witness of the evil, but if good, why do you beat me? 24. Then Annas sent him bound to Caiaphas, the high priest.

Peter denied Again

25. Simon Peter still stood and warmed himself. So they said to him, You are not also of his disciples, are you? He denied and said, I am not. 26. One of the high priest's servants, a relative of the *one* whose ear Peter had cut off, asked, Did I not see you in the garden with him.

27. So again Peter denied; and immediately the rooster crowed.

Jesus was taken to Pilate

28. Then they led Jesus from Caiaphas to the governor's palace; it was early. They did not enter the palace lest they be defiled (*they wanted to eat the Passover*).

29. So Pilate went out to them and asked, What accusation do you bring against this man? 30. They answered him, If he were not an evildoer we would not have brought him to you.

Jews had no Authority

to put anyone to Death

31. Pilate therefore said, Take him yourselves, and judge him according to your Law. Then the Jews said to him, We do not have the authority to put anyone to death; 32. That the word of Jesus might be fulfilled, which he spoke indicating the death he was about to die.

33. Then Pilate went into the palace again, and called Jesus, and said to him, Are you the king of the Jews? 34. Jesus answered, Are you saying this of yourself, or did others tell you of me? 35. Pilate answered, I am not a Jew, am I? Your nation, and the high priests delivered you to me. What have you done?

Kingdom not of this World

36. Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my attendants would fight, that I might not be delivered to the Jews; but now my kingdom is not from here.

37. Then Pilate said to him, So you are a king then? Jesus answered, You say that I am a king. For this purpose I was born, and for this purpose I came into the world; that I might testify to the truth. Everyone who is of the truth hears my voice.

38. Pilate said to him, What is truth? And after he said this, he again went out to the Jews and said to them, I find no fault in him.

Shall I Free your King?

39. But you have a custom that I set someone free for you during the feast; so would you like for me to set the King of the Jews free for you?

40. Then they cried out again saying, Not this *man* but Barabbas. Now Barabbas was a robber.

Chapter 19

Jesus; mocked & Crucified

1. Then Pilate took Jesus and whipped him. 2. And the soldiers made a crown of thorns and placed in on his head; and put a purple robe on him. 3. And they came up to him saying, Rejoice¹, King of the Jews; and they slapped him.

4. And Pilate came out again and said to them, Behold, I am bringing him out to you, so that you all may know that I find no fault in him.

Behold the Man!

5. Jesus came out wearing the crown of thorns and the purple robe. And he said to them, Behold the man!

6. When the high priests and the attendants saw him, they cried out, Crucify, crucify. Pilate said to them. You take him and crucify; for I find no fault in him.

7. The Jesus answered him, We have a Law, and according to the Law he ought to die, because he made himself the Son of God.

8. When Pilate heard this word, he feared more. 9. And he went into the palace again and said to Jesus, Where are you from? But Jesus gave him no answer.

Power to Crucify or Free

10. Then Pilate said to him, Do you not speak to me? Do you not know that I have authority to release you; and I have authority to crucify you?

11. Jesus answered him, You would

have no authority over me unless if were given to you from above². Because of this, he who delivered me to you has the greater sin³.

He wanted to Release Him

12. From this Pilate sought to release him; but the Jews cried out saying, If you release him you are not a friend of Caesar. Whoever makes himself the king speaks against Caesar.

13. When Pilate heard those words he brought Jesus out, and sat down on the judgment seat in a place called, Stone Pavement; but in Hebrew: Gabbatha.

Preparation for the Feast

14. It was the preparation of the Passover, being about the sixth hour⁴. He said to the Jews, Behold your king! 15. But they cried out, Away with *him*, away with *him*. Crucify him. Pilate said to them, Shall I crucify your king? The high priests answered, We have no king except Caesar.

Delivered to be Crucified

And they nailed him to the cross

16. So he delivered him to them to be crucified. 17. Then they took Jesus, bearing his own cross, to the place called Place of the Skull; which is called Golgotha in Hebrew.

2.FROM ABOVE - Government's right to put one to death is God-given. Acts 25:11; Rom. 13:4.

3.GREATER SIN - Such is wilful sin (Heb. 10:26).

4.SIXTH HOUR - It is likely that "hour" (*hora*) should be rendered "time," and the word sixth (*hex*) is likely "before." Thus the passage reads, "Before the time of the preparation," which is likely the true meaning. By the sixth hour (noon) Jesus had been on the cross three hours, having been crucified about nine o'clock (the third hour - Mark 15:25). Darkness began at noon and lasted until three (Mark 15:33). John's use of the term, "sixth hour" to mean noon (John 4:6) seems to indicate that John was not using a different method of counting time (as some have suggested).

1.REJOICE, from *chaire*, rejoice; a greeting like *peace; grace; etc.*

18. There they crucified him, and two others with him, one on either side; with Jesus between.

The Charges Incribed

19. Pilate wrote an inscription, and put it on the cross; and it was written, JESUS OF NAZARETH, THE KING OF THE JEWS.

20. Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Roman and Greek.

21. So the high priests and the Jews were saying to Pilate, Do not write, King of the Jews, but that he said, I am the King of the Jews. 22. Pilate answered, What I have written, I have written.

Cast Lots for his Tunic

23. When the soldiers had crucified Jesus, they took his garments and made four parts, a part for each soldier; except the tunic. Now the tunic was seamless, woven from top throughout. 24. Then they said to one another, Let us not tear it, but cast lots to decide whose it shall be; that the Scriptures be fulfilled which said, They divided my garments among themselves, and for my garment they cast lots. Indeed, this is what the soldiers did. Psalm 22:18

Mary to stay with John

"Behold your mother"

25. Near the cross were standing the mother of Jesus and her sister, Mary of Cleophas, and Mary Magdalene. 26. Then Jesus, seeing his mother and the disciple he loved standing near; said to his mother, Woman, behold your son. 27. Then he said to the disciple, Behold your mother. And from that hour she went with the disciple to his own home.

"I thirst"

28. After this, Jesus knowing that all things were finished, that the Scripture be fulfilled said, I thirst. 29. A vessel was

there filled with sour wine¹, and they put a sponge filled with the sour wine on a hyssop stalk, and raised it to his mouth. When he had received the sour wine Jesus said, It is finished; and bowed his head and gave up the spirit. See Psalm 22:15.

His Side was Pierced

31. Because it was the preparation², that the bodies might not remain on the cross on the Sabbath (for that day was a high Sabbath), the Jews requested Pilate that their legs might be broken³, and that they might be taken away.

32. Then the soldiers came and broke the legs of the first and the other who was crucified with him. 33. But when they came to Jesus they saw that he was already dead. They did not break his legs. 34. But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

35. The one who saw it bears witness, and his testimony is true. And he knows that he speaks the truth; that you also may believe.

Scripture Fulfilled

36. For these things happened that the Scripture might be fulfilled, Not a bone of him shall be broken. Psalm 34:20

37. And again, another Scripture says, They shall look on him whom they pierced. Zech. 12:10; Rev. 1:7

Joseph & Nicodemus

Secret Disciples

38. After these things Joseph of Arimathea, a disciple of Jesus, but

1. SOUR WINE, from *oxos*, sour wine *ajun* and *agar* which was an ordinary bacteraga, and was often mixed with bitter herbs, etc. and given to condemned criminals to stupefy them and lessen their suffering.

2. PREPARATION for the Passover, which was to begin at six o'clock that day.

3. BREAK THEIR LEGS - This would put them in a state of shock, bringing death rather quickly.

secretly, for fear of the Jews; asked Pilate that he might take the body of Jesus; and Pilate granted. it. Then he came and took down his body.

39. And Nicodemus came also (who at the first had come to Jesus by night¹); and brought a mixture of myrrh and aloes, about one hundred pounds; 40. Then they took the body of Jesus and bound it in linen cloth, with the spices; as is the burial custom of the Jews.

41. Now there was a garden in the place where he was crucified; and in the garden was a new tomb, in which no one had been placed.

42. They laid Jesus there because it was the Jewish preparation, and because the tomb was near.

Chapter 20

An Empty Tomb

1. On the first day of the week, early, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been rolled away from the tomb.

2. Then she ran to Simon Peter, and to the other disciple whom Jesus loved, and said to them, They have taken the Lord from the tomb, and I do not know where they have taken him.

3. So Peter and the other disciple went out and were going to the tomb. 4. And the two were running together. And the other disciple outran Peter, and came first to the tomb. 5. And stooping he saw the linen wrapping lying; however he did not go in.

6. Then Simon Peter, following him, came and entered the tomb, and he saw the linen wrappings lying *there*. 7. And the cloth which had been upon his head,

not lying with the linen wrappings, but folded up by itself in another place.

8. Then the other disciple, who had reached the tomb first, went in also, and he saw and believed. 9. For they did not yet know the Scripture that he must rise from the dead. 10. So the disciples went again to their own.

Mary saw two Angels

11. Mary stood outside the tomb, weeping. Then as she was weeping she looked into the tomb; 12. And she saw two angels in white sitting, one at the head and one at the foot, where the body of Jesus had lain.

13. And they said to her, Woman, why are you weeping? She said to them, They have removed my Lord, and I do not know where they have taken him.

Jesus appeared to Her

14. After saying these *things* she turned and saw Jesus standing, and did not know that it was Jesus. 15. Jesus said to her, Woman, why are you weeping? Whom do you seek?

Thinking that he was the gardener, she said to him, Lord², if you have removed him, tell me where you have put him and I will take him away.

16. Jesus said to her, Mary. She turned and said to him in Hebrew, Rabboni (which is to say, Teacher). 17. Jesus said to her, Do not hold me³, for I have not yet ascended to the Father, but go to my brethren and tell them, I am going up to my Father and your Father; and my God and your God.

18. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had told her these things.

¹Nicodemus, a member of the Council, believed in Jesus very early (John 3:1-5). It may have been in his house the last supper was eaten.

²LORD, from *kuriōs*, Lord, master, sir; lord.

³DO NOT HOLD ME - Jesus was still on earth, among his disciples, so she didn't need to try to hold him and keep him from departing.

Jesus appeared to them

19. When it was evening on that first day of the week¹, and the doors were closed where the disciples were, for fear of the Jews; Jesus came and stood among them and said to them, Peace to you.

Showed His Hands & Side

20. And having said this, he showed them his hands and side. Then the disciples rejoiced upon seeing the Lord. 21. Then he said to them again, Peace to you. As the Father sent me, even so I send you.

22. Having said this, he breathed² upon them and said to them, Receive the Holy Spirit³. 23. All whose sins you forgive have already been forgiven them, and whose you retain have already been retained. See Acts 2:38

Thomas was Absent

24. But Thomas, one of the twelve called Didymus, was not with them when Jesus came. 25. So the other disciples told him, We have seen the Lord. But he said to them, Unless I see the print of the nails in his hands, and put my finger in the print of the nails and put my hand in his side, I will not believe.

The Next 1st. Day

26. And after eight days his disciples were again inside, and Thomas was with

them. Jesus came, the door having been shut, and stood among them and said, Peace to you.

27. Then he said to Thomas, Put your finger here and behold my hands, and take your hand and put it in my side; and be not faithless, but faithful.

28. Thomas answered him, My Lord and my God. 29. Jesus said to him, Because you have seen me you have believed? Blessed are those who believe even without seeing.

That you may Believe

30. Now there were many other signs which Jesus did in the presence of his disciples which are not written in this book; 31. But these are written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in his name.

Chapter 21

Come and Dine

1. After these things Jesus revealed himself again to the disciples at the Sea of Tiberias; and he revealed himself like this: 2. Simon Peter and Thomas, called Didymus; and Nathanael of Cana in Galilee, and those of Zebedee, and two others of his disciples were together.

Peter went Fishing

3. Simon Peter said to them, I am going fishing. They said to him, We will go with you. They went out and got in the boat; and they caught nothing that night.

4. When morning had come Jesus was standing on the shore, but the disciples did not know that it was Jesus. 5. Then Jesus said to them, Little children, you do not have any food, do you? They answered him, No.

6. He said to them, Cast the net to the right side of the boat, and you will

1. FIRST DAY OF THE WEEK - Jesus was raised from the dead on the first day of the week. The church was established in its fullness some 50 days after the Passover, on Pentecost - on the first day of the week. The disciples met for the Lord's Supper on the first day of the week (Acts 20:7).

2. BREATHED is the word for "inspired" and "inspires" (2 Tim. 3:16 - "All Scripture is inspired of God ..."); and John 3:8, The Spirit inspires...

3. RECEIVE THE HOLY SPIRIT - This would take place after Jesus went back to the Father (see Acts 1:8; 2:1-4). He was not at that moment imparting the Holy Spirit to them.

find *them*. So they cast, and were not able to drag it in because of the number of fish.

7. Then that disciple whom Jesus loved said to Peter, It is the Lord. So, when Simon Peter heard that it was the Lord, he belted on his outer garment (for he was naked), and threw himself into the sea. 8. But the other disciples came in the small boat (they were not far from the land; about one-hundred yards¹), dragging the net of fish.

9. So when they came to land they saw a charcoal fire laid, and fish laid on it, and bread. 10. Jesus said to them, bring some of the fish you have now caught.

153 Large Fish

11. Then Simon Peter went up and drew the net to land full of large fish, a hundred and fifty-three; and though there were so many, the net was not torn.

12. Jesus said to them, Come, have breakfast. But none of the disciples dared ask him, Who are you? Knowing that it was the Lord.

13. Jesus came and took the bread and gave *it* to them, and fish likewise.

14. This was *the* third time² Jesus showed himself to the disciples after he was raised from the dead.

Love me more than these?

15. Then after they had eaten, Jesus said to Simon Peter, Simon *son* of Jona, do you love³ me more than these? He said to him, Yes, Lord, you know that I

love⁴ you. He said to him, Feed my lambs.

16. He said to him a second *time*, Simon, *son* of Jona, do you love me? He said to him, Yes, Lord, you know that I love you. He said to him, Feed my sheep.

17. He said to him the third *time*, Simon, *son* of Jona, do you love⁵ me? Peter was grieved because he said to him the third time, Do you love me? And he said to him, Lord, you know all things. You know that I love you. He said to him, Tend my sheep.

Die of Old Age?

18. Truly, truly I say to you, when you were young you put on your belt and went where you pleased, but when you are old, you will stretch out your hands, and another will put a belt on you; and you will go where it does not please you *to go*.

19. He said this to indicate by what kind of death⁶ he would glorify God. So after saying this, he said to him, Follow me.

None of Peter's Business

"What about him?"

20. Peter turned and saw the disciple whom Jesus loved following; who also leaned on his breast at the supper and asked, Lord, who is it who betrays you?

21. When Peter saw him, he said to Jesus, Lord, what about him? 22. Jesus

4.LOVE, from *phileo*, a warm, friendship love, is used by Peter each of the three times. Jesus used *agapao*, the stronger word for love, in his first two questions to Simon.

5.LOVE, from *phileo*, was used by Jesus in his third question to Peter. Peter was grieved because Jesus used this word in the third question.

6.WHAT KIND OF DEATH - the description given by the Lord indicates a death of old age. Tradition (mainly Roman Catholic) has it that Peter was crucified head down, at Rome; but there is no kind of evidence of that.

1.ONE-HUNDRED YARDS, literally, two hundred cubits. The common Hebrew cubit measure was about 18 inches.

2.THIRD - Jesus had appeared to them earlier in Judea, the day he was raised, and eight days later.

3.LOVE ME MORE - Peter had insisted that, "Though all shall be offended because of you, yet I will never be offended" (Mt. 26:34).

said to him, If I want him to remain until I come, what *is that* to you? You follow me.

23. So the word went out among the brethren that this disciple would not die; but Jesus did not say to him that he would not die, but, If I want him to remain until I come, what *is that* to you?

24. This is the disciple who testifies of these *things*, and who writes these *things*; and we know that his testimony is true. 25. There are many other *things* that Jesus did¹, that if every one was written down, not even the world could contain the books that should be written. Amen.

John's Other Writing

John wrote three short letters, First, Second, and Third John.

In addition, he also wrote the book we call, Revelation.

Thus, in John's writings we have the revelation of the Word (Jesus Christ) from eternity to eternity; beginning before the world was created, and taking us to that period beyond time.

1.MANY OTHER THINGS JESUS DID - remember that John begins his gospel with Jesus being God and being with God back before creation. Include all that with the things done in his work on earth training his disciples. Possibly the world couldn't contain the books needed to tell of all that.

Introduction to Acts

That Luke was the writer is shown by the "we" and "us" passages. Luke became an associate with Paul and company at Troas, Acts 16, and was with him much throughout the following years.

Judging by the closing verses of Acts, showing Paul to be imprisoned at Rome for two years, we can safely conclude that it was written in the early sixties.

Acts informs us of the last days of Christ with his apostles, before his ascension back to the Father.

It tells us about the coming of the Holy Spirit, the establishment of the church, the terms of pardon, the promise of eternal life, the faithfulness of early disciples, and about the early problems besetting the church.

Several examples of conversion are given, leaving no shadow of doubt about what the people had to hear, believe and do, in order to become Christians.

Immersion for the forgiveness of sins (Acts 2:38) is plainly presented. Paul is shown as being told to arise and be immersed, and wash away his sins (Acts 22:16). Cornelius and his household were commanded to be immersed (Acts 10:48). Repentance (a change of mind) is shown to be unto life (Acts 11:18); and hearts are purified through the faith (Acts 15:9).

Meetings on the first day of the week

Meeting on the first day of the week to "break bread" (partake of the Lord's Supper) is plainly and simply presented (Acts 20:7).

Like all the other books of the New Testament, it was written in the Greek language which was commonly used at that time. It is an inspired history of the early church, and as such is to be handled with reverence and care.

Acts

Early church history

The Last Forty Days

1. I prepared the first account, O Theophilus, of all that Jesus began to do and teach; 2 Until the day he was taken up, after he gave commandment through the Holy Spirit to the apostles whom he had chosen; 3. And to whom he showed himself alive after his suffering, by many convincing proofs; being seen of them forty days, and speaking things concerning the kingdom of God.

4. And being assembled with them, he commanded them not to depart from Jerusalem; but wait for the promise of the Father, which, *he said*, you have heard of me. 5. For John indeed immersed in water, but you shall be immersed in *the* Holy Spirit in a few days¹.

The Kingdom, Now?

6. So then those who were assembled began to ask him, saying, Lord, is this the time you are going to restore the kingdom² to Israel?

7. But he said to them, It is not for you to know *the* times or the seasons which the Father has fixed in his own authority; 8. But you shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses³ both in Jerusalem, and in all of Judea and

Samaria, even to the last part of the earth.

The Ascension

To return in same manner

9. After he said this, while they watched, he was taken up and a cloud received him out of their sight. 10. And as they were gazing up into heaven while he went up, behold two men in white clothing stood by them.

11. And they said, Men of Galilee, why are you standing looking into heaven? This same Jesus who was taken up from you into heaven will come in the same manner as you watched him go into heaven.

They returned to Jerusalem

12. Then they returned to Jerusalem from the mount called Olivet; which is about half of a mile⁴ from Jerusalem.

In an upper room

13. And when they entered they went up to an upper room⁵ where were staying Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James of Alphaeus, Simon the Zealot and Jude of James⁶.

1. IN A FEW DAYS - literally, "after not many days." It was some ten days later that they were immersed in the Holy Spirit, and received the power promised.

2. THE KINGDOM (church) would have its beginning in about ten days, and the saved would be added to it (Acts 2:47).

3. SEE ACTS 5:32 - Both the apostles and the Spirit bore witness - the Spirit bearing witness through them.

4. HALF OF A MILE - literally, "a Sabbath day journey" (2,000 cubits), supposedly based on Ex. 1:29, "Let no person depart out of his place on the seventh day." Jewish legislators fixed it at 2000 cubits (about 1/2 mile) which was supposed to have been suggested by the space between the ark of God and the people (Josh 3:4); or the extent of the suburbs of the Levitical cities (Num. 35:5).

5. UPPER ROOM - Possibly where they last ate with Jesus (Luke 22:12,13). If not, then at the home of some other disciple likely.

6. JUDE OF JAMES, from *Ioudas Iakobou*. He may have been a son or a brother of James. The same grammatical construction is found with "James of Alphaeus." Related in some way.

14. These were all continuing with one mind in prayer, with *the* women, and Mary the mother of Jesus, and his brethren¹.

Replacement for Judas

15. And in those days Peter stood up in the midst of the disciples and said (the crowd numbered about a hundred and twenty), 16. Men *and* brethren, it was necessary for the Scripture to be fulfilled which the Holy Spirit foretold by *the* mouth of David concerning Judas, who became guide to those who seized Jesus. 17. For he was numbered with² us and received a part of this ministry.

18. (Now this *man* bought a field with the reward of unrighteousness; and falling headlong he burst open in *the* middle, and all his intestines poured out. 19. And it became known to all who live around Jerusalem; so that in their own language that field is called Aceldama, that it, Field of Blood.) 20. For it was written in the book of Psalms, Let his residence be desolate, and let no one dwell in it. And, Let another take his work as an overseer³. Psalm 69:25; 109:8

Qualifications of an apostle

21. It is therefore necessary that of the men who have accompanied all the time that the Lord Jesus went in and out among us; 22. Beginning from the immersion of John until the day he was taken up from us, one of them must be

appointed to be a witness with us of the resurrection.

23. And they chose two, Joseph called Barsabas, who was also called Justus; and Matthias.

Matthias Chosen

24. And they prayed saying, Lord, you know the heart of everyone, show which one of these two you have chosen 25. To receive the place in this ministry and apostleship from which Judas erred; going to his own place.

26. And they gave their lots⁴, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Chapter 2

The Holy Spirit Came

1. Now when the day of Pentecost had come, they⁵ were all together in the same *place*. 2. And suddenly there was a noise out of heaven like a violent wind; and it⁶ filled all the house where they were sitting.

3. And they saw tongues like fire separating and sitting on each one of them; 4. And they were all filled⁷ with *the* Holy Spirit; and began to speak in other languages⁸ as the Spirit gave them the message.

Miracle of Languages

5. Now there were devout Jews from

1.BRETHREN is usually generic, referring to both men and women; brothers and sisters. Evidently his brothers became believers after he arose from the dead. They had not believed in him a few days earlier (John 7:5). His brother James became an outstanding leader in the church (Acts 15:13; 21:18; Gal. 1:19; 2:12). It is thought that he is the James who wrote *JAMES*. Jude, another brother, evidently wrote *JUDE*.

2.WITH, from *en*, in. When its object is plural (as here); with, among, in the midst.

3.WORK AS AN OVERSEER, from *episkope*, oversight. See 1 Tim. 3:1.

4.LOTS - Sometimes small pebbles or items that were cast into a container, so that a determination (by color or other distinguishing mark) could be made. It was the method used in determining which part of Canaan each tribe would get.

5.THEY, the apostles. See 1:26 for the antecedent of the pronoun "they."

6.IT, the sound, filled all the house and was heard by those some distance away (verse 6).

7.FILLED, as promised in John 7:39; 14:17,18. They had received the promised power (Acts 1:8).

8.LANGUAGES, from *glossa*, tongue, speech, talk, dialect.

every nation under heaven dwelling in Jerusalem.

Multitude came Together

6. And when this sound occurred the multitude came together, and were confounded because everyone heard them speaking in his own language¹. 7. And they were astonished, and marvelled saying, Behold, are not all these who are speaking Galilean?

8. How then does each of us hear² in our native language? Parthians, Medes, Elamites; those who dwell in Mesopotamia, Judea, and Cappadocia; in Pontus and Asia; 10. Phrygia and Pamphylia, Egypt and parts of Libya around Cyrene; strangers from Rome, both Jews and proselytes³; 11. Cretins and Arabians; we hear them speaking in our languages the mighty works of God.

How Could This Be?

12. They were all astonished and perplexed, saying to one another, What is this? 13. But others mocked saying that they were full of sweet wine⁴.

"Last days" Began

14. But Peter, standing with the eleven⁵, raised his voice and declared to

them; Men of Judea, and all who are dwelling in Jerusalem, let this be known to you, and listen to my words.

15. For these *men* are not drunk, as you suppose, for it is *only* nine o'clock⁶ in the morning.

This is what Joel Said

16. But this is *that* which was spoken through the prophet Joel, 17. And it shall be in the last days, God says, *that* I will pour out from my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young people shall see visions, and your old people shall dream dreams; 18. And upon my servants, both men and women, I will in those days pour out from my Spirit and they shall prophesy.

The End Pictured

19. And I will show wonders in the heaven above, and signs upon the earth below, blood and fire and vapor of smoke. 20 The sun shall be turned into darkness and the moon into blood, before the coming of the great and glorious day of the Lord.

21. And it shall be that whoever calls upon the name of *the* Lord shall be saved. Joel 2:28-32

The Gospel Preached

22. Men of Israel, hear these words: Jesus of Nazareth, a man whom God approved among you by miracles, wonders and signs that God did through him in your midst; just as you yourselves know. 23. This *One*, delivered by the determined purpose and foreknowledge of God, you⁷ have, by the hand of lawless *men*, crucified and killed; 24. Whom God raised up, having loosed *him* from the pains of death, since it was not

1.LANGUAGE, from *dialektos*, peculiar language of a nation; a dialect.

2.HEAR - They heard in their own languages because the apostles were speaking in those various languages (verse 4).

3.PROSELYTES, from *proselutos*, a convert from paganism to Judaism.

4.SWEET WINE, from *gleukos*, sweet.

5.WITH THE ELEVEN - The twelve apostles (Peter and the eleven) were the ones who had been immersed in the Holy Spirit, and who had been speaking in other languages by the power of the Spirit. At this point Peter became the spokesman of the Spirit. The miracle of languages had done its work of getting the attention of the multitude; thus proving that the twelve were speaking by Divine authority. We are not told what language Peter was speaking.

6.NINE O'CLOCK - "the third hour of the day."

7.YOU, the Jews, were guilty of murdering the Son of God. See Acts 3:15.

possible for him to be held by it.

25. For David speaks of him, I am aware that the Lord is always with me, for he is at my right *hand* that I might not be disturbed. 26. Therefore my heart was glad and my tongue rejoiced, and my flesh abides in hope; 27. Because you will not abandon my soul¹ to Hades², nor allow your Holy *One* to see corruption.

28. You have made known to me *the* ways of life. You will fill me with gladness by your presence. Psalm 16:8-11

Christ on David's Throne

29. Men and brethren, I speak to you with confidence concerning the patriarch David, that he died and was buried; and his tomb is with us to this very day. 30. So, being a prophet and knowing that God had promised with an oath to seat one of his descendants upon his throne, 31. He foresaw the resurrection of Christ, and spoke of it; that he was neither abandoned to Hades, nor did his flesh decay. Psalm 132:11; see 2 Sam. 7:12,13

32. This Jesus God raised up, of which we all are witnesses. 33. So he has been exalted to the right *hand* of God; and having received the promise of the Holy Spirit from the Father, he has poured forth this which you see and hear.

34. For David did not go up to heaven, but himself says, The Lord said to my Lord, Sit at my right *hand* 35. Until I make your enemies a footstool for your feet. Psalm 110:1; Heb. 1:13

Both Lord and Christ

36. Now let all *the* house of Israel know certainly that God has made that

same *Jesus*, both Lord and Christ; this Jesus whom you crucified.

What Shall We Do?

There was something they had to do

37. Now when they heard this they were pierced to the heart, and they said to Peter and the rest of *the* apostles, Men and brethren, what are we to do?

Repent and be Immersed

38. And Peter said to them, Repent³ and be immersed⁴, every one of you, on⁵ the name of Jesus Christ, so that your sins may be forgiven⁶, and you shall receive the Holy Spirit's gift⁷; 39. For the promise⁸ is to you and to your children, and to all who are far off⁹, even as many as the Lord our God shall call¹⁰.

Save Yourselves!

40. And with many other words he testified and admonished them saying, Save yourselves¹¹ from this wicked generation.

Obedient Faith

41. Then those who heartily received his word were immersed, and there were added to them that day about three thousand souls.

3.REPENT, from *metanoeo*, to change one's mind; make up the mind to serve the Lord.

4.IMMERSED, from *baptizo*, to dip, immerse. It is a burial (Rom. 6:3; Col. 2:12).

5.ON, from *epi*, upon, on he basis of; by the authority of.

6.FORGIVEN at the point of obedience from the heart (Rom. 6:17,18; Acts 22:16; 1 Pet. 3:21).

7.HOLY SPIRIT'S GIFT, from *ten dorean tou hagiou pneumatou*. The Spirit's gift is eternal life (Rom. 6:23; John 17:2).

8.The PROMISE is that of eternal life (1 John 2:25). See Gal.3:26-29; 1 Pet.1:9.

9.FAR OFF - the Gentiles - non-Jews.

10.SHALL CALL - God calls by the gospel (2 Thess. 2:14).

11.SAVE YOURSELVES, from *sothete* (aorist middle/passive of *sozo*). The *middle* voice describes the subject of the verb as doing something relating to itself. See Eph. 5:18 and note.

1.The SOUL (spirit, not the body) returns to God at death (Eccl. 12:7; Luke 16:22,23; 23:43).

2.HADES, from *hades*, the abode of departed spirits awaiting the judgment (Luke 16:22,23; Eccl. 12:7; Luke 23:43). Not "the grave" as some have it (e.g. NIV). See 1 Pet.3:20,21.

Acceptable Worship

42. And they continued devoting themselves to the apostles' doctrine¹, and to fellowship²; in breaking bread³ and prayers.⁴

43. And a sense of reverence was upon every soul; and many signs and wonders were done through the apostles⁵. 44. And all who believed⁶ were together, and were having all things in common.

45. And those having property and possessions sold them and shared them with all; just as anyone had need. 46. And they were with one mind continuing daily in the temple, and breaking bread from house to house, taking their food with gladness and simplicity of heart;

The Lord Added the Saved

To his church; his kingdom

47. Praising God and showing grace to all the people; and the Lord added to the church⁷ daily those being saved.

1.APOSTLES' DOCTRINE, from *te didache ton apostolon*, is "the faith," the doctrine of Christ¹ which the apostles taught. See 2 John 9; Jude 3.

2.FELLOWSHIP, from *koinonia*, partnership, participation; fellowship (in those things characterizing the activities of the worship. It is likely that it included their *giving* (verses 44,45).

3.BREAKING BREAD - the Lord's Supper. See Acts 20:7; 1 Cor. 11:23ff.

4.These four items plus singing (Eph. 5:19; Col. 3:16; 1 Cor. 14:15) make up the worship items practiced by the early church. The churches of Christ practice these today, without addition or subtraction or modification.

5.THROUGH THE APOSTLES- No miracle of any kind was done by anyone other than the twelve apostles until the seven men were chosen, and gifts imparted to them by the laying on of the apostles hands (Acts 6:6-8; 8:5-7).

6.WHO BELIEVED, from *pisteusantes* (1 Aorist nom. plural participle of *pisteuo*), "the having believed people." Believing included obedience to the Lord's command to Repent and be immersed (verse 38).

7.The Lord adds every saved person to his church.

Chapter 3 A Cripple Healed

1. Now Peter and John went up into the temple at three o'clock⁸, the hour of prayer⁹. 2. And a man crippled from birth¹⁰ was carried, whom they placed daily at the gate of the temple called Beautiful, to ask for alms¹¹ from those entering the temple.

3. Who, seeing Peter and John about to go into the temple, asked for alms.

4. But Peter looked at him intently, with John, and said, Look at us. 5. And he looked at them, expecting to receive something from them.

Arise and Walk!

6. But Peter said, I have no silver and gold; but I give you what I have. In the name of Jesus Christ of Nazareth, arise and walk.

7. He took him by the right hand and lifted him up; and immediately his feet and ankles were made strong. 8. And leaping up he stood and walked. And he went into the temple with them, walking and leaping and praising God.

9. And all the people saw him walking and praising God; 10. And they knew that it was he himself who sat for alms at the Beautiful Gate of the temple; and they were amazed and astonished by what had happened to him.

11. And while he was holding to Peter and John, all the people ran together to them on Solomon's Porch, as

8.THREE O'CLOCK, literally, "the ninth hour."

9.HOUR OF PRAYER - The Jews had been observing three times of prayer daily; at least from the time of David (Ps. 55:17; see Dan. 6:11): the third hour (Acts 2:15); the sixth hour (Acts 10:9); and the ninth hour (Acts 3:1). See Luke 1:10.

10.CRIPPLED FROM BIRTH - literally, "from his mother's womb."

11.ASK FOR ALMS - begging.

it is called, in amazement.

Peter Preached to Them

12. When Peter saw *it*, he said to the people, Men of Israel, why do you marvel at this? Why do you look on us as though we had by our own power or godliness made him walk?

13. The God of Abraham, Isaac and Jacob; the God of our fathers has glorified his Son Jesus; whom you delivered up and, denied in the presence of Pilate when he had decided to release him. Luke 23:22

14. But you denied the Holy and Just One, and requested that a murderer be granted¹ to you. 15. And you killed the Prince of Life; whom God raised from the dead; of which we are witnesses.

16. And by his name, on the basis of faith in his name, this *man* whom you see and know was made strong; and the faith that is through him gave him this perfect soundness before all of you.

Repent and be Converted

17. And now brethren, I know that it was through ignorance that you did *it*, just as your rulers also did. 18. But the *things* God foretold by *the* mouth of all the prophets, that Christ should suffer, he has fulfilled in this manner.

19. Now repent² and be converted³ so that your sins shall be removed⁴, that

refreshing times⁵ may come from the Lord. 20. And that he may send Jesus⁶, who was before appointed the Christ⁷ for you. 21. Whom the heaven must receive until the times of the restitution⁸ of all *things*; of which God has spoken for ages by *the* mouth of his holy prophets.

Moses Foretold This

(See Deuteronomy 18:15-18).

22. For Moses said, The Lord our God will raise up a prophet from your brethren like me. You are to hear him in whatever he says to you.

23. It shall be that whoever does not hear⁹ that Prophet shall be utterly destroyed¹⁰ from among the people. 24. And all the prophets from Samuel and those following, who have spoken, have also told of these days. Deut. 18:15,18,19

25. You are the children¹¹ of the prophets and of the covenant that God made with our fathers, saying to Abraham, And in your descendant¹² all the families of the earth shall be blessed.

Christ (Acts 2:38).

5.REFRESHING TIMES - the times of "regeneration - rebirth" (Titus 3:5; John 3:3-8). When one is in Christ he/she is a new creation; all things are fresh and new (1 Cor. 5:17; Rom. 6:4).
6.SEND JESUS - See Acts 17:31; Christ is to be sent to judge the world.

7.THE CHRIST, the anointed King.

8.RESTITUTION - See 1 Cor. 15:25-28; Rev. 11:15. At the end of time, when death has been destroyed, Jesus will *restore* the rule to the Father, and himself be subject to him.

9.DOES NOT HEAR - does not abide in the teaching (doctrine) of that Prophet (Christ), shall be cut off. See 2 John 9: Whoever does not abide in the doctrine of Christ does not have God. All who abide in his doctrine have the Father and the Son.

10.UTTERLY DESTROYED - No possibility of being saved except through faithful obedience to Christ (Mt. 7:21ff; Heb. 5:9; 2 John 9,10).

11.CHILDREN - Literally, "sons." It is usually used as descendants; children.

12.DESCENDANT - See Gal. 3:16-29. Christ, the One. We inherit with him (Rom.8:16,17).

1.GRANTED, from *karizomai*, given as a favor.

2.REPENT, from *metanoeo*, a change of mind, therefore, "Make up your mind to serve the Lord."

3.BE CONVERTED, from *epistrepho* (middle voice) to turn oneself, to be converted. The point at which one is converted (turns from serving sin to serving righteousness) is when one "obeys from the heart that form of doctrine" (Rom. 6:17,18). After one is buried with Christ in immersion, he/she is raised to walk a new life in Christ, a servant of righteousness (Rom. 6:3,4,17,18; 2 Cor. 5:17).

4.REMOVED, from *exaleipho*, to wipe off or away; to expunge. Sins are forgiven or removed when a believer *repents* and is *immersed* in obedience to

26. Unto you first God raised up his Son and sent him to bless you in converting each of you from your evils.

Chapter 4

Peter & John Imprisoned

1. While they were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them; 2. Being very upset because they taught the people and preached in Jesus the Resurrection of the dead.

3. And they laid their hands on them and put them in prison unto the next day; for it was already evening.

About 5,000 Men

4. But many of those who heard the word believed¹, and the number of men² was about five thousand.

In What Name?

5, On the next day their rulers, elders and scribes came together in Jerusalem; 6. (Including Annas the high priest, and Caiaphas and John and Alexander; and others of the high priest's family.) 7. And when they had placed them in the midst they inquired, In what authority or in what name have you done this?

8. Then Peter, being filled with the Holy Spirit, said to them, Rulers and elders of the people, 9. If we be judged this day because of the good work done on the impotent man; in what he was healed, 10. Let it be known to all of you, and to all the people of Israel, that in

the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead; in his name this man stands before you well.

No Other Name Given

In which we must be Saved

11. He is the stone which was rejected by you builders, who has become the chief cornerstone.

12. And salvation is in no other, for there is no other name under heaven, given among people, in which we must be saved.

13. When they saw the boldness of Peter and John, and understood that they were unlearned and untrained men, they marvelled, knowing that they had been with Jesus. 14. And seeing the man who had been healed standing with them, they had nothing to reply.

Noteworthy Miracle Done

15. After ordering them to go outside the council, they began to consider the matter among themselves; 16. Saying, What are we to do to these men? For indeed it is evident to all who dwell in Jerusalem that a noteworthy miracle has been done by them, and we cannot deny it. 17. But that it spread no further among the people, let us sternly warn them not to speak to any person in this name.

Must Hear God

18. And after they called them, they commanded them not to speak or teach at all in the name of Jesus. 19. But Peter and John answered them saying, Whether it is right in the presence of God to hear you rather than God, you judge; 20. For we cannot but speak what we have seen and heard.

21. Then after further threatening them, they released them, since they could find no way to punish them, because of the people, for they were all

1. HEARD & BELIEVED - See Rom. 10:17. That is the source and manner of having faith. The gospel (good message) is God's power to save (Romans 1:16). They BELIEVED enough to obey the gospel (Rom. 6:3-5, 17, 18; James 2:24).

2. MEN, from *aner*, the specific word for man, as distinguished from woman and/or child. The church numbered about five thousand men, plus women and young people.

glorifying God for what had been done. 22. For the man was more than forty years *old* on whom the miracle of healing had been performed.

Peter & John Released

23. After they were released they went to their own and reported all that the high priests and elders had said to them. 24. When they heard it they, with one mind, lifted up their voice to God and said,

O Master, you are God who made the heaven; the earth and the sea, and all that are in them; 25. Who by the mouth of our father David, your servant, said through the Holy Spirit, Why do the nations rage and the people devise vain things? Psalm 2:1,2

26. The kings of the earth took their stand, and their rulers were gathered together against the Lord and against his Christ. 27. For of a truth they have gathered in this city against your holy Son Jesus whom you anointed. Both Herod and Pontius Pilate, with the Gentiles and the people of Israel, 28. To do whatever your hand and your will had determined to be done.

"Help us Speak Boldly"

29. And now Lord, look upon their threats, and grant that your servants may speak your word with all boldness, 30. In reaching out your hand to heal and perform signs and wonders through the name of your holy Child, Jesus.

Filled with the Spirit

31, And when they had prayed the place where they were gathered was shaken, and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

32. The multitude of those who had become believers was of one heart and soul; and no one said that his possessions were his own, but all things were

shared. 33. And with great power the apostles gave witness of the resurrection of the Lord Jesus; and great grace was upon all of them.

Needy were Cared For

34. Now there was none who had need among them, for all who owned land or houses sold them, and brought the proceeds of the things sold; 35. And laid them at the feet of the apostles, and they were distributed to each as any had need.

Barnabas, an exhorter

36. Joseph, who was called Barnabas by the apostles (which is translated, Son of Exhortation), a Levite and a native of Cyprus, 37. Sold a piece of land he owned, and brought the price and laid it at the feet of the apostles.

Chapter 5

Two Members Lied to God

1. But a man by the name of Ananias, with his wife Sapphira, sold a possession, 2. And kept back a part of the price; his wife knowing of it. He brought a part and laid it at the apostles' feet.

3. But Peter said, Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back a part of the price of the property?

Did not have to give it

4, Was it not yours while it remained; and after it was sold, was it not in your power? What put it in your heart to do this? You have not lied to people, but to God¹.

1. TO GOD - This verse shows that the Spirit is God, even as Jesus is God. The Godhead is: Father, Son and Spirit. 2 Tim. 3:16; John 3:8 also show that the Spirit is God. "All Scripture inspired of God ..." God the Holy Spirit.

Ananias fell Dead

5. When Ananias heard these words he fell dead¹, and great fear came upon all who heard of it.

6. The young *men* arose and wrapped him, and carried him out and buried him.

7. After about three hours his wife came in, not knowing what had happened. 8. Peter asked her, Tell me, did you sell the land for that amount? And she said, Yes, for that amount.

Sapphira fell dead too

9. Then Peter *said* to her, How is it that you *two* agreed together to tempt the Spirit of the Lord? Behold the feet of those who buried your husband are at the door, and they will carry you out.

10. She immediately fell at his feet and died. When the young *men* came in they found her dead, and they carried her out and buried her with her husband. 11. And great fear² was on all the church, and upon all who heard of these things.

Miracles by the Apostles

(Only the Apostles had power then)

12. Many signs and wonders were being done through the hands of the apostles³ among the people; and they were all continuing in Solomon's porch, as commonly agreed. 3. But of the rest,

no one dared to associate with them, but the people magnified them.

Multitudes Added

14. And more believers in the Lord were added to them; multitudes of men and women; 15. So that they carried the sick out into the streets and put them on cots and pallets, so that at least the shadow of Peter passing by might overshadow some of them.

16. There were also a multitude of those from the towns around Jerusalem coming together, bringing the sick and those troubled by unclean spirits; and they were all made well.

Jewish Leaders Jealous

17. Then the high priest rose up, and all those with him, who were of the sect of the Sadducees, being filled with jealousy; 18. And they seized the apostles and put them in the public prison.

An Angel Released Them

19. But an angel of the Lord during the night opened the doors of the prison, and having led them out said, 20. Go, stand and speak in the temple to the people all the words of this life⁴.

21. When they heard this they went into the temple early in the morning and they taught. But the high priest came, and those who were with him and called the Council together and all the elders of the children of Israel. And they sent to the prison to have them brought.

The Prison Empty

22. But when the officers came and did not find them in the prison, they returned and reported; 23. Saying We found the prison shut securely and the guards standing upon the doors; but when they were opened up we found no

1.FELL DEAD - Ananias and his wife were, without question, members of the church at Jerusalem. They lied to God and died in their sins. They fell from grace (see Gal. 5:1-4; 2 John 9) and died in a lost condition.

2.GREAT FEAR - No doubt this happened to them as an example to all Christians. People can so sin as to fall from grace and be lost eternally. See 2 Pet. 2:20-22.

3.THE APOSTLES - Only the apostles spoke in other languages and worked miracles in the early days of the church. Later certain spiritual gifts were given some members by the laying on of the apostles hands (Acts 6:6-8; 8:16-18; 1 Cor. 12:1-13).

4.WORDS OF THIS LIFE - the gospel (good message) of salvation through Christ (Rom. 1:16).

one inside. 24. Now when the captain of the temple and the high priest heard these words, they were perplexed about them as to what would become of this.

Before the Council

25. But someone came and reported to them, Behold the men you put in prison are in the temple, standing and teaching the people. 26. Then the captain, with the officers, went and brought them without force, for they feared the people, lest they might have been stoned.

27. They brought them and stood them in the midst¹ of the Council; and the high priest asked them, 28. Saying, Did we not command you that you should not teach in this name? And behold you have filled Jerusalem with your doctrine, and you want to bring this man's blood on us.

ObeY God; not Men

29. But Peter and the apostles answered saying, We must obey God rather than men. 30. The God of our fathers raised up Jesus, whom you, by the hands of *lawless men*, crucified². 31. This same *One* God raised to his own right *hand* as Ruler and Savior; to give repentance³ to Israel and forgiveness of sins.

The Spirit whom God gave

32. And we are witnesses of these things, as is the Holy Spirit⁴ whom God

gave⁵ to the *ones* obeying him⁶. 33. But when they heard, they were cut to the heart⁷ and determined to kill them.

Gamaliel to the rescue

34. But then one in the Council stood up, a Pharisee named Gamaliel, a teacher of the Law *and* respected by all the people, commanded that the men be removed from the Council a little while.

False Leaders failed

35. He said to them, Men of Israel, take heed to yourselves about what you are going to do to these men. 36. For before these days Theudas rose up, claiming to be someone, *and* about four hundred men joined him. He was killed and all who followed him were scattered, and nothing came of it.

37. After that Judas of Galilee rose up in the days of the census and drew away a people after him, and he perished too; and all who followed him were scattered.

38. And now I say to you, stay away from these men and release them; for if this counsel or work is of men it shall be overthrown.

Don't fight God!

39. But if it be from God, you will not be able to overthrow them, else you may find yourselves fighting God.

5.GAVE, from *edoken* (1 Aorist (simple past tense) of *didomi*); to give, bestow; present. The Spirit was *given*, not *is being given*, or, *shall be given*. Different tenses should have been used if a present or continuing giving was under consideration. This verse is often wrongly used; wrested from its context and significance, in an effort to prop up the *literal indwelling* theory. Rather, the passage teaches a one-time giving, in past time. It happened on the Pentecost of Acts 2.

6.THE ONES OBEYING HIM were the apostles, to whom the Spirit was given (Acts 2:1-4).

7.CUT TO THE HEART, from *diaprio* to divide with a saw; saw asunder; fig. to cut to the heart, to infuriate.

1.IN THE MIDST, from *en*, in. When its object is plural(as here); with, among, in the midst.

2.CRUCIFIED, literally, "hung on a tree."

3.REPENTANCE, from *metanoia*, a change of mind; that they might make up their mind to serve God, and believe in the Son.

4.THE HOLY SPIRIT was given to the apostles on Pentecost (Acts 2:1ff), as the Lord had promised (John 14:26; 15:26; 16:13-15; Acts 1:5,8), and testified through the apostles. They *spoke* as the Spirit gave them the message.

40. And they were persuaded by him, and after calling the apostles they beat them, and commanded them not to speak in the name of Jesus, and released them.

They Taught Daily

41. So they went away from the presence of the Council rejoicing because they were counted worthy to suffer shame in behalf of the name. 42. And daily in the temple and from house to house they did not cease to teach and preach Christ Jesus.

Chapter 6

Greek Widows Neglected

1. In those days when the disciples were multiplied, the Greeks began grumbling against the Hebrews because their widows were being neglected in the daily distribution.

2. But the twelve called the multitude of the disciples *and* said, It is not suitable for us to abandon the word of God to serve tables.

3. But brethren, select from among you seven reputable men full of spirit and wisdom, whom we may appoint over this business¹.

Seven Chosen to Serve

4. But we will give attention to prayer and to the ministry of the word. 5. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and *the* Holy Spirit, and Philip, Prochoras, Nicanor, Timon, Parmenas and Nicolas, a proselyte of Antioch;

6. Whom they stood before the apostles, and after they prayed they laid *their*

hands on them.

Obedient to The Faith

7. And the word of God was spreading and the number of the disciples multiplied greatly² in Jerusalem, and a great multitude of the priests were obedient³ to the faith⁴.

Stephen began Preaching

8. And Stephen, full of grace and power, did great wonders and signs among⁵ the people.

9. And there rose up some of the synagogue called *the* Liberated; both Cyrenians and Alexandrians, also those from Cilicia and Asia, questioning Stephen. 10. And they were not able to resist the wisdom and spirit with which he spoke.

False Witnesses

11. Then they put forward men who said, We heard him speaking blasphemous words against Moses and God. 12. Then they stirred up the people and the elders and the scribes, and they came upon him and seized him, and brought him to the Council.

False witnesses

13. They put up false witnesses who said, This man continually speaks words against this holy place and the Law. 14. For we have heard him saying that this Jesus of Nazareth will destroy this place

2. The Jerusalem church numbered in the thousands (5,000 men Acts 4:4). It is estimated that there were from 50,000 to 100,000 members.

3. OBEDIENT, from *hupakouo*, to hearken; to obey; to be submissive. See Rom. 1:5; 6:18; Heb. 5:9).

4. THE FAITH (to which they were obedient) is the doctrine of Christ; the perfect law of liberty; the law of Christ (2 John 9; James 1:25; 1 Cor. 9:21). It is the law Paul says, "we establish" (Romans 3:27,31).

5. AMONG, from *en*, in. When its object is plural (as here), with, among; in the midst. See John 1:14; 1 Cor. 3:16.

1. BUSINESS, from *chreia*, use, need; necessity; a necessary business. The work of taking care of distributing food to those of the church who were in need.

and will change the customs Moses delivered to us.

Face Like an Angel

15. And all who were sitting in the Council fixed their eyes on him, *and* they saw that his face was as *the* face of an angel.

Chapter 7

Stephen's Sermon

1. Then the high priest said, Are these *things* so? 2. And he said, Men, brethren and fathers, listen, the God of glory appeared to our father Abraham while he was in Mesopotamia¹, before he lived in Haran². 3. And said to him, Depart from your land and your kindred, and come into the land that I will show you. Genesis 12:1

4. Then he departed from the land of *the* Chaldeans, *and* lived in Haran. And then after the death of his father, *God* had him move into this land in which you now live.

5. And he did not give him an inheritance in it, not even space³ for a foot; yet he promised to give it to him and to his descendant for a possession, while he had no child.

Egyptian bondage foretold

6. So God told him that his posterity would live in a strange land and would be enslaved in it; and would be mistreated for four hundred years. 7. And the nation to which they are enslaved I shall judge, God said, and after this they

1.THE OLD TESTAMENT account begins with God's call in Haran (Gen. 12:1ff). This inspired account by Stephen takes us a step back.

2.HARAN, from *charran*, a form of Haran. The place Abraham lived (after leaving Ur) until his father Terah died.

3.SPACE, from *bama*, a step; a stride; a space to set one's foot.

shall come out and serve me in this place. Genesis 15:14; Exodus 3:12

Circumcision Given

8. And he gave him *the* covenant of circumcision; and so he became the father of Isaac and circumcised him the eighth day. And Isaac *became* the father of Jacob; and Jacob *became the father* of the twelve patriarchs.

9. And the patriarchs were jealous of Joseph *and* sold him into Egypt; and God was with him, 10. And delivered him out of all his afflictions, and gave him grace and wisdom before Pharaoh, king of Egypt. And he made him governor over *all* of Egypt, and over all his house.

Famine over all the land

11. A famine came upon all the land of Egypt and Canaan; and great affliction, and our fathers could find no food. 12. But after Jacob heard that there was food in Egypt, he sent our fathers first; 13. And in the second *visit* Joseph made himself known to his brothers, and Joseph's kindred were made known to Pharaoh.

Jacob & Family to Egypt

14. Then Joseph sent and invited his father Jacob and all the family; seventy-five souls. 15. And Jacob went down to Egypt, and he and our fathers died; 16. And were carried into Shechem and were placed in the tomb which Abraham bought for a sum of money from the sons of Hamor in Shechem.

17. But when the time of the promise was near, which God had made to Abraham, the people increased and multiplied in Egypt; 18. Until another king arose over Egypt who did not know Joseph.

Israelites Mistreated

19. He dealt deceitfully with our race, and mistreated our fathers, causing them

to expose¹ their infants that they might not live².

Moses was Born

20. *It was* in this time that Moses was born, and being beautiful to God, he was nourished three months in his father's house. 21. After he was exposed the daughter of Pharaoh took him up and raised him as her own son. 22. And Moses was educated in all the wisdom of Egypt, being powerful in words and in his deeds.

Moses visited his brethren

23. And when he was fully forty years old, it came upon his heart to visit his brethren, the children of Israel. 24. And seeing a certain one being treated unjustly, he defended the oppressed and avenged him by striking down the Egyptian.

25. He supposed that his brethren would understand that God was delivering them by his hand, but they did not understand. 26. And the next day he appeared to them as they were fighting; and he tried to reconcile them in peace, saying, Men, you are brethren. Why do you harm one another? Exodus 2:14

27. But the one who was harming his neighbor rejected him, saying, Who appointed you a ruler and a judge over us? 28. You do not want to kill me like you killed the Egyptian yesterday, *do you?* 29. But at that word Moses fled, and lived in the land of Midian, where he became the father of two sons.

God appeared to

Moses at the Burning Bush

30. And after forty years an angel appeared to him in the wilderness of Mount Sinai in *the* flame of a burning

bush. 31. And when Moses saw it he wondered at the sight; *and* as he approached it to observe, the voice of *the* Lord began, 32. I am the God of your fathers; the God of Abraham and Isaac and Jacob. Then Moses trembled and did not dare consider *it*. Exodus 3:6,15

Holy Ground

33. But the Lord said to him, Remove the shoes from your feet, for *the* placed on which you are standing is holy ground. 34. I have indeed seen the mistreatment of my people in Egypt, and I have heard their groaning, and I have come down to deliver them. Come, I will send you into Egypt. Exodus 2:14; 3:5,7,8,10

Moses sent to Deliver

35. This Moses whom they rejected, saying, Who appointed you a ruler and a judge? This *one* God sent to be both ruler and redeemer; with *the* hand of *the* angel who appeared to him in the bush.

36. This *one* led them out, performing wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.

To Raise up a Prophet

37. This is the Moses who said to the children of Israel, God will raise up a prophet out of your brethren like me. 38. He is the *one* who was in the church in the wilderness with our fathers, and with the angel who spoke to him in Mount Sinai; who received the living word to give to us.

Fathers rejected Moses

39. Whom our fathers were unwilling to obey, but rejected *him* and turned in their hearts to Egypt. 40. They said to Aaron, Make us gods to go before us, as for this Moses who led us out of *the* land of Egypt, we do not know what has become of him. 41. And they made a calf in those days, and offered sacrifice to the idol; and rejoiced in the works of

1.EXPOSE, from *ekthetas*, cast out; abandon; expose (to die).

2.LIVE, from *zoogoneo*, to preserve alive; to save.

their hands. 42. But God turned and delivered them over to serve the host of heaven, as it is written in *the* book of the prophets, You did not offer me slaughtered animals and sacrifices for forty years in the wilderness, *did you*, O house of Israel?

43. You even took up the tent of Moloch and the star of your god Rephan; whose images you made to worship them, and I will remove you beyond Babylon. Amos 5:25-27

Tent of Testimony

44. Our fathers had the tent of testimony in the wilderness just as he had directed; telling Moses to make it according to the pattern which he had seen. 45. Which our fathers, after they received *it*, brought *it* in with Joshua¹ during the dispossessing the Gentiles, whom God drove out before the face of our fathers, until the days of David²;

David found favor

46. Who found favor before God, and he asked that he might find a dwelling for the God of Jacob; 47. But Solomon built a house for him. 48. But the Most High does not live in places made by hands; as the prophet says, 49. Heaven is my throne, and the earth is the footstool for my feet. What house will you build me? says *the* Lord, or what is the place of my rest? 50. Did not my hand make all things? Isaiah 66:1,2

Stephen Rebuked Them

51. You stiffnecked and uncircumcised in heart and ears. You always oppose the Holy Spirit. You *are doing* just as your fathers *did*. 52. Which of the

prophets did your fathers not persecute? And they killed those who foretold the coming of the Just *One*; whose betrayers and murderers you have now become.

Did not guard the Word

53. You who received the Law by the ordinances of angels³, and did not guard⁴ it.

54. But when they heard this they were cut through their hearts, and they gnashed their teeth upon him.

55. But he, being full of *the* Holy Spirit; looking up into the heaven, saw *the* glory of God and Jesus standing at the right *hand* of God. 56. And he said, Behold, I see the heavens opened and the Son of man standing at the right *hand* of God.

57. But they cried out with a loud voice; stopping their ears, and together they rushed upon him, 58. And threw him out of the city *and* stoned *him*. And the witnesses laid their garments at the feet of a young *man* called Saul.

59. And they stoned Stephen as he called upon *the Lord*, saying, Lord Jesus, receive my spirit. 60. And kneeling down he cried with a loud voice, Lord do not hold this sin against them. And having said this he fell asleep.

Chapter 8

Paul Persecuted the church

And Jesus Christ, the Lord

1. And Saul approved his being put to death. And in that day there began a great persecution upon the church in Jerusalem; and they were all scattered throughout the country of Judea and

1.JOSHUA, from *iesous*, *Jesus*; *Joshua*. The Greek form of the Hebrew word rendered, Joshua.

2.UNTIL DAVID - The tent (tabernacle) continued with the children of Israel until it was replaced by the temple.

3.OF ANGELS - See Gal. 3:19; Heb. 2:2.

4.GUARD, from *phulasso*, to be on watch; to keep watch; to have in custody. Not only did they not obey God's Law, but they failed to protect it from "doctrines of men" (Mt. 15:1-9).

Samaria, except the apostles.

2. And devout men buried Stephen, mourning greatly over him.

3. But Saul violently mistreated the church, entering house after house; and dragging off men and women, he delivered them to prison.

Philip to Samaria

4. Now those who were scattered went throughout preaching the word¹. 5. But Philip went down to the city of Samaria and preached Christ² to them.

6. And the multitude with one accord received the things being said by Philip; as they heard them and saw the signs which he did.

7. For out of many who had them, unclean spirits departed, crying with a loud voice. And many who were disabled³ and crippled⁴ were healed. 8. And there was great joy in that city.

Simon, the Sorcerer

9. There was a certain man named Simon, who formerly practiced magical arts in the city; astonishing the people of Samaria; claiming to be someone great. 10. And all, from the least to the greatest were attentive to him saying, This man is the great power of God.

11. And they were all attentive to him because he had for a long time astonished them with magical arts.

They believed the good message

12. But because they believed Philip

preaching the gospel concerning the kingdom of God⁵ and the name of Jesus Christ; both men and women were immersed.

Simon Believed

13. And Simon himself also believed, and after he was immersed⁶ he remained constantly with Philip, and seeing the great signs and miracles, he was astonished.

Peter and John Sent

14. Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter⁷ and John to them. 15. Who, when they came, prayed that they might receive the Holy Spirit.

16. (For as yet it had not fallen on any of them; only they had been immersed into the name of the Lord Jesus.) 17. Then they laid their hands upon them, and they received the Holy Spirit.

Simon wanted the power

18. And Simon, seeing that through the laying on of the apostles' hands the Holy Spirit was given, offered them money⁸, 19. Saying, Give me also this

1. THE WORD is the gospel (good message) of Christ, his doctrine; the faith (Jude 3: 2 John 9: 2 Tim. 4:4; 1 Cor. 9:21; Gal. 1:11,23). It is the same as preaching the kingdom (Acts 8:12).

2. PREACHED CHRIST - In verse 35 we find Philip preaching Jesus. All these terms (preaching the faith, the word, the kingdom, etc.) related to preaching the gospel (good message) which is God's power to save (Rom. 1:16; Mark 16:15,16).

3. DISABLED, from *paraluo*, undo; weaken; disable; paralyze.

4. CRIPPLED, from *cholas*, lame, crippled.

5. THE KINGDOM OF GOD is the church. In Acts 20:28 we find the church identified as "the church of God which he purchased with his own blood." God the Son built the church, established his kingdom. See Col. 1:13.

6. WAS IMMERSSED - Simon believed and was immersed. See Mark 16:16 where Jesus said that he who believes and is immersed shall be saved. Accepting Jesus' word as true, we must conclude that Simon was a saved man when he did what Christ said would save him.

7. PETER and John were sent by the apostles. This indicates again that neither Peter nor John was considered higher, better or different from any of the other apostles. The apostate church of Rome is built on the false doctrine that Peter was the chief apostle; even the first "pope."

8. MONEY, from *chrema*, anything useful or needful; plural (as here), riches.

power, so that anyone I lay my hands on may receive *the* Holy Spirit.

Simon Sinned & Fell

20. But Peter said to him, May your silver be destroyed with you, because you thought that the gift of God could be bought with money. 21. You have neither part nor lot in this matter, for your heart is not right before God.

Repent and Pray¹

22. Therefore repent of this wickedness of yours, and pray the Lord that then² this thought of your heart may be forgiven you³; 23. For I see that you are in the *gall* of bitterness and in *the* bond of iniquity.

24. But Simon answered saying, You all pray to the Lord in my behalf, so that the things you said may not come upon me.

25. Therefore they, after they testified and spoke the word of the Lord, returned to Jerusalem, preaching in many villages of *the Samaritans*.

An Angel sent Philip

26. An angel of the Lord spoke to Philip saying, Arise and go; at midday⁴

be on the road which goes from Jerusalem to Gaza; the desert road⁵.

A Man of Ethiopia

27. And he arose and went; and behold a man of Ethiopia, a eunuch of high authority under Candace, Queen of Ethiopia; who was over all her treasure; who had come to Jerusalem to worship; 28. And he was returning, sitting on his chariot and reading the prophet Isaiah.

29. So the Spirit said to Philip, Go and join *him* in the chariot. 30. And when Philip ran up he heard him read Isaiah the prophet, and said, Do you understand what you are reading?

31. But he said, How *can I* unless someone should guide me? And he invited Philip to come up and sit with him.

32. And the passage of Scripture he was reading was this: He was led as a sheep to the slaughter, and as a lamb before its shearer is speechless, he does not open his mouth. 33. In his humiliation his judgment was taken away. Who shall tell of his generation? For his life is taken from the earth. Isaiah 53:7,8

34. And the eunuch answered Philip and said, I pray you, concerning whom does the prophet say this? Concerning himself, or of someone else?

Philip Preached Jesus

35. Philip opened his mouth and, beginning from this same Scripture, he preached to him Jesus. 36. And as they were going along the road, they came to some water, and the eunuch said, Behold, water, what hinders me from being immersed? 37. And Philip said, If you believe with all *your* heart you may. And he answered and said, I believe that

1. REPENT AND PRAY is God's command to the erring child of God. A believer who is not God's child is told to repent and be immersed to be forgiven (Acts 2:38).

2. THAT THEN, from *ei ara*, expressing a wish or prayer that the repentance be genuine and the supplication sincere. If so, God will forgive. See 1 John 1:9; James 5:16.

3. BE FORGIVEN - We have here the basic law of pardon for the erring Christian: repent and pray. If a sin is publicly known, then a public confession is in order (1 John 1:9; James 5:16).

4. MIDDAY, from *mesembria*, midday; noon (see Acts 22:6). Figurative: to the south (the direction of the sun at midday). It is possible that the angel was giving Philip the direction rather than the time to be there; however, the word means *midday*, and it is almost imperative that Philip should know what time to be on the road.

5. THE DESERT ROAD - The angel told Philip *which* road to be on; and the *time* he should be there.

Jesus Christ is the Son of God.¹ 38. And he ordered the chariot to stop; and they both went down into the water, both Philip and the eunuch, and he immersed him.

39. After they came up out of the water *the* Spirit of the Lord suddenly took Philip away, and the eunuch saw him no more, for he went on his way rejoicing.

40. But Philip was found at Azotus, and while passing through he preached to all the cities until he came to Caesarea.

Chapter 9

Saul's Conversion

1. But Saul, still breathing out threats and murders against the disciples of the Lord, went to the high priest; 2. Asking for letters from him to the synagogues in Damascus. so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.

Jesus Appeared to Him

3. But in the journey, as he came near to Damascus, suddenly a light from heaven flashed around him. 4. And falling to the ground he heard a voice saying to him, Saul, Saul why are you persecuting me?

5. And he said, Who are you, Lord? And he *said*, I am Jesus whom you are persecuting. 6. And he, trembling and astonished said, Lord, what do you want me to do?² And the Lord said to him,

1.VERSE 37 is lacking in some important manuscripts. Even so, this is evidently "the good confession" mentioned by Paul (1 Tim. 6:12,13); and that mentioned in Rom. 10:10, "with the mouth confession is made unto salvation."

2.This first part of verse 6 is lacking in some manuscripts.

Arise and go into the city, and you shall be told what you must³ do.

7. But the men who traveled with him stood bewildered, hearing the voice, but seeing no one.

Saul could not See

8. And Saul got up from the ground, and though his eyes were open, he could not see; so they led him by the hand into Damascus.

3 Days of Prayer & Fasting

9. And he was there three days not seeing, and he neither ate nor drank.

10. There was a certain disciple in Damascus named Ananias, and the Lord said to him in a vision, Ananias. And he said, Behold I *am here* Lord. 11. And the Lord *said* to him, Arise *and* go upon the street called Straight; and in *the* house of Judas look for a *man* of Tarsus named Saul; for behold he is praying. 12. And he has seen in a vision a man named Ananias coming and laying *his* hands on him that he might see again.

Ananias resisted going

13. But Ananias answered, Lord, I have heard from many concerning this man; of how much evil he did to your saints in Jerusalem. 14. And here he has authority from the high priests to bind all who call upon your name.

Saul, a Chosen Vessel

15. But the Lord said to him, Go, for he is a chosen vessel to me, to bear my

3.MUST, from *dei*, must; it is imperative. See Acts 22:1-16 where Paul (Saul then), relates this incident. Christ told him that he would be told what he *must* do. In 22:16 we find that he was told, "arise and be immersed, and wash away your sins." Later, to the Christians at Rome, he wrote, "Do you not know that as many of *us* as were immersed into Christ Jesus were immersed into his death?" Christ's blood was shed in his death. We contact that blood in immersion. See Rom. 6:3-5,17,18; Heb.10:22; Rev.1:5.

name before Gentiles and kings and the children of Israel. 16. For I will show him how much he must suffer for my name's sake.

Ananias was sent to Saul

17. So Ananias went and entered the house, and after he laid his hands on him he said, Brother Saul, the Lord Jesus, who appeared to you in the road as you came, has sent me so that you may receive your sight and be filled with the Holy Spirit.

Saul was Immersed¹

into Christ; raised to walk the new life

18. And immediately something like scales fell from his eyes, and he could see; and he rose and was immersed.

19. And after he received food he was strengthened, and was with the disciples at Damascus for certain days.

20. And immediately he preached in the synagogues that Jesus is the Son of God. 21. But all who heard him were astonished and said, Is not this he who laid waste in Jerusalem those who called on this name; and who has come here to lead them bound to the high priests?

22. But Saul increased in strength and confounded the Jews who lived in Damascus, teaching that this *Jesus* is the Christ.

After Many Days² (3 years)

(See Gal.1:17,18)

23. However, after many days passed the Jews plotted to kill him; 24. But their plot became known to Saul. And they were also watching the gates day

and night, to kill him.

25. But the disciples took him at night and let him down through the wall in a basket.

Barnabas helped him

26. After he came to Jerusalem he tried to associate with the disciples, but they were all afraid of him; not believing that he was a disciple.

27. But Barnabas took him and brought him to the apostles and related to them how *Saul* had seen the Lord in the road; and that he had spoken to him, and how *that* in Damascus he had spoken boldly in the name of Jesus.

28. And he was with them as they were coming and going in Jerusalem; 29. Speaking boldly in the name of the Lord. 29. He was talking and debating with the Grecians; but they determined³ to kill him.

Saul was sent to Tarsus

30. When the brethren learned of it, they took him down to Caesarea and sent him off to Tarsus.

31. Then the church throughout all of Judea, Galilee and Samaria had peace, and was built up. And living⁴ in reverence of the Lord and by the exhortation of the Holy Spirit, it continued to increase.

Peter healed Aeneas

32. And as Peter was going throughout all *that area*, he went down also to the saints who lived at Lydda. 33. And he found there a person named Aeneas, who had been bedridden for eight years; who was paralyzed. 34. And Peter said to him, Aeneas, Jesus Christ heals you. Arise and make your bed. And he arose

1.SAUL WAS IMMersed - See Rom. 6:3,4 - Paul said, "So many of us as were immersed into Christ ..." Saul (Paul) got into Christ in the same manner, at immersion, as you and I.

2.AFTER MANY DAYS - In Gal. 1:18 we learn that Paul went into Arabia from Damascus, then he returned to Damascus. Three years after his conversion he returned to Jerusalem for fifteen days.

3.DETERMINED, from *epicheireo*, to put hand to a thing; to undertake; attempt.

4.LIVING, from *poreuomai*, to go; journey; to go or proceed in a course of life; live in any manner.

immediately. 35. And all who lived at Lydda and Saron¹ saw him, *and* turned to the Lord.

Dorcas Raised to Life

36. In Joppa there was a disciple named Tabitha² (which is translated, Dorcas). She was full of good works and deeds of mercy which she did.

37. But in those days she became sick, *and* she died. So after they washed her they laid her in an upper room.

38. Now since Lydda was near Joppa, the disciples, after they heard that Peter was there, sent two men to him entreating, Do not delay to come with us.

39. Then Peter arose *and* went with them. When they came they took him into the upper room, and all the widows stood around him weeping and showing the coats and garments that Dorcas made while she was with them.

40. But Peter put them all out, and after he kneeled and prayed he turned to the body *and* said, Tabitha, arise. And she opened her eyes, and seeing Peter, she sat up. 41. And he gave her *his* hand *and* raised her up. And calling the saints and the widows, he presented her alive.

42. And it was known all over Joppa, and many believed on the Lord. 43. And it came about that Peter stayed in Joppa with a certain tanner, Simon, for many days.

called the Italian. 2. He was religious and feared God with all his house, *and* did many deeds of mercy among the people; and he prayed to God always.

An Angel Appeared to Him

3. After noon, about three o'clock, he saw in a vision an angel of God *who* came to him and said, Cornelius. 4. And when he looked at him he was afraid, and said, What is it, Lord? And he said to him, Your prayers and your deeds of mercy have come up as a memorial before God.

Send for Peter

5. And now send men to Joppa for a certain *man* named Simon, who is called Peter. 6. He is staying with a certain Simon Tanner, who is in a house by the sea.

7. And after the angel who spoke to him left, he called two of his household servants and a devout soldier of them who served continually; 8. And after he related everything to them, he sent them to Joppa.

Peter's Vision

9. The next day as they were on their way, nearing the city, Peter went up on the housetop to pray about noon, 10. And he was very hungry and wanted to eat. But as they were preparing, a change⁴ came upon him.

11. And he saw heaven opened and a certain vessel like a large sheet lowered to the earth by *its* four corners; 12. In which were all the four-footed creatures and creeping things of the earth and birds of the heaven.

13. And a voice to him began, Arise, Peter, kill and eat. 14. But Peter said, By no means Lord, for I have never eaten

Chapter 10

First Gentiles Converted

1. Now *there was* in Caesarea a man named Cornelius; a captain³ in a unit

1.SARON (also SHARON), a level part of Palestine on the seacoast, between Carmel and Joppa.

2.TABATHA (gazelle) was her Hebrew name. It was Dorcas in the Greek.

3.A CAPTAIN - over 100 soldiers.

4.A CHANGE, from ekstasis, a displacement; hence, amazement; fear; ecstasy; a trance. In this condition he saw a vision (Acts 11:5).

anything common or unclean¹. 15. And a voice came to him again the second time, You are not *to call* what God has cleansed common. 16. And this happened three times, and immediately the vessel was taken up into heaven.

Cornelius' men Arrived

17. And while Peter was perplexed about the vision he had seen, behold the men sent by Cornelius had inquired for the house of Simon, *and* were standing at the gate. 18. And calling out they inquired if Simon who was called Peter lodged there.

19. While Peter was thinking about the vision, the Spirit said, Behold three men are looking for you. 20. But arise and go with them without hesitation, for I have sent them.

21. Peter went down to the men *and* said, Behold I am the man you are looking for. For what reason have you come? 22. And they said, *The* centurian Cornelius, a just and God-fearing man, and of good reputation by all the nation of the Jews, was warned of God by a holy angel to send for you *to come* to his house, and to listen to words from you. 23. So he invited them in *and* lodged *them*.

Peter went to Cornelius

And the next day he arose *and* went with them, and certain of the brethren from Joppa accompanied him. 24. Then the following day they entered Caesarea. Cornelius was waiting for them, *and* had called together his relatives and close friends.

He Worshiped Peter

Worship God, not man Mt. 4:10

25. But as Peter was going in, Cornelius met him, and falling down at *his*

feet worshiped *him*. 26. But Peter lifted him up saying, Stand up, *for* I myself am also a man. 27. And while talking with him he went in and found many assembled.

28. Then he said to them, You know how it is unlawful for a man *who* is a Jew to associate with or visit *one* of another nation; but God has shown me that I should not call any person common or unclean.

29. Therefore I came without hesitation when sent for. So now I ask for what reason you sent for me.

Cornelius related the vision

30. And Cornelius said, Four days ago to this hour, three in the afternoon², I was praying in my house, and behold a man stood before me in shining clothing. 31. And he said, Cornelius, your prayer has been heard and your deeds of mercy have been remembered before God. 32. Now send unto Joppa and invite Simon, who is called Peter, who is staying in *the* house of Simon Tanner by *the* sea; who when he comes will speak to you.

33. So immediately I sent to you and you have done well to have come. Now we are all here in the presence of God to hear all *things* commanded you by the Lord.

Peter begins his Sermon

34. Then Peter opened *his* mouth and said, Of a truth I understand that God shows no partiality; 35. But in every nation he who fears him and does righteousness is acceptable to him.

36. The word which he sent to the children of Israel, preaching peace through Jesus Christ (he is Lord of all); 37. You are aware of the message that spread over all of Judea, beginning from

1.UNCLEAN, from *akathartos*, impure, unclean, lewd, foul; ceremonially unclean.

2.THREE IN THE AFTERNOON - Literally, "the ninth hour."

Galilee, after the immersion John preached, 38. *Concerning* Jesus of Nazareth whom God anointed with the Holy Spirit and power; who went about doing good and healing all who were overcome by the devil, because God was with him.

"We are witnesses"

39. And we are witnesses of all that he did in the country of the Jews and in Jerusalem; whom they killed, hanging him on a tree.

40. God raised him up the third day, and presented him to be seen; 41. Not to all the people, but to witnesses chosen before by God; to us who ate and drank with him after he was raised from the dead.

42. And he ordered us to preach to the people that he is the One appointed by God to judge the living and the dead.

Remission of Sins

43. To this all the prophets testify. All those believing in him were to receive the remission of sins through his name¹

Immersion in the Spirit

Gentiles shown to be accepted

44. As Peter spoke these words², the Holy Spirit fell on all those who heard the word. 45. And the Jewish believers³ who came with Peter were amazed, for the gift of the Holy Spirit⁴ was poured out on the Gentiles also; 46. For they heard them speaking in other languages,

and glorifying God.

Immersion Commanded

Then Peter responded, 47. No one can refuse the water, *can he*, that these may be immersed, since they have received the Holy Spirit even as we?

48. And he commanded them in the name⁵ of Jesus Christ to be immersed. Then they requested that he remain there certain days.

Chapter 11

Peter Reviewed the Matter

in consecutive order

1. Now the apostles and brethren who were in Judea heard that the Gentiles also had received the word of God. 2. So when Peter returned to Jerusalem those of the circumcision began contending with him; 3. Saying, You went in to uncircumcised men and ate with them.

4. Peter began setting the matter before them in consecutive order saying, 5. I was in the city of Joppa praying; and in a trance I saw a vision of a certain vessel like a great sheet let down from heaven by four corners, and it came even to me.

6. As I was looking intently in it, considering, I saw four-footed animals of the earth, and wild beasts, and crawling things, and birds of the heaven. 7. And I heard a voice say to me, Arise Peter, kill and eat.

8. But I said, By no means Lord, for nothing common or unclean has entered my mouth.

9. But the voice from heaven answered a second time, What God has

1. As Peter pointed out on Pentecost (Acts 2:38), the believer receives the remission of sins when he/she repents and is immersed on the name of Christ. In Rom. 6:4 Paul shows that one is raised from immersion to "walk in newness of life."

2. SPOKE THESE WORDS - See 11:15, "As I began to speak ..." Peter has just started his sermon when the Spirit came, showing God's approval.

3. JEWISH BELIEVERS - Literally, "the faithful who were of the circumcision."

4. THE GIFT OF THE SPIRIT, both here and in Acts 2, was the "speaking in other languages."

5. IN THE NAME - By the authority of Jesus Christ (Mt. 28:18-20; Mark 16:15,16). Scriptural immersion is in the name of the Father, Son and Holy Spirit (Mt. 28:19). See Acts 2:38 and note.

cleansed you are not *to call* common.

10. This happened three times, and then it was all taken into the heaven again. 11. And behold immediately there were three men standing at the house in which I was *staying*, sent to me from Caesarea.

12. And the Spirit told me to go with them without hesitation. Also, these six brethren went with me, and we entered the man's house.

13. And he related to us how he had seen the angel standing in his house and saying, Send to Joppa and invite Simon, who is called Peter.

Saved by Words from Peter

14. Who shall speak words¹ to you by which you and all your household shall be saved².

15. As I began to speak³ the Holy Spirit fell on them even as on us in *the* beginning⁴.

16. And I remembered the word of the Lord, how he said, John immersed in water; but you shall be immersed in *the* Holy Spirit. 17. Therefore if God gave them the same gift⁵ as to us who believed on the Lord Jesus Christ, who was I that I could hinder God?

Repentance⁶ unto Life

18. When they heard these *things* they quieted down and glorified God

saying, Then God has granted even to the Gentiles repentance unto life.

Antioch Evangelized

19. Now when they were scattered abroad because of the persecution that began with Stephen, *some* went even to Phenicia and Cyprus and Antioch; speaking the word to no one except the Jews.

20. And some of them were men of Cyprus and Cyrene, who upon coming to Antioch, spoke also to the Greeks; preaching the Lord Jesus. 21. And *the* hand of the Lord was with them, and a large number who believed turned to the Lord.

Barnabas Sent

22. Now the word about them came to the ears of the church which was in Jerusalem, and they sent Barnabas to Antioch. 23. Who, when he came and saw the grace of God, rejoiced, and he encouraged them to abide in the Lord⁷ with determination of heart.

24. For he was a good man, full of *the* Holy Spirit and faith; and a great multitude was added⁸ by the Lord.

He went after Paul

25. And he went to Tarsus to find Saul; 26. And when he found *him*, he brought *him* to Antioch. So they were assembling with⁹ the church for a whole year; and they taught a great multitude. And the disciples were divinely called¹⁰

1.WORDS - The soul-saving gospel (Mk. 16:15,16; Rom. 1:16).

2.SAVED - Cornelius, though a good man, was not saved. He needed to hear and obey the gospel.

3.AS I BEGAN TO SPEAK - Before they heard the faith-producing gospel the Spirit fell on them, God thus revealing to the Jewish brethren that the Gentiles were acceptable in his sight.

4.IN THE BEGINNING - On Pentecost (Acts 2), from *arche*, "from the first."

5.SAME GIFT - that of other languages (Acts 2:4,7,8; 10:45,46). See 1 Cor. 12:10, "languages of nationalities" given by the Spirit.

6.REPENTANCE, from *metanoia*, change of mind.

7.ABIDE IN THE LORD by abiding in his doctrine (2 John 9). One gets into the Lord at immersion (Rom. 6:3-5,17,18; Gal. 3:26,27). See John 15:10 - we abide in Christ's love by obeying him.

8.ADDED - The Lord adds the saved to his church (Acts 2:47).

9.WITH, from *en*, in. When its object is plural (as here); with, among, in the midst.

10.DIVINELY CALLED, from *chrematizo*, a divine communication; a revelation or warning from God (Mt.2:12,22; Lu 2:26; Acts 10:22; 11:26).

Christians¹ first at Antioch.

Agabus foretold a famine

27. Now in those days prophets came to Antioch from Jerusalem. 28. And one of them named Agabus stood up and indicated by the Spirit that there was to be a great famine upon all the world, which occurred in the reign of Claudius.

The disciples sent relief

29. Then the disciples, each according to his ability, decided² to send relief for the brethren who lived in Judea; 30. And this they did, sending it to the elders by the hand of Barnabas and Saul.

Chapter 12

Herod killed James

1. Now about that time Herod the king laid *his* hands on certain *members* of the church, to mistreat *them*. 2. And he killed James, the brother of John with *the* sword. 3. And when he saw that this pleased the Jews, he proceeded to arrest Peter also. (It was in the days of Unleavened Bread.³)

Peter to be next

4. And when he had seized him, he put *him* in prison, delivering him to four squads of soldiers to guard him; intending to deliver him to the people after the

Passover.

5. So Peter was kept in prison, but prayer for him was being made continually to God by the church.

An Angel Released Him

6. Now the very night before Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains and the guards before the door were watching the prison.

7. And behold an angel of *the* Lord appeared, and a light shone in the cell. And he struck Peter on the side and raised him up saying, Arise quickly. And the chains fell from his hands.

8. Then the angel said to him, Gird yourself and put on your shoes. He did so. And he said to him, Put on your garment and follow me. 9. And following *him* he went out; but he did not know *that* what was happening by the angel was true, but he thought *that* he saw a vision.

10. But when they passed the first and second guard, they came to the iron gate leading into the city, which opened to them of itself. They went out, going one street; and immediately the angel departed from him.

Peter came to himself

11. And when Peter came to himself he said, Now I truly know that the Lord sent his angel to rescue me out of the hand of Herod, and *from* all that the people of the Jews were expecting. 12. And realizing *this*, he went to the house of Mary, the mother of John who was called Mark; where many were gathered together and were praying.

13. And when *Peter* knocked at the gate, a maid named Rhoda came to answer.

14. When she recognized the voice of Peter, because of *her* joy she did not open the gate but ran in and reported that Peter was standing at the gate.

1. CHRISTIANS - The divinely given and called name for his people. This is the new name that was to be given (Isaiah 62:2, "And the Gentiles shall see your righteousness, and all kings your glory; and you shall be called by a new name, which the mouth of the Lord shall name.")

2. THE DISCIPLES DECIDED - A spontaneous outpouring of sympathy and help from those able to assist. There is no indication of an official, formal church action here. See Gal. 1:22,23 and note.

3. FEAST OF UNLEAVENED BREAD followed immediately the Passover feast, from the 15th. to the 21st. of Nisan (or Abib). See Ex. 23:15; Lev. 23:5,6; Num. 33:3; Josh. 5:11.

15. And they said to her, You are insane¹! But she confidently affirmed that it was so. Then they said, It is his angel.

At Mary's House

16. But Peter continued knocking, and when they opened *the door* they saw him and were astonished. 17. And motioning to them with his hand to be quiet, he related to them how the Lord had brought him out of the prison; and he said, *Go and tell these things* to James and the brethren. And departing he went to another place.

Guards in Trouble

18. Now when it was day there was no small excitement among the soldiers concerning what had become of Peter. 19. And after Herod had searched for him and had not found him, he examined the guards and ordered them to be taken away²; and he went down from Judea to Caesarea for a while.

Herod's Death

He didn't give God the glory

20. Now he was enraged against Tyre and Sidon; so with united purpose they came before him. And after they persuaded Blastus, the king's servant, they asked for peace; because their *country* was sustained by the king's *country*.

21. So on a scheduled day, Herod, dressed in his royal robes and seated on the throne, made a public oration to them. 22. And the people cried out, *The voice of a god, and not of a man!*

An Angel struck him

23. But immediately an angel of *the* Lord struck him, because he did not give God the glory; and he was eaten by

worms, and *his* soul departed³.

24. But the word of God grew and was multiplied. 25. When Barnabas and Saul had finished *their* mission, they returned from Jerusalem, taking with them John, who was called Mark.

Chapter 13

Paul's First Preaching Trip

1. Now there were at Antioch certain teachers and prophets in the church: Barnabas; and Simeon who was called Niger; and Lucius of Cyrene; and Manaen who was brought up with Herod the tetrarch; and Saul.

2. While they⁴ were serving the Lord and fasting the Holy Spirit said, Set apart to me Barnabas and Saul for he work to which I have called them. 3. Then after they fasted and prayed and laid *their* hands on them, they let them go.

Sent by the Holy Spirit

Paul was a "chosen vessel" to the Lord

4. So they, being sent⁵ by the Holy Spirit went down to Seleucia, and from there they sailed to Cyprus⁶. 5. And when they were in Salamis they spoke the word of God in the synagogues of the Jews. And they also had John as their helper.

The Governor Converted

6. And going through the whole island as far as Paphos, they found a certain man *who was* a magician, a Jewish false prophet named Barjesus; 7. Who was with the governor, Sergius Paulus, an intelligent man.

3. SOUL DEPARTED, from *ekpsucho*, to expire; to give up the soul.

4. THEY - the five men mentioned in verse 1.

5. SENT - The Holy Spirit did the choosing and sending.

6. CYPRUS, Barnabas' home country (Acts 4:36).

1. INSANE, from *mainomai* (the noun form is *mania*), mad; insane.

2. TAKEN AWAY, from *apago*, to lead away; lead to trial or execution.

This *man* called for Barnabas and Saul, seeking to hear the word of God. 8. But Elymas the magician (for this is the meaning of his name) withstood them, seeking to turn the governor¹ from the faith².

9. But Saul (who is Paul³), filled with the Holy Spirit, looking intently at him, 10. Said, O full of all deceit and all wickedness. *You* son of the devil. Enemy of all righteousness; will you not stop turning aside from the straight ways of the Lord?

11. And now, behold *the* hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time. And immediately there fell on him a dark mist, and he went about seeking some to lead him by the hand.

12. Then the governor, seeing the things that were done, believed, being greatly moved⁴ by the doctrine of the Lord.

On to Antioch of Pisidia

13. Now Paul and those with him departed from Paphos and came to Perga of Pamphylia; but John, leaving them, returned to Jerusalem. 14. And after they departed from Perga they came to Antioch of Pisidia; and they went into the synagogue on the Sabbath and sat down.

Moses & Prophets read regularly

15. After the reading from the Law and the Prophets the rulers of the

synagogue sent to them saying, Men and brethren, if you have any word of encouragement for the people, you may speak.

Paul Preached to them

16. Then Paul arose and motioning with *his* hand said, Men of Israel and you who fear God, listen. 17. The God of this people Israel chose our ancestors, and lifted up the people while they lived in Egypt; and with an uplifted arm brought them out of it. 18. And for a forty year period he provided⁵ for them in the wilderness.

The land had been given Abraham

19. And after he destroyed seven nations in the land of Canaan, he gave as an inheritance the land that had been theirs for about four hundred and fifty years.

20. After this he gave *them* judges until Samuel⁶ the prophet.

21. And then they asked for a king; and God gave them Saul, *the* son of Kish, a man from the tribe of Benjamin, for forty years.

22. And after removing him, he raised up David to be their king; of whom he said and testified, I have found in David the son of Jesse a man after my heart; who will do all of my will.

The Savior, Jesus

23. Of this man's descendants, according to *the* promise, God has brought to Israel the Savior, Jesus.

24. With reference to his coming John preached the immersion of repentance to all the people of Israel. 25. And as John finished his course he said, Who

1.GOVERNOR, from *anthuratos*, proconsul governor of a senatorial province in the Roman Empire (Acts 13:7; 19:12).

2.THE FAITH, Christ's doctrine (Jude 3; 2 John 9). It is the gospel (Rom. 1:16; Mark 16:15,16; 1 Cor. 15:1-4) by which God calls (2 Thess. 2:14).

3.PAUL - From this point Saul is called Paul, his Greek name.

4.GREATLY MOVED, from *ekplesso*, to be struck (or smitten) out of; to blast out of. Fig. to be amazed. The gospel has such power (Rom. 1:16).

5.PROVIDED, from *trophophoreo*, to sustain, provide for; cherish. Aleph and P have *trophophoreo*, to bear with. Manuscripts A, C, E, 33 have *provided*.

6.SAMUEL served as priest, judge and prophet. See 1 Sam. 3:20; 7:9,15.

do you think I am? I am not *he*; but behold there is *One* coming after me, the sandals of whose feet I am not worthy to loose.

The Word of this Salvation

26. Men *and* brethren, children of the race of Abraham, and all among you who fear God; *it is* to us that the word of this salvation has been sent.

27. For those dwelling in Jerusalem, with their rulers, being ignorant of him and of the utterances of the prophets which are read every Sabbath, fulfilled *them* in condemning *him*.

Heart of the Gospel

28. And though they found no grounds for putting him to death, they requested Pilate to execute him.

29. But after they finished all *things* written concerning him, they took *him* down from the tree *and* placed *him* in a tomb. 30. But God raised him from the dead.

31. He was seen many days by those who came up with him from Galilee to Jerusalem, and who are now his witnesses to the people.

32. And to you we are preaching the gospel about the promise made to the fathers; 33. That God has fulfilled this *promise* to us, their children, having raised up Jesus; even as it is written in the second Psalm, You are my Son, today I have begotten you. Psalm 2:7

34. And because he raised him from the dead, no longer to turn to decay, he thus spoke; I will give you the holy *and* sure *promises* of David. Isaiah 55:3

35. Therefore he says in another place You will not allow your Holy *One* to see corruption. Psalm 16:10

36. For after David served his own generation according to the will of God, he fell asleep and was buried with his fathers and saw decay. 37. But he whom God raised up did not see corruption.

38. Therefore let it be known to you men *and* brethren, that through him forgiveness of sins is preached to you; 39. And in him¹ everyone who believes is justified from all *things* of which you could not be justified in the Law of Moses.

Heed the Warning

40. Therefore see to it that what is said in the prophets does not come upon you: 41. Behold you scoffers, then wonder and vanish away; because even I work a work in your days, a work that you will not believe even if someone relate it to you. Hab. 1:5

Invited to Speak Again

42. And as they were departing the people were asking them to speak these words to them again the next Sabbath.

43. Now after the assembly had been dismissed, many of the Jews and the pious proselytes followed Paul and Barnabas; who were speaking to them and urging them to continue in the grace of God².

The Next Sabbath

44. And on the next Sabbath nearly all the city gathered to hear the word of the Lord. 45. But when he Jews saw the multitude they were filled with jealousy, and began to speak against the *things* spoken by Paul, contradicting and blaspheming.

To the Gentiles

46. Then Paul and Barnabas boldly

1. IN HIM (In Christ) there is no condemnation (Rom. 8:1,4), and one gets into Christ by faithful obedience, at the point of immersion (Rom. 6:3; Gal. 3:27); being raised to walk the new life in Christ (Rom. 6:4; 2 Cor. 5:17; Col. 3:1ff).

2. CONTINUE IN THE GRACE OF GOD by "abiding in the doctrine of Christ (2 John 9); "walking in the light" of his word (1 John 1:7); Obeying Christ's commandments (John 15:10).

said, I was necessary to speak the word of God to you first, *but* since you have rejected it, and have judged yourselves unworthy of eternal life; behold we turn to the Gentiles¹.

47. For thus the Lord commanded us: I have set you to be a light to *the* Gentiles; for you to be unto salvation unto the end of the earth.

The Gentiles Rejoiced

48. After the Gentiles heard this, they rejoiced and glorified the word of the Lord; and as many as disposed themselves² to gain eternal life believed.

49. So the word of the Lord was spread throughout the whole country.

50. But the Jews stirred up the pious and honorable women and the leading men of the city, and they raised a persecution against Paul and Barnabas, and drove them from their district.

51. But they shook off the dust of *their* feet against them, *and* departed to Iconium.

52. And the disciples³ were filled with joy and the Holy Spirit.

Chapter 14

Experiences in Lystra

1. And in Iconium too they both went into the Synagogue of the Jews,

and spoke in such a manner that a great multitude believed, both of Jews and of Greeks.

2. But the disobedient Jews stirred up the Gentiles, evilly turning their souls against the brethren. 3. They were there a long time, speaking boldly of the Lord, who gave witness to the word of his grace by signs and wonders being done through their hands.

4. But the multitude of the city was divided. Some were with the Jews and some were with the apostles. 5. But the Gentiles and the Jews, with their leaders, began an assault upon them, to mistreat them and stone them.

6. They knew of it *and* fled to the cities of Lycaonia; Lystra and Derbe and the surrounding country.

A Lame Man Healed

Many signs and wonders done (v3)

7. And they were preaching the gospel. 8. There was a certain man seated in Lystra who was a cripple from birth; he had never walked.

9. He was listening to Paul speaking, who looked at him intently, and seeing that he had faith to be saved⁴; 10. Said with a loud voice, Stand up straight on your feet. And he jumped up and walked.

11. But when the crowd saw what Paul had done, they lifted up their voice in Lycaonian saying, The gods have come down to us, like men. 12. And they called Barnabas Zeus; and Paul, Hermes, because he was the chief speaker.

Worship Paul & Barnabas

13. Then the priests of Zeus, *whose* temple was before the city, brought bulls and garlands to the gates. They came

1. GENTILES, from *ta ethna*, the nations; those not Jews.

2. DISPOSED THEMSELVES, from *tasso* (middle form here: *tetagenoi*, to arrange themselves, to set themselves, to devote themselves, to dispose themselves). The Jews were not "disposed" to eternal life; but instead, they judged themselves unworthy of eternal life (verse 46), by rejecting God's message.

3. THE DISCIPLES, probably Paul and Barnabas. See John 20:9,10 where "The disciples [Peter and John] went to their own." See Acts 14:2 below; "The brethren" being (or including) Paul and Barnabas.

4. SAVED, from *sozo*, to save; rescue; preserve; cure; heal; deliver; convert. The context usually indicates whether one is *saved* from sin, illness or danger.

with the crowds to do sacrifice.

They Stopped Them

14. But when the apostles¹, Barnabas and Paul heard, they tore their garments, and running into the crowd they cried out, 15. Saying, Men, what are these *things* you are doing?

We are men like you; who are preaching to turn you from these religious errors² to the living God, who made the heaven and the earth and the sea; and everything that is in them.

16. Who in past generations allowed the Gentiles to go their own ways. 17. Even so he did not leave himself without witness; doing good, giving you rain from heaven and fruitful seasons; filling your hearts with food and happiness.

18. And by saying these *things* they restrained with difficulty the crowds from sacrificing to them.

Paul was Stoned

(See 2 Cor.12:1-6)

19. There came Jews from Antioch and Iconium; and after they persuaded the multitudes, and had stoned Paul, they dragged him out of the city, thinking that he was dead³.

20. But as the disciples⁴ were standing around him, he stood up and went into the city, and the next day he went with Barnabas to Derbe.

21. And after they had preached the

gospel in that city, and had made many disciples they returned to Lystra, and to Iconium and Antioch; 22. Establishing the souls of the disciples; admonishing them to abide in the faith⁵; and that we must enter into the kingdom of God through much tribulation.

They Appointed Elders

23. And in every church they appointed elders to them; with prayer and fasting they presented them to the Lord in whom they believed.

24. And after they passed through Pisidia, they came to Pamphilia, 25. And after speaking the word⁶ in Perga they went down to Attalia.

To Antioch of Syria

26. From there they sailed to Antioch, from which they had been delivered by the grace of God to the work that they had fulfilled. 27. And when they had gathered the church, they reported all that God had done with them, and how he had opened the door of faith to the Gentiles. 28. And they remained with the disciples a long time⁷.

Chapter 15

The Jerusalem Conference

1. And certain men who came down from Judea taught the brethren that if they were not circumcised according to the rite of the Law of Moses, they could not be saved. 2. But after Paul and

1.APOSTLES - Paul was a called apostle (see Rom. 1:1; 1 Cor. 1:1); but Barnabas was an apostle of the church (as far as we know). The Church at Jerusalem "sent" him to Antioch (Acts 11:22).

2.RELIGIOUS ERROR, from *matalotes*, vanity, folly. A term from the Hebrew, "religious error." See Eph. 4:17 & note.

3.DEAD - This is likely the time Paul had the experience of being taken up to Paradise (2 Cor. 12:1-10).

4.DISCIPLES - It is quite likely that Timothy was in the group of disciples at this point for he was from this area (2 Tim. 1:4; Acts 16:1ff).

5.ABIDE IN THE FAITH is to abide in the doctrine of Christ (2 John 9). This we must do to have both the Father and the Son.

6.THE WORD - "the faith" and "the doctrine of Christ" are expressions describing the same thing (Jude 3; 2 John 9; 2 Tim. 4:2) It is "the word" by which we are to be judged (James 2:12; John 12:48).

7.A LONG TIME, from *chronon ouk ouligon*, "not a little time."

Barnabas had much discussion and questioning with them, it was decided for Paul, Barnabas and certain of the brethren to go up to Jerusalem to the apostles and elders about this question.

Sent By the Church

3. So they were sent on their way by the church, and as they passed through Phoenicia and Samaria they told of the conversion of the Gentiles; and brought much joy to all the brethren.

Received well in Jerusalem

4. Now when they arrived in Jerusalem they were received by the church and by the apostles and by the elders; and they reported all that God had done with them.

5. But certain of the sect of the Pharisees who believed, stood up *and* said, They must be circumcised and commanded to keep the Law of Moses.

A Discussion Resulted

6. And the apostles and elders come together to look into this matter. 7. Now after there had been much questioning, Peter stood up and said to them, Men *and* brethren, you know that in the early days God made a choice among¹ us, that through my mouth the gentiles should hear the word of the gospel and believe.

Purified by the Faith

8. And God who knows the heart, bore witness of them by giving them the Holy Spirit² even as *he did* to us. 9. And God made no distinction between us and them, purifying their hearts by the faith³.

1.AMONG, from *en*, in. When its object is plural (as here); with, among, in the midst.

2.GIVING THEM THE HOLY SPIRIT - In the household of Cornelius (Acts 10:44; 11:15).

3.THE FAITH is "the truth" of 1 Pet. 1:22, by which our hearts are purified when we obey the word of truth. It is "the faith" which is "the doctrine of Christ" in which we must abide to have the

The Law, a Yoke

10. Now why are you putting God to the test by putting a yoke on the neck of the disciples which neither our forefathers nor we were able to bear?

11. But through the grace of the Lord Jesus Christ we believe that we shall be saved in the same manner as they.

Barnabas & Paul Spoke

12. And all the multitude kept silent and listened while Barnabas and Paul related what signs and wonders God did among the Gentiles through them.

James the Lord's brother Spoke

13. Then after they were quiet James answered saying, Men *and* brethren, listen to me. 14. Simon has related how God at first visited the Gentiles, to receive a people to his name. 15. To this the words of the prophets agree, as it is written;

16. After these *things* I will return, and I will build again the tent of David which has fallen; and I will rebuild its ruins and restore it; 17. So that the rest of mankind may seek the Lord, even those of other nations upon whom my name has been called, says the Lord; 18. Who does these things and makes them known from the ages. Amos 9:11,12

19. Therefore I judge that we not trouble the Gentiles who are turning to God, 20. But that we write to them that they keep themselves from the defiled *things* of idols, and *from* sexual immorality, and *from* things strangled and *from* blood. 21. For Moses has in every city those who preach him, being read every Sabbath in the synagogues.

Letter sent to the Gentiles

22. Then it was agreeable with the apostles, elders and the whole church to choose men from among them to send

Father and the Son (2 John 9; Jude 3).

to Antioch with Paul and Barnabas: Judas, called Barsabas, and Silas; leading men among the brethren. 23. And they sent this letter by their hand: The apostles, elders and brethren; to the Gentile brethren at Antioch, Syria and Cilicia, greetings.

24. Since we have heard that some who went out from us have troubled you with *their* words, unsettling your souls, to whom we gave no *such* commandment; 25. Being of one mind, it seemed good to us to select *and* send men to you with our beloved Barnabas and Paul, 26. Men who have risked their lives in behalf of the name of our Lord Jesus Christ.

27. Therefore we have sent Judas and Silas, and they will report the same *things to you* by word. 28. For it seemed good to the Holy Spirit and to us not to lay upon you a heavier burden than these necessary *things*:

29. Abstain from things sacrificed to idols and *from* blood and *from* things strangled and *from* sexual immorality. If you keep yourselves from these you shall do well. Farewell.

Back to Antioch

30. So when they were sent out they went down to Antioch, and after they gathered the multitude they delivered the letter. 31. And when they had read it, they rejoiced because of the encouragement.

32. Both Judas and Silas, being prophets too, admonished and established the brethren by many words. 33. After some time they were sent away in peace by the brethren, to those who had sent them. 34. But it pleased Silas to remain there.¹

35. Paul and Barnabas stayed in

Antioch, teaching and preaching, with many others, the word of the Lord.

Second Missionary Trip

36. After certain days Paul said to Barnabas, Let us return and visit the brethren in every city in which we have preached the word of the Lord; *and see* how they are doing.

Barnabas wanted Mark

37. But Barnabas wanted to take along John who is called Mark; 38. But Paul did not think it suitable to *take* him who had deserted them at Pamphylia, and had not gone with them into the work.

39. The disagreement was such that they separated from one another, and Barnabas took Mark and departed to Cyprus.

Paul chose Silas

40. But Paul chose Silas *and* departed, being commended to the grace of the Lord by the brethren. 41. And they went through Syria and Cilicia, strengthening the churches.

Chapter 16

The Macedonian Call

1. And *then* he came to Derbe, and to Lystra; and behold there was a certain disciple there named Timothy, a son of a Jewish woman who was faithful, but *his* father was Greek; 2. Who was recommended by the brethren in Lystra and Iconium.

Timothy joined Paul

A young man of outstanding potential

3. Paul wanted him to accompany him, *so* he took and circumcised him because of the Jews² who were in that

1.VERSE 34 - Aleph, A, B and others omit the verse. C, 33 and others have it. It fits what happened.

2.BECAUSE OF THE JEWS - So that it would not hinder the work of Paul, Silas and Timothy in preaching among the Jews; not as a religious rite.

city; for everyone knew that his father was Greek.

4. And as they passed through the cities, they delivered to them the regulations decided upon by the apostles and elders in Jerusalem for them to observe.

Strengthened in The Faith

5. Then *the* churches were strengthened in the faith¹ and increased in number daily.

6. Then they passed through Phrygia and the region of Galatia, being prevented by the Holy Spirit from speaking the word in Asia. 7. And they went down to Mysia, trying to go into Bithynia, but the Spirit of Jesus did not permit them.

The Vision at Troas

Jesus guiding them to Europe

8. So they passed by Mysia *and* came down to Troas. 9. And a vision appeared to Paul in the night: A man of Macedonia was standing and advising² him, and saying, Come over into Macedonia *and* help us.

Luke joins the team

10. And when he had seen the vision, immediately we³ sought to depart to Macedonia, concluding that God had called us to preach the gospel to them.

11. Therefore setting sail from Troas, we ran a straight course to Samothrace, and on to Neapolis the next day. 12. And then into Philippi, which is the important city in *that* part of Macedonia; a colony. We stayed in that city certain days.

13. And on the Sabbath day we went

out of the city to a riverside where it was customary *for* prayer to be *made*. And after we sat down we spoke to the women who had gathered.

Lydia Converted

14. And a woman named Lydia from Thyatira, a dealer in purple who worshiped God listened; whose heart the Lord opened⁴ to heed the things spoken by Paul.

15. After she and her household had been immersed, she implored us saying, If you judge me to be faithful to the Lord, come into my house and abide; and she insisted *that we stay*.

A Spirit cast out

16. So it was *that* as we went to prayer, a certain young woman who had a spirit of divination met us; who was bringing much gain to her masters by her fortune-telling. 17. As she followed after Paul and us she kept crying out, These men are servants of the most high God; who are proclaiming to us *the* Way of salvation.

18. She did this many days. But Paul wearied *of it* and turning to the spirit he said, I command you in *the* name of Jesus Christ to depart from her. And it departed in the same hour.

Paul & Silas Seized

19. But when her masters saw that their hope of gain was gone, they seized Paul and Silas and dragged them to the forum before the rulers. 20. And leading them to the captain said, These men, being Jews, are disturbing our city. 21. And they are teaching customs which are unlawful for us to receive or practice, being Romans.

1.THE FAITH - Christ's doctrine (2 John 9; Jude 3). See Acts 2:42, "the apostles' doctrine; and Acts 16:6, "the word."

2.ADVISING, from *parakaleo*, to counsel; exhort; advise; comfort; beseech.

3.WE - the "we" and "us" of this verse show that Dr. Luke, the writer of Luke and Acts, was with Paul and company at that point

4.THE LORD OPENED her heart by the word, the sword of the Spirit (Eph. 6:17; Heb. 4:12) with which the people on Pentecost were "pierced to the heart" (Acts 2:37).

22. And the crowd rose up together against them, and the officers stripped off their clothes and ordered to beat them with rods.

Paul & Silas Imprisoned

23. After laying many blows on them they cast *them* into prison, directing the jailer to keep them securely; 24. Who, having received such an order, cast them into the inner prison and fastened their feet in the stocks.

25. About midnight Paul and Silas prayed *and* sang praise to God, and the prisoners heard them. 26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and all the chains were released.

27. When the jailer woke up and saw *that* the prison doors were open, he drew *his* sword *and* was about to kill himself, thinking *that* the prisoners and escaped.

28, But Paul called out in a loud voice saying, Do no evil thing to yourself, for we are all here.

What Must I Do?

(See Acts 2:37,38; 9:6; 22:16)

29. After he asked for lights he rushed in and fell trembling before Paul and Silas; 30. And after he brought them out he said, Sirs, what must I do to be saved?

Believe (Faith)

31. And they said, Believe¹ on the Lord Jesus Christ, and you and your household shall be saved.

Power of the Gospel

32. And they spoke the word of the Lord to him, together with all who were in his house. 33. And he took them the same

hour of the night and washed their wounds, and immediately he himself was immersed, and all of his *household*.

34. And he brought them into the house and set food before them; and he and all his household rejoiced, having believed in God.

Release Those Men

35. And when it was day the officials sent the deputies saying, Release those men. 36. And then the jailer related these words to Paul; The officials have sent to release you, therefore come out and go in peace.

37. But Paul said to them, They have beaten us publicly, uncondemned; men who are Romans, *and* have thrown us into prison! And now they are putting us out secretly? Not at all! But let them come themselves *and* bring us out.

38. And the deputies reported these words to the officials, who were afraid when they heard that they were Romans². 39. So they came and talked with them. And after they brought them out they requested³ that they leave the city.

To Lydia's before leaving

40. And they went out of the prison *and* entered Lydia's *house*; and after they had seen and encouraged the brethren, the departed.

Chapter 17

To Thessalonica

1. Now when they traveled through

1.BELIEVE - The very first thing a person must do to be saved is "believe" or have faith. Without faith one cannot please God (Heb. 11:6). Faith comes by hearing God's word, so, as the next verse shows, they preached the word to him and his family.

2.ROMANS - Citizenship had its rights and privileged, one of them being that a citizen would not be condemned, beaten, or imprisoned without trial.

3.REQUESTED, from *parakaleo*, to call aside for counsel, admonition, encouragement, comfort. The context generally determines the word to be used. Here one might expect, "requested," "begged," "entreated," and the like.

Amphipolis and Apollonia they came to Thessalonica, where there was a synagogue of the Jews.

Many were Converted

2. And according to Paul's custom, he went in to them and reasoned with them from the Scriptures for three Sabbaths; 3. Explaining and setting before them that it was necessary for Christ to suffer and to rise from the dead, and saying, This Jesus whom I preach to you is the Christ.

4. And some of them were persuaded and followed with Paul and Silas; a great multitude of the devout Greeks and not a few of the leading¹ women.

Jews became Jealous

5. But the Jews became jealous and gathering certain evil men of the market place into a mob they set the city in an uproar. And they came upon the house of Jason seeking them, to lead them out to the people.

6. And when they did not find them they dragged Jason and some brethren before the city officials, crying out, These who have disturbed² the entire world have come here also; 7. Whom Jason has welcomed. And these all do contrary to the decrees of Caesar, saying that there is another king, Jesus.

8. And they stirred up the crowd and the city officials who heard these things. 9. And after they received a pledge from Jason and the rest they released them.

The Noble Bereans

10. Then at night the brethren immediately sent Paul and Silas away to Berea; and on arriving they went into

the synagogue of the Jews.

Searched the Scriptures

11. These were more noble than those in Thessalonica, for they received the word with all eagerness, and examined the Scriptures daily to see if these things were so³. 12. Therefore many of them believed, and not a few of the leading Greek women and of the men.

13. But when the Jews of Thessalonica learned that the word of God was preached by Paul in Berea, they came there also, stirring up and agitating the crowds.

Paul taken to Athens

14. And then immediately the brethren sent Paul out to go as if to the sea; but Silas and Timothy remained there. 15. Those who escorted Paul took him to Athens; and after they received a commandment to Silas and Timothy, that they come quickly, they departed.

City given to Idolatry

16. While Paul was waiting for them in Athens his spirit was stirred in him, as he saw that the city was wholly given to idolatry. 17. So he continued to reason with the Jews and the devout people in the synagogue and in the market daily, with those who happened to be there.

The leaders heard about him

18. But certain of the Epicurean and Stoic philosophers were discussing it; and some said, What will this babbler⁴ say? He seems to be a proclaimer of strange demons⁵; because he preached

1.LEADING, from *proton*, first - in time or order; first in dignity; in importance; chief, principal.

2.DISTURBED, from *anastatoo*, to lay waste; to disturb; to destroy; to throw into commotion; to excite.

3.SO, from *houtos*, thus, so, in this way or manner. They searched God's word to see if Paul and Silas were teaching the truth about these things. We too should check, by the Bible, the doctrine we hear from preachers. The Bible is our rule of faith.

4.BABBLER, from *spermologos*, one who picks up and relates scraps of information; a babbler.

5.DEMONS, from *daimonion*, a pagan god; deity; a demon; an evil spirit.

Jesus and the resurrection.

To the Areopagus

19. So they took him and brought *him* to the Areopagus¹ saying, May we know what this new doctrine is which you are preaching? 20. For you are bringing some strange things to our ears. Therefore we want to know just what they mean. 21. (For all the Athenians and strangers there were disposed to *do* nothing other than to tell or to hear some new thing.)

Paul's Sermon

22. Then Paul stood in *the* midst of the Areopagus and said, Men of Athens, I see that in all things you are very religious; 23. For as I passed by and saw your devotions I even found an altar in which was inscribed, TO AN UNKNOWN GOD. Whom therefore you worship in ignorance; him I proclaim to you.

The true & living God

24. The God, who made the world and all things in it, since he is Lord of heaven and earth, does not dwell in temples made with hands. 25. Neither is he served by the hands of people², as though he needed anything; *for* he himself gives to all life and breath and all *things*.

26. And he made of one³ every nation of people to dwell upon all *the* face of the earth; seeing he determined

before *the* seasons and the boundaries of their habitation; 27. To seek God, if perhaps they might grope for him and find *him*; for he is not far from each one of us: 28. For in him we live and move and are. Even as some of your poets⁴ have said, For we are also his offspring.

The Offspring of God

29. Therefore, seeing that we are the offspring of God, we ought not to think that the Godhead is like gold or silver or stone, sculptured by the art and thought of a person.

30. Therefore *even* though he overlooked the times of this ignorance, God now commands all people, everywhere, to repent⁵. 31. Because he has set a day in which he will judge the world in righteousness by *the* man he appointed. He makes this credible to all by raising him from *the* dead.

Some Believed

32. But after they heard about the resurrection of the dead some began to mock; but others said, We will hear you again concerning this. 33. So Paul went out of their midst.

A church established?

34. But certain men⁶ followed with him, having believed; among whom was Dionysus the Areopagite⁷, and a woman named Damaris, and others with them.

1.AREOPAGUS, the Hill of Mars (where the Athenian court convened).

2.NOT SERVED BY THE HANDS OF PEOPLE - We cannot erect temples or devise worship practices pleasing to God. We must humbly submit to his word; accepting our place as our being his temple (1 Cor. 3:16; 2 Cor. 6:16; 1 Pet. 2:5), and worship him in spirit and truth (John 4:24).

3.OF ONE, from *ex henos*. Some manuscripts have "of one blood" (D, E, P), but those considered most important omit the word *blood*. God made of one, Adam, all the nations.

4.POETS, from *poietes*, a maker or author; one who does or performs.

5.REPENT, from *metanoeo*, to change one's mind; make up the mind to serve the Lord. Repentance is "unto" life (Acts 11:18).

6.MEN, from *aner*, the specific word for man. Only one is named, Dionysus, a leading man.

7.AREOPAGITE - a member of the Council of the Areopagus. It is likely that Dionysus is mentioned by name because of his high position. There were other men and at least one woman converted; thus a congregation of the Lord's church was established there, even though we do not read of it elsewhere.

Chapter 18

Preaching in Corinth

1. After these *things* Paul departed from Athens *and* went to Corinth. 2. And he found a certain Jew named Aquila, born in Pontus, recently come from Italy with his wife Priscilla; (because Claudius had commanded all the Jews to leave Rome); and he went to them. 3. And because they had the same trade he remained with them and worked, for by trade they were tent-makers.

4. And he reasoned in the synagogue every Sabbath, persuading both Jews and Greeks.

Silas & Timothy came With help from other churches

5. But after Silas and Timothy came down from Macedonia¹ Paul gave himself wholly² to the word³; testifying to the Jews that Jesus is the Christ⁴.

6. But when they set themselves in opposition against *Paul*, he shook off his garments and said to them, Your blood be upon your own head; I am clean. Now I go to the Gentiles.

7. *So* he departed from there and went into the house of a certain man named Justus⁵, *who* worshiped God; whose house was next to the synagogue.

1.The brethren from Macedonia brought help for Paul, allowing him to preach and teach without being hindered with "tent-making" (2 Cor. 11:8,9).

2.GAVE HIMSELF WHOLLY, from *sunecho*, press hard; be occupied with. With the aid brought from Macedonia by Silas and Timothy (2 Cor. 11:8,9) - help from other churches, which was sent by the church at Philippi (Phil. 4:15); Paul could stop tent-making and give himself in a full-time way to preaching and teaching.

3.WORD instead of *spirit* is in all the major manuscripts (Aleph, A, B, D, E, 33).

4.CHRIST, the Messiah (the anointed One) whom the Jews expected.

5.JUSTUS - Aleph, B and E have Titus Justus.

Believed & were Immersed

8. But Crispus⁶, the ruler of the synagogue, believed in the Lord with all his household; and many of the Corinthians, after they heard, believed and were immersed.

Jesus appeared to Paul

9. But the Lord by a vision in the night said to Paul, do not fear, but speak and do not be silent. 10. For even I⁷ am with you, and no one shall attack you to do you harm; for I have many people in this city.

11. So for a year and six months he stayed *there*, teaching the word of God among⁸ them.

Paul led to the Governor

12. While Gallio was governor of Achaia, at once the Jews came upon Paul and led him to the judgment seat; 13. Saying, This man persuades people to worship God contrary to the Law.

Paul, ready to defend the truth

14. But when Paul was about to open *his* mouth, Gallio said to the Jews, If it were a matter of injustice or reckless evil, O Jews, I could reasonably bear with you. 15. But if it has to do with your word and names and Law; you see to them. I will not be the judge of these. 16. And he drove them away from the judgment seat.

17. And they all took hold of Sosthenes, the ruler of the synagogue, and beat him before the judgment seat; and Gallio was not concerned about them.

6.CRISPUS, Gaius and the household of Stephanas apparently believed and were immersed by Paul before the arrival of Silas and Timothy (1 Cor. 1:14-16). It is evident that his helpers did the immersing after they arrived.

7.EVEN I, from *ego eimi*, stressing the reality of Christ being with him. See Mt. 28:20; Heb. 13:5).

8.AMONG, from *en*, in. When its object is plural (as here); among, with, in the midst.

He started for Jerusalem

18. Now Paul still remained there many days; then taking leave of the brethren he set sail to Syria; and Priscilla and Acquila were with him; having his head shorn¹ in Cenchrea, for he had a vow².

In Ephesus

19. Then after they arrived in Ephesus he left them; and he himself went into the synagogue *and* reasoned with the Jews. 20. But when they asked him to remain with them for a longer time, he did not consent. 21. But he took leave of them and said, If it is the will of God I will return to you again;³ and he departed from Ephesus.

22. And after he arrived at Caesarea he went up⁴ and greeted the church. Then he went down to Antioch. 23. And after spending some time there he departed; passing successively through the country of Galatia and Phrygia; strengthening all the disciples.

Apollos at Ephesus

A gifted speaker

24. Now a certain Jew named Apollos, born at Alexandria, a man of words; powerful in the Scriptures, came to Ephesus. 25. He had been taught the

Way of the Lord; and being zealous in spirit he spoke and taught accurately the *things* concerning Jesus; but he knew only the immersion of John⁵.

Priscilla & Aquila taught

26. He began to speak boldly in the synagogue, but after Priscilla and Acquila heard him they took him aside and taught him the Way of God more accurately.

27. And when he desired to go over to Achia, the brethren wrote, encouraging the disciples to receive him. Who, when he arrived, greatly encouraged those who believed through the grace⁶; 28. For publicly and with vigor he convinced the Jews, showing by the Scriptures that Jesus is the Christ.

Chapter 19

Some Re-immersed

1. It was while Apollos was in Corinth *that* Paul, having passed through the upper part, came to Ephesus and found certain disciples.

2. He said to them, Did you receive the Holy Spirit after you believed? But they *said* to him, We never even heard that there is a Holy Spirit.

Immersed Into What ?

3. And he said, Into what then were you immersed⁷? And they said, Into the

1.HAVING HIS HEAD SHORN, from *keiramenos* (1 aorist, middle voice, participle of *keiro*); to cut off (the hair), shear, shave. See Acts 8:32, "as a lamb before its *shearer*..."

2.VOW, from *euche*, a wish, a prayer, a vow. See Acts 21:23, "four men with a *vow*..."; and James 5:15, "*prayer* of the faith..."

3.AGAIN - D and many other later manuscripts have, "I must if possible keep the coming feast in Jerusalem. Aleph, A, B, 33 and several others omit that part.

4.HE WENT UP and greeted the church (at Jerusalem, evidently). The "up" strongly points to Jerusalem, for it is always "up to Jerusalem," and "down" to anywhere else. He went "down" to Antioch, after greeting the church.

5.Knowing only THE IMMERSION OF JOHN is pointed out by the inspired writer to draw attention to Apollos' doctrinal error, which was corrected by Priscilla and Acquila. It seems evident that those taught by Paul, and immersed in the name of Christ, had been immersed by Apollos. See Acts 19:1-5.

6.THE GRACE is the "word of his grace" (Acts 20:32), which teaches us (Titus 2:11,12). It is "the faith" (Jude 3); "the doctrine of Christ (2 John 9). We believe through "the grace" (the faith). See Gal. 3:26,27.

7.See Mt. 28:19 - into the Father, Son and Spirit.

immersion of John¹. 4. But Paul said, John immersed with an immersion of repentance; saying to the people that they should believe in *him* who was coming after him, that is, in Jesus.

5. Now after they heard this they were immersed into the name of the Lord Jesus.

6. And when Paul had laid *his* hands on them, the Holy Spirit came upon them *and* they spoke *other* languages, and prophesied. 7. And all the men² were about twelve.

Taught In a Synagogue

8. He went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the kingdom of God³. 9. But when some were hardened and unbelieving, speaking evil of the Way before the multitude; he withdrew from them with the disciples; reasoning daily in the school⁴ of Tyrannus.

10. And this continued for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.

Unusual Miracles

11. Extraordinary miracles were performed by God through the hands of

Paul; 12. So that even handkerchiefs or aprons were carried from his body to the sick, and the diseases left them, and the evil spirits departed.

Seven Sons of Sceva

13. But also certain of the transient Jews, exorcists⁵, attempted to pronounce the name of the Lord Jesus over those having evil spirits; saying, I adjure you by Jesus whom Paul preaches.

14. And there were seven sons of one Sceva, a Jewish high priest, who were doing this. 15. But the evil spirit answered saying to them, I know Jesus and I am acquainted with Paul, but who are you?

16. So the man in whom the evil spirit was leaped upon them and violently overpowered them completely; so that they ran out of that house naked and wounded.

The Lord was Honored

17. And this became known to all, both Jews and Greeks who lived in Ephesus; and fear fell upon all of them, and the name of the Lord Jesus was magnified.

Being ashamed of past deeds

18. And many who believed came confessing their deeds. 19. And many of those who had practiced magic⁶ brought *their* books and burned *them* before all; and they counted up the price of them and found *it* fifty thousand⁷ pieces of silver. 20. Thus the word of the Lord

1. Their answer was not surprising, for they had not heard about the Holy Spirit. Had they been immersed Scripturally they would have heard about the Holy Spirit. Jesus commanded that immersion be in the name of the Father, the Son and the Holy Spirit (Mt. 28:19). When they said that they had not even heard that there is a Holy Spirit, he immediately asked them about their immersion.

2. MEN, from *aner*, the specific word for man. We are not told how many women were of that group.

3. KINGDOM OF GOD - the church (Mt. 16:18, 19:28; Mk. 9:1; Col. 1:13; Heb. 12:28; Rev. 1:6, 9). See Acts 20:28 where Paul calls it the church of God which he purchased with his own blood.

4. SCHOOL, from *schole*, freedom from occupation; leisure; a school employed in learning. The background for our word "school."

5. EXORCISTS, from *exorkistes*, one who puts to an oath; one who by various incantations, etc., pretended to expel spirits.

6. MAGIC, from *periergos*, over careful; officious; a busy body; fig. magical arts. The word does not indicate that any "magic" was actually possible or done.

7. FIFTY THOUSAND, from *myriads pente*, five myriads (a myriad is usually about ten thousand; but sometimes it indicates a large, uncountable number).

grew strong and prevailed.

21. Now as these things were finished, Paul desired in spirit to go to Jerusalem after passing through Macedonia and Achaia; saying, After I have been there, I must also see Rome. 22. And after he sent into Macedonia those who ministered to him, Timothy and Erastus, he himself remained in Asia for a time.

Demetrius, a Silversmith

23. Now about that time there was no little disturbance concerning the Way¹.

24. For a man named Demetrius, a silversmith who made silver temples of Artemis², which brought not a little business to the craftsmen³;

25. Who, calling these together, and those of similar crafts said, Men, you know that our wealth is from this trade. 26. And you see and hear that not only in Ephesus but in almost all of Asia this Paul has persuaded and converted a great multitude; saying that those are not gods that are made by hands.

Danger to our Trade

27. And not only is there danger that this *trade* be spoken against, but also that the temple of the great goddess Artemis be accounted as nothing; and that its magnificence, which all Asia and the world worships, be destroyed.

28. When they heard *this* they were full of anger, and cried out saying, Great is Artemis of the Ephesians!

29. And the whole city was filled with confusion, and they rushed at once into the theater; dragging with them Gaius and Aristarchus of Macedonia, who

traveled with Paul. 30. But when Paul wanted to go to the people, the disciples would not permit him; 31. And also some of the officials of Asia, being his friends, sent to him *and* urged him not to go in the theater.

Confusion in the Assembly

32. Some were shouting one thing and some another, for the assembly was in confusion, and they did not know why they had come together.

33. But some concluded that *it* was Alexander⁴, because the Jews had put him forward; and after he motioned with *his* hand, he intended to make a defense to the people. 34. But when they knew that he was a Jew, they all cried out with one voice for two hours, Great is Artemis of the Ephesians!

The Town Clerk took over

35. But after the town clerk quieted the crowd, he said, Men of Ephesus, who is there of mankind who does not know *that* the city of Ephesus is the keeper of the great Artemis which fell down from Zeus?

36. Now since it is beyond question, you ought to be orderly and do nothing rash. 37. For you have brought these men who are neither robbers of temples nor blasphemers of our goddess.

38. Now if Demetrius and the craftsmen who are with him have a word against anyone, *let them* go to the courts *where* the officials are; let them accuse one another. 39. But if you seek anything more than this, it shall be settled in the lawful assembly⁵. 40. For we are in

1.THE WAY - the Christian Way, the way of Christ and his doctrine.

2.ARTEMIS - the Greek name for an idol goddess. Diana is its Roman name.

3.CRAFTSMEN - likely those employed by Demetrius to make the shrines.

4.ALEXANDER likely intended to try to show that the problem was not caused by the Jews, but by Paul.

5.ASSEMBLY (both here and in verse 41), from *ekklesia*, an assembly (here); the congregation of Israel (Acts 7:38); the church (of which Israel was a figure); the local congregation (1 Cor. 14:4; Rom.

danger of being accused of a riot concerning this day's *uproar*; for there is no reason for it, and we shall not be able to give an account concerning it.

41. And after saying these *things* he dismissed the assembly.

Chapter 20

Third visit to Corinth

1. After the uproar had ceased, Paul sent for the disciples and encouraged them, *and* bidding them farewell, he departed to Macedonia. 2. After he had gone through those parts and had admonished them with many words, he went into Greece¹.

There three Months

He wrote Romans while there

3. And he was there three months². As he was about to set sail for Syria the Jews laid a plot against him, so he decided to return through Macedonia.

4. He was accompanied by³ Sopater (related to Pyrrhus) of Berea; and by Aristarchus and Secundus of Thessalonica; and Gaius of Derbe; and Timothy; and Tychicus and Trophimus of Asia. 5. And these went on ahead *and* waited for us at Troas.

6. And we sailed from Philippi after the days of unleavened bread and we went to them at Troas in five days, where we remained seven days.

1.INTO GREECE - This is the trip to Corinth mentioned in 1 Cor. 16:3; 2 Cor. 9:1-5; 12:14; 13:1).

2.THREE MONTHS - While at Corinth those three months Paul not only collected the offering for the poor among the saints at Jerusalem, but he also wrote the letter of the Romans (see Rom. 15:25-31).

3.ACCOMPANIED BY - the men named here likely represented the congregations who had a part in the benevolence. See 1 Cor. 16:3,4; 2 Cor. 8:16-22.

First Day of the Week

7. On the first day of the week we assembled with the disciples to break bread⁴, and Paul preached to them, ready to depart the next day. And he continued the message until midnight.

8. There were many lamps in the upper room where we were assembled, 9. But a certain young man named Eutychus was sitting in the window; and he was falling into a deep sleep as Paul continued speaking even more. Being overcome by sleep he fell from the third-floor, and was picked up dead.

Eutychus restored to life

10. But Paul went down *and* fell upon him, and embracing him said, Do not be troubled, for his soul⁵ is in him.

11. And after he went up and broke bread and ate, he talked with them⁶ until daybreak, and so departed. 12. And they brought the child⁷ alive, and were not a little encouraged.

Hurrying to Jerusalem⁸

13. And we went ahead by boat to Assos, expecting to take in Paul there; for thus he had directed, he himself planning to go by foot.

14. And when he met with us at Assos, we took him in *and* went to Mitylene. 15. And we sailed from there and the next day arrived off Chios. And

4.BREAK BREAD is the term used in Acts 2:42 for the Lord's Supper. "Broke bread" of verse 11 refers to a common meal. The Lord's supper had been observed on the Lord's day, the first day of the week.

5.SOUL, from *psuche*, soul, life. Either would do here, but since he had died and his spirit (soul) returned, that seems the better word. See Eccl. 12:7.

6.TALKED WITH THEM, from *homileo*, to be in company with; associate with; to converse with; talk with.

7.THE CHILD, from *ton paidion*, the little child. 8Hoping to head for Spain shortly (Rom.15:28).

the next we crossed over to Samos, and then we reached Miletus; 16. For Paul had decided to sail by Ephesus, because he did not have time to spend in Asia; for he was hurrying, if possible, to be in Jerusalem the day of Pentecost.

Ephesian Elders Called

17. And from Miletus he sent to Ephesus to call for the elders of the church. 18. And when they came to him he said to them, You know how I *lived* among you all the time from the first day I came to Asia; 19. Serving the Lord with all humility and tears, and what trials came upon me in the schemes of the Jews.

Gave Everything Profitable

20. I held back nothing that was profitable to you; teaching you publicly and from house to house. 21. Testifying to both Jews and Greeks repentance unto God and faith in our Lord Jesus Christ.

22. And now behold, I am compelled in spirit to go to Jerusalem; not knowing the *things* that will happen to me there. 23. Except that the Holy Spirit testifies to me in every city, saying that imprisonment and stripes await me.

24. But I do not count my life as of value to myself, as I finish my course and the ministry which I received from the Lord Jesus; to bear witness of the gospel of the grace of God.

The whole Counsel of God

25, And now behold, I know that you all, among¹ whom I went about preaching the kingdom², shall see my face no

more. 26. Therefore I testify to you this day that I am innocent of the blood of all. 27. For I did not shun to declare the whole counsel of God to you.

Feed the church of God

28. Take heed to yourselves and to all the flock, in which the Holy Spirit has appointed you overseers; to feed the church of God³ which he purchased with his own blood.

Beware False Teachers

29. I know that after my departure burdensome wolves will come in among you, not sparing the flock. 30. Even from among your own selves men will arise, speaking erroneous *things* to lead the disciples astray after them.

31. Therefore be watchful, remembering that night and day for three years I did not cease to admonish each one of you with tears.

Word of His Grace is Able

to build up and save

32. And now I present you before God and to the word of his grace⁴, which is able to build you up, and to give you the inheritance⁵ among⁶ all the sanctified⁷. 33. I have not desired any one's

3.CHURCH OF GOD - God the Son as shown by, "Which he purchased with his own blood." Christ is God (John 1:1), and Paul uses the term "church of God" with that meaning here, also in 1 Cor. 1 and 2 Cor. 1.

4.WORD OF HIS GRACE - The gospel, through which God's grace is presented to people (Rom. 1:16,17; Titus 2:11,12). It is that by which God "begets" (Lu. 8:11; James 1:18; 2 Thess. 2:14; 1 Cor. 4:15).

5.INHERITANCE - Eternal life (Rom. 6:23; Acts 2:38; John 17:2; 1 John 2:25; Gal. 3:29).

6.AMONG, from *en*, (with pl. object); among, with, in the midst. See footnote #1.

7.THE SANCTIFIED are the Christians. Every one of them has been washed in the blood of the Lamb, and has been purified, sanctified, made holy. This happens when a believer is immersed into the death of Christ and raised free from sin.

1.AMONG, from *en*, *in*. When its object is plural (as here); with, among; in the midst. See John 1:14, Jesus "lived with" (*en* us.: And 1 Cor. 3:16, "dwells in our midst" (*en*)).

2.PREACHING THE KINGDOM - the gospel of Christ.

silver or gold or clothing.

More Blessed to Give

34. You yourselves know that these hands have attended to my needs, and to those who were with me. 35. I have shown you all things; that in laboring like this you must help the weak, and remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

36. And after he said these *things* he kneeled down with all of them *and* prayed. 37. And they all wept much; and they embraced Paul and kissed him; 38. Sorrowing most because of the word he had spoken, that they should see his face no more. Then they accompanied him to the ship.

Chapter 21

Journey to Jerusalem

1. After we parted from them we set sail, going by a straight course to Coos, and to Rhodes next, and then to Patara.

2. And finding a ship going to Phoenicia, we went aboard *and* set sail. 3. And after sighting Cyprus, and leaving it on the left, we sailed to Syria and went down to Tyre, for there the ship was to unload its cargo.

4. And after we found the disciples we remained seven days. These warned Paul through the Spirit not to go to Jerusalem.

5. Then, after the days were finished we departed, and as we were going they all, with *the* women and children, accompanied us out of the city; and we kneeled down on the sea-shore in prayer. 6. And after we had greeted one another we went up into the ship, and they returned to their own *homes*.

7. When we finished the voyage from Tyre we reached Ptolemais, and after we greeted the brethren we stayed with

them one day. 8. And the next day we departed and came to Caesarea and entering the house of Philip the evangelist, who was one of the seven¹, we remained with him. 9. He had four virgin daughters who prophesied.

Agabus Warned Paul

10. As we remained there some days a certain prophet named Agabus came down from Judea. 11. And when he came to us he took Paul's belt, and after he bound his own feet and hands he said, This is what the Holy Spirit says: The man to whom this belt belongs shall be bound by the Jews in Jerusalem, and delivered into *the* hands of *the* Gentiles.

12. When we heard these *things*, we and those in that place admonished him not to go into Jerusalem.

13. Then Paul answered, What are you doing, weeping and breaking² my heart, for I am prepared not only to be imprisoned but also to die in Jerusalem in behalf of the name of the Lord Jesus.

The Lord's Will be Done

14. But when he would not be persuaded we fell silent, saying, The will of the Lord be done.

15. Then after those days we got ready *and* went up to Jerusalem. 16. Also some of the disciples from Caesarea went with us; taking us to Mnason of Cyprus, an old disciple with whom we were to stay.

17. When we reached Jerusalem the brethren welcomed us warmly. 18. Then they went in with Paul and us to James; and all the elders were present.

1. ONE OF THE SEVEN men chosen by the church to be in charge of the daily distribution of needed supplies (Acts 6:1ff). Philip preached in Samaria, and to the Ethiopian eunuch (Acts 8).

2. BREAKING, from *sunthrupto*, to break in pieces; to crush: fig. to break one's heart; deprive of strength and courage; incapacitate for enduring.

19. And after we had greeted them, he related one by one each *thing* God had done among¹ the Gentiles through his ministry.

They Glorified God

20. And after they heard *it* they glorified God and said to him, Behold brother, how many thousands there are among² the Jews who believe, and all are zealous of the Law. 21. And they have been told that you teach all the Jews who are with the Gentiles to turn away from *the Law* of Moses, telling *them* not to circumcise their children nor to walk by the customs.

Jewish Believers & the Law

22. What is it *them*? All shall hear that you have come. 23. Then do this which we say: We have four men who have a vow upon them. 24. Take them and purify yourself with them; and bear the expense for them, that they may shave their head; and all shall know that what they have been told concerning you is nothing, but that you yourself also walk orderly, keeping the Law³.

Gentiles not thus limited

They were not bound by the Customs

25. But concerning the Gentiles who believe we wrote, having judged *that* they keep themselves from *things* offered to

idols and blood and *things* strangled and sexual immorality.

26. And Paul took the men, and the next day purifying himself with them went into the temple, reporting the completion of the days of purification to the time an offering could be made for each one of them.

Paul was Seized

27. But when the seven days were almost completed, the Jews from Asia saw him in the temple *and* stirred up all the multitude and seized⁴ him; 28. Crying out, Men of Israel, Help! This is the man who teaches all people everywhere against the people, the Law and this place; and has even brought Greeks into the temple and has defiled this holy place.

29. (For they had earlier seen Trophimus the Ephesian with him in the city, *and* they supposed that Paul had brought him into the temple.)

They tried to kill Paul

30. The entire city was excited and running together. And after they seized Paul they dragged him out of the temple, and immediately the doors were closed. 31. And while they were seeking to kill him, a report came to the commander of the guard that all of Jerusalem was in an uproar. 32. Who immediately took soldiers and captains and ran down upon them. They stopped beating Paul when they saw the commander and the soldiers.

33. Then the commander came near and seized him, and directed that he be bound with two chains; and asked who he was and what he had done.

34. But in the multitude some were saying one thing and some another, *and* when he could not know certainly

1.AMONG, from *en*, in. When its object is plural (as here); with, among, in the midst. This point is presented often in this translation because every version available to the reading public misuses the word when it relates to the Holy Spirit being with, among, or in the midst of Christians. Evidently translators and revisers think the Spirit is literally inside the Christian, and so they render every possible passage to indicate that erroneous concept.

2.AMONG, from *en*, see #1 above.

3.KEEPING THE LAW - Apparently Paul did still observe some of the customs and practices of the Law - those not necessary for righteousness (see Gal. 5:1-4).

4.SEIZED - literally, "laid hands on him."

because of the uproar, he commanded that he be brought into the castle. 35. And when he came up the stairs it came about that he was carried by the soldiers because of the violence of the multitude. 36. For the multitude of the people followed after, crying out, Away with him!

He related his Conversion

37. As Paul was about to be led into the castle, he said to the commander. It is necessary for me to speak to you. And he said, Do you know Greek? 38. Then you are not the Egyptian who before these days caused an uproar and led four thousand men of the bandits¹ out into the desert?

39. But Paul said, I am a Jew; a man of Tarsus in Cilicia, a citizen of no unknown city; and I request that you allow me to speak to the people.

40. After he had given permission, Paul stood on the steps *and* motioned with his hand. After they became very quiet, Paul spoke to them in the Hebrew language saying,

Chapter 22

Paul's Defense

1. Men, brethren and fathers, now listen to my defense to you.

2. But when they heard that he spoke to them in the Hebrew language they were even more quiet, and he said, 3. I am a Jew, a man born in Tarsus of Cilicia but brought up in this city, educated at the feet of Gamaliel according to the strict Law of the ancestors; being jealous for God even as all of you are this day.

4. I even persecuted this Way unto

the death, binding both men and women and delivering them into prison; 5. As also the high priest and all the elders will bear me witness, from whom I also received letters to the brethren; going to Damascus to bring those who were there bound to Jerusalem to be punished.

Jesus had appeared to him

6. But as I was on my way, nearing Damascus about midday², when suddenly a great light³ from heaven flashed around me.

7. So I fell to the ground and heard a voice saying to me, Saul, Saul why are you persecuting me? 8. And I answered, Who are you, Lord? And he said to me, I am Jesus of Nazareth whom you are persecuting.

9. Those who were with me saw the light but did not hear⁴ the voice of the *One* speaking to me.

What Must I Do?

10. And I said, What shall I do, Lord? And the Lord said to me, Arise *and* go into Damascus, and there you shall be told concerning all *things* that are appointed for you to do⁵.

11. But since I could not see because of the glory of that light, being led by hand by those who were with me, I went into Damascus.

Jesus sent the preacher

The Gospel is in "earthen" vessels

12. Now Ananias, a godly man according to the Law, and highly respec-

2.MIDDAY, from *mesembria*, midday, noon. This is the same word some translate, "to the south" in Acts 8:26. No doubt it is "midday" there too, since that is its basic meaning.

3.GREAT LIGHT - brighter than the midday sun (Acts 26:13).

4.HEAR - Did not hear well enough to understand (Acts 9:7).

5.See Acts 9:6 where Jesus said that he would be told all things he *must* do.

1.BANDITS, from *sikarios*, an assassin; a bandit; robber.

ted by all the Jews who lived *there*, 13. Came to me, and standing near said to me, Brother Saul, receive your sight. And the same hour I looked at him.

14. And he said, The God of our ancestors has appointed you to know his will, and to see the Righteous *One* and to hear the voice of his mouth; 15. Because you are to be a witness for him to all people of what you saw and heard.

Paul was told what to do to

Wash away his Sins

16. And why do you delay? Arise *and* be immersed and wash away your sins¹, calling upon his name².

Jesus Appeared to Him

17. After I returned to Jerusalem and was in the temple praying, I was in a trance; 18. And I saw him saying to me, Make haste and leave Jerusalem quickly, for they will not receive your testimony concerning me.

19. And I said Lord, they understand that in every synagogue *it* is I who imprisoned and beat those who believed on you. 20. And that When the blood of your witness Stephen was shed, *it* was I myself who was standing by, approving his death and guarding the clothes of those who murdered him.

Apostle to the Gentiles

21. And he said to me, Go, for I will send you afar to *the* Gentiles.

1. You WASH AWAY YOUR SINS in the blood of Christ when buried with him in immersion; being immersed into his death (Rom. 6:3,4; Gal. 3:26,27; Col. 2:12; Rev. 1:5).

2. CALLING UPON HIS NAME - On Pentecost Peter quoted Joel's prophesy, which closes with, "And it shall be that whoever calls upon the name of the Lord shall be saved" (Acts 2:21). He then preached the gospel by which they were to be saved (Rom. 1:16; Acts 2:22-47), telling the believers what they had to do in order to be saved (Acts 2:38). To "call on the Lord" is to render obedience to his word (Mt. 7:21-23).

The Jews Reaction

22. They listened to him until this statement, and *then* lifted up their voice saying, Away from the earth with such, for it is not right for him to live.

23. While they were crying out and casting off their garments and throwing dust into the air;

Examined by Whipping

24. The commander directed that he be taken into the castle, *and* ordered him to be examined by whipping, that he might know why they were shouting against him so.

Roman Citizenship Used

25. But as they were stretching him out in the straps, Paul said to the captain standing near, Is it lawful for you to whip a man who is a Roman and uncondemned?

26. After the captain heard *that* he went to the commander to report, saying, What are you about to do? For this man is a Roman.

27. So the commander came and said to him, Tell me, are you a Roman? And he said, Yes.

28. And the commander answered, I purchased this citizenship with a large sum of money. But Paul said, I am *a* citizen by birth.

Saved from the Torture

29. Immediately those who were about to examine him departed from him. And the commander was afraid, after he learned that he was a Roman, and that he had bound him.

30. So the next day, desiring to know for certain why he was spoken against by the Jews, he released him and ordered all the high priests and the Council³ to assemble. He brought Paul and stood

3. COUNCIL - The Sanhedrin Council; the supreme court of the Jews.

him before them.

Chapter 23

Sermon to the Council

1. And Paul, looking intently at the Council said, Men, brethren, in all good conscience I have conducted myself before God until this day.

2. But Ananias the high priest commanded those standing by him to smite his mouth.

3. Then Paul said to him, God will smite you, you white-washed wall! And do you sit to judge me according to the Law, yet in violation of the Law you command me to be smitten?

4. But those standing by said, Do you scold the high priest of God?

5. Then Paul said, I did not know, brethren, that he is high priest; for it is written, You are not to speak evil of the ruler of your people. Exodus 22:28

Sadducees vs Pharisees

6. When Paul knew that one part were Sadducees and the other Pharisees, he cried out in the Council; Men, brethren, I am a Pharisee, a son of Pharisees. I am being judged concerning the hope of the resurrection of the dead.

7. After he said this there was a dispute between the Pharisees and the Sadducees; and the multitude was divided. 8. For *the* Sadducees say that there is no resurrection or an angel or spirit; but *the* Pharisees confessed both.

9. So there was a great cry, and some of the scribes of the Pharisees' party stood up and argued, saying, We find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against God.

Commander removed Him

10. And when there was a great discension, the commander was afraid that

Paul might be pulled in pieces by them. He ordered the soldiers to go down *and* take him from among them, and to bring him into the castle.

Jesus appeared to Paul and Encouraged Him

11. That night the Lord stood by him *and* said, Be courageous, for as you have testified concerning me in Jerusalem, so¹ you must testify in Rome also.

Jews Planned to Kill Him

12. When it was day, the Jews bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. 13. There were more than forty who had made this conspiracy.

14. They went to the high priests and the elders *and* said, We have bound ourselves under a curse to taste nothing until we have killed Paul. 15. Now then, you and the Council notify the commander to bring him down to you, as though you wanted to learn more perfectly the *things* concerning him. And we, *even* before he comes near, are ready to kill him.

A Nephew warned Paul

16. But when the son of Paul's sister heard of their ambush he came and entered the castle *and* told Paul. 17. Then Paul called one of the captains *and* said, Take this young man to the commander, for he has something to tell him.

18. So he took him and led him to the commander and said, The prisoner Paul called me *and* requested that I bring this young man to you, *because* he has something to tell you.

19. So the commander took him by the hand and stepped aside *and* inquired privately, What is it that you have to

1.SO, from *houtos*, thus; in this manner.

report to me? 20. And he said, The Jews have agreed together to request that you bring Paul to the Council tomorrow, as though they were about to inquire more carefully concerning him.

21. Now you should not be persuaded by them, for of them more than forty men are lying in wait for him, having bound themselves under a curse not to eat or drink until they have killed him. And now they are ready, waiting for the promise from you.

Immediately

Paul taken to Caesarea

22. Then the commander dismissed the young man saying, Tell no one that you revealed these *things* to me.

23. And calling to him two of the captains he said, Get two hundred soldiers ready by nine o'clock tonight¹ to go to Caesarea; with seventy horsemen and two hundred spearmen. 24. And provide a mount for Paul, so that he may be taken safely to Felix the governor.

25. *Then* he wrote a letter having this form: 26. Claudius Lysias, to the noble governor Felix, greetings: 27. This man was seized by the Jews and was about to be killed by them. After I learned that he is a Roman I came upon them with the guard and rescued him.

28. As I wanted to know the charge for which they were accusing him, I brought him to their Council. 29. I found that he was accused concerning questions of their Law; but charged with nothing worthy of death or imprisonment.

30. But as it was reported to me that a plot was laid against the man, I am sending him to you immediately. I also directed *his* accusers to speak against

him before you. Farewell.

For his own safety, Paul was Delivered to Felix

31. Then the soldiers, as they were commanded, took Paul and by night brought him to Antipatris. 32. And the next day they returned to the castle, leaving the horsemen to go on with him.

33. When they had come to Caesarea and delivered the letter to the governor, they also presented Paul to him.

34. And when he had read *it*, he asked what province he was from. And when he learned that *he* was from Cilicia, 35. He said, I will hear you when your accusers have come. And he commanded that he be kept in Herod's palace.

Chapter 24

The Jews Accused Paul

1. After five days the high priest Ananias came with some elders and an attorney, Tertullus, who informed the governor against Paul.

2. When he had been called, Tertullus began to accuse him, saying, We are enjoying much peace by you and the reformation you are doing in this nation through your foresightedness.

3. Always and in every place we receive these, noble Felix, with all thanksgiving. 4. But that I not burden you more, I request that you in your patience may hear us briefly.

5. For we have found this man a pest and a disturber of the peace among all the Jews throughout the world; a leader of the sect of the Nazarines.

6. And he even tried to profane the temple; whom we apprehended² *and

1. NINE O'CLOCK TONIGHT - literally, "third hour of the night." The commander lost no time.

2. This passage - (verses 6b - 8a - marked by astrict) is lacking in Aleph, A and B (and a few others). It is in 33 and several others.

would have judged him by our own Law; 7. But Lysias, the commander, came *and* with much force took *him* out of our hands; 8. Commanding his accusers to come before you.*

By examining him yourself you will be able to learn concerning all these things of which we accuse him. 9. And the Jews also agreed, affirming that all those *things* were so.

Paul's Response

10. After the governor motioned for Paul to speak, he answered, Knowing that you have been judge of this nation for many ears, I cheerfully make my defense.

11. Since You can know that it has been no more than twelve days since I went up to Jerusalem to worship; 12. And they did not find me disputing with anyone or stirring up the people in the temple; neither in the synagogues nor in the city.

13. And they cannot prove to you the charges they are making against me. 14. But this I confess to you, that according to the Way they call a sect I worship the God of our ancestors; believing all the *things* that are according to that which is written in the Law and the Prophets;

15. Having hope in God, which they themselves also accept, that there is to be a resurrection of *the* righteous and *the* unrighteous.

Paul always tried to have A Clear Conscience

16. In this also I always try to have a clear conscience before God and before all people. See 1 Timothy 1:5

17. Now after many years I came to bring alms¹ to my nation, and to make

sacrifice. 18. In which certain Jews from Asia found me purified in the temple, neither with crowd nor with confusion;

19. Who ought to have appeared before you and made charges, if they had anything against me. 20. Or let these men themselves say what unrighteousness they found when I stood before the Council; 21. Except for this one thing, standing among² them, I cried out saying, Concerning *the* resurrection of the dead I am judged before you today.

Felix adjourned the Trial

22. But after those *arguments* Felix adjourned the trial, knowing accurately of the *things* relating to the Way; and said, When Lysias the commander comes down I will decide your matter.

23. He *then* ordered the captain to detain him, yet with some freedom; and in no way hinder his own *friends* from ministering to him.

Felix & Drucilla Hear Paul

24. Some days later Felix came, with his wife Drucilla who was a Jew. He sent for Paul and heard him concerning the faith in Christ Jesus.

Paul's Spirit-given sermon:

Righteousness, Self-control and Judgment to come

25. And he reasoned with him concerning righteousness, self-control and the coming judgment. Felix became frightened and answered, Go for now, but when I have time I will send for you.

26. And with that he was hoping that money might be given to him by Paul. Because of this he frequently sent for him and talked with him. 27. Then after two years Felix was succeeded by Porcius Festus; and desiring to favor the Jews, Felix left Paul in prison.

1.ALMS, from *eleemosune*, kind deed; charitable giving. The "alms" he brought to Jerusalem was the contribution for the poor among the saints mentioned in 1 Cor. 16:1,2; 2 Cor. 8,9; Rom. 15.

2.AMONG, from *en*, in. When its object is plural (as here); among; with; in the midst.

Chapter 25

Paul appealed to Caesar

1. Then three days after Festus came into the province he went up to Jerusalem from Caesarea. 2. And the high priests and the leaders of the Jews appeared before him against Paul; urging him; 3. Requesting a favor from him against *Paul*, that he send him to Jerusalem; planning to ambush and kill him along the road.

4. But Festus answered *that* Paul was being kept in Caesarea, and *that* he himself would go there shortly: 5. Then have those influential men among you go down with me. If there is anything improper in the man, let them charge him.

The Jews Accused Him

6. After staying among¹ them not more than eight or ten days, he went down to Caesarea. The next day he sat on the judgment seat *and* ordered Paul to be brought.

7. And when he came, the Jews who had come down from Jerusalem stood around him, bringing many and serious accusations against *him*, which they were not able to prove.

8. Paul responded, In nothing have I any offense against the Law of the Jews or against the temple or against Caesar.

9. But Festus, desiring to gain favor with the Jews, answered Paul, Are you willing to go up to Jerusalem to be tried before me there concerning these *charges*?

10. But Paul said, I am standing before the judgment seat of Caesar; where I ought to be tried. I have done no wrong to the Jews, as you very well know. 11. If indeed I am a wrongdoer,

and have done anything worthy of death, I do not refuse to die. But if there is nothing to their charges against me, no one has a right to give² me to them. I appeal to Caesar.

12. Then, after Festus talked with his advisers, he replied, You have appealed to Caesar; you shall go before Caesar.

King Agrippa's Visit

13. After some days King Agrippa and Bernice came to Caesarea to greet Festus. 14. When they stayed there many days, Festus related Paul's case to the king; saying, There is a certain man who was left a prisoner by Felix.

15. Concerning whom, when I was at Jerusalem, the high priests and the elders of the Jews informed me, requesting a judgment against him.

16. To whom I answered that it is not *the* Roman custom to hand over any person before the accused can face his accusers and have an opportunity to make a defense concerning the charges.

17. Therefore after we came here, without any delay, on the next *day* I sat on the judgment seat and ordered the man to be brought.

18. When the accusers stood up, the charges they brought against him were not of such crimes as I expected. 19. But they had against him certain questions concerning their own religion; and relating to a certain Jesus who was dead, whom Paul affirmed was living. 20. But being in doubt about these questions, I asked if he was willing to go to Jerusalem and there be judged concerning these *charges*. 21. But when Paul appealed to be held for the Emperor's decision, I commanded that he be kept until I could send *him* to Caesar.

1.AMONG, from *en*, in. When its object is plural (as here); with, among, in the midst. See John 1:14; 1 Cor 3:16.

2.GIVE, from *charizomai*, to give or grant freely as a favor. The governor had wanted to "give" Paul to the Jews.

Paul before King Agrippa

22. Agrippa said to Festus, I also would like to hear from this man myself. Tomorrow, he said, you shall hear him.

23. Then on the next day Agrippa and Bernice, with much display entered the place of hearing, with the commanders and the leading men of the city; and Paul was brought in at the command of Festus.

24. Then Festus said, King Agrippa, and all you men who are gathered with us, behold this *man* against whom all the multitude of the Jews appealed to me; both in Jerusalem and here, crying out that he should not live.

25. But I myself found in him nothing worthy of death; and since he himself appealed to the Emperor, I determined to send *him*. 26. Concerning whom I have nothing certain to write to the lord.

Therefore I have brought him before you all, and especially before you, King Agrippa, so that after the hearing I may have something to write. 27. For it seems senseless to me to send a prisoner without also specifying the charges against him.

Chapter 26

He Relates his Conversion

1. Then Agrippa said to Paul, You are permitted to speak for yourself. Then Paul stretched out a hand and began his defense.

2. I consider myself happy, King Agrippa, that I am about to defend myself before you today against all *charges* of which I am accused by *the* Jews. 3. Especially since you are familiar with all the Jewish customs and questions. Therefore I pray that you will hear me patiently.

4. Now all the Jews know my manner of life from my youth; which was spent

among¹ my own nation in Jerusalem;

5. Having known me from the beginning, if they will testify; that I have lived as a Pharisee, according to the strictest sect of our own religion.

6. And now I am standing to be judged because of *the* hope of the promise made to our ancestors by God.

7. Unto which *promise* our twelve tribes hope to attain; earnestly serving *God* night and day; for which hope I am accused by the Jews, King *Agrippa*.

8. Why is it considered incredible with you all if God raises the dead?

Had Persecuted Saints

9. Indeed I once thought in myself that I should do many things hostile to the name of Jesus of Nazareth. 10. Which also I did in Jerusalem, and I confined many of the saints in prison; having received authority from the high priests; and when they were taken away², I gave my vote against them.

11. And I punished them often in every synagogue; forcing *them* to blaspheme, and with exceeding fury against them I pursued them even to other cities.

On the road to Damascus

12. In doing *this*, I was going to Damascus with authority from the high priests. 13. At midday on the road, King *Agrippa*, I saw a light from heaven brighter than the sun shining around me and those going with me.

14. When we had all fallen to the earth, I heard a voice speaking to me in

1.AMONG, from *en*, in. When its object is plural; with, among, in the midst.

2.TAKEN AWAY, from *anaireo*, to take up; lift; to take off; to put to death, kill; take away. It is possible that they were taken away to be put to death. However, the Jews did not have that right (John 18:31, "We do not have the authority to put anyone to death ...").

the Hebrew language, Saul, Saul why are you persecuting me? It is hard for you to kick against the goad.

15. Then I said, Who are you Lord? And he said, I am Jesus whom you are persecuting. 16. But arise and stand upon your feet.

It is for this reason that I have appeared to you; to qualify¹ you to be my minister, and a witness of what you saw, and what I will show you; 17. To deliver you from the people and from the Gentiles, unto whom I am sending you;

18. To open their eyes, *and* to turn them from darkness to light, and *from* the power of Satan to God; that they may receive *the* forgiveness of sins, and an inheritance among those who are sanctified by the faith² that is in me.

Paul Obeyed³

"As many of us as were immersed"

19. Therefore, King Agrippa, I was not disobedient to that heavenly vision. 20. But first to those in Damascus, then in Jerusalem and in all the country of Judea, and to the Gentiles, I preached *that they* should repent⁴ and turn to God, and practice works⁵ suitable to the repentance.

1.QUALIFY, from *procheirizomai* to take in hand; to make ready for use or for action; to constitute. Paul had to see the risen Lord to be qualified to be an apostle See Acts 1:22; 1 Cor. 15:1-8.

2.SANCTIFIED BY THE FAITH fits the Scriptures exactly. We are sanctified through the truth (God's word) (John 17:17); when we obey the truth (1 Peter 1:22).

3.PAUL OBEYED - See Rom. 6:3,4, "as many of us as were immersed into Christ ..." His obedience included faithfully fulfilling his commission to preach the word.

4.REPENT, from *metanoeo*, to change one's mind; make up the mind to serve the Lord.

5.PRACTICE WORKS - Show by a changed life that the repentance was genuine. That is the way John the immerser stated it (Mt.3:8; Luke 3:8-14).

21. Because of these *things* the Jews seized me in the temple and were trying to kill *me*. 22. So, having received help from God to this day, I stand before you testifying to small and great; saying nothing more than the prophets and Moses said would take place;

23. That Christ should suffer and be the first to arise from the dead; to proclaim light⁶ to the people and to the Gentiles.

Festus said, You are Insane

24. And while he defended himself, Festus said in a loud voice, Paul, you are insane! Your much learning is making you insane.

25. But Paul *said*, I am not insane noble Festus, but I speak words of truth and of a sound mind. 26. For the king is acquainted with these *matters*; before whom I also confidently speak, for I am persuaded that none of these *things* escape his notice; for it was not done in a corner⁷.

Almost Persuaded

27. King Agrippa, do you believe the Prophets? I know that you believe. 28. But Agrippa *said* to Paul, In a little you are persuading me to be a Christian.

29. And Paul *said*, I pray to God *that* both in little and in much, not only you, but also all who hear me today become as I am, except for these bonds.

He could have been freed

30. After he said this, the king and the governor and Bernice and those sitting with them arose. 31. And after they withdrew they were talking to one another, saying, This man has done

6.LIGHT - enlightenment through God's word (Psalm 119:105; 1 John 1:7; Luke 2:32; John 1:4,7-9; 8:12; 12:46). Christians are light (as reflecting Christ), and are to walk as children of light; and bear the fruit of light (Eph. 5:8,9).

7.CORNER - fig. an obscure place, unnoticed.

nothing worthy of death or imprisonment.

32. Then Agrippa said to Festus, This man could have been freed if he had not appealed to Caesar.

Chapter 27

Paul's voyage to Rome

1. When it was decided that we were to sail to Italy, Paul and certain other prisoners were delivered to a captain of the Imperial Guard named Julius.

2. And going aboard an Adramyitian ship that was about to sail along the coast of Asia, we put to sea¹; Aristarchus, a Macedonian of Thessalonica being with us.

3. The next day we came to Sidon, and Julius, as an act of kindness to Paul, permitted him to go to *his* friends and receive care.

4. From there we put to sea and sailed below Cyprus because the winds were contrary².

5. And when we had sailed across the sea below Cilicia and Pamphylia, we came to Myra of Lycia. 6. There the captain found a ship of Alexandria sailing to Italy, and he put up aboard it.

7. And when we had sailed many days; and with difficulty had arrived off Cnidus, the wind hindering us, we sailed under Crete off Salmone. 8. And with difficulty passing it we sailed to a certain place called, Fair Havens; which is near the city of Lasea.

9. And after much time had elapsed and sailing was now dangerous; because

even the fast³ was already passed; Paul admonished, 10. Saying to them, Men, I see that this voyage shall be with loss and much damage; not only of the ship and its cargo, but also of our lives.

11. But the captain⁴ was more persuaded by the pilot and the captain of the ship than by what Paul said.

12. But since the harbor was not adequate for wintering, the majority desired to sail away from there; if somehow they might be able to reach Phoenix, a harbor of Crete looking to the southwest and the northwest, and winter there.

13. But when a light south wind began to blow, thinking that they had obtained their purpose, they lifted *anchor* and sailed along very close to Crete.

A Sudden Storm

14. But not long after there came against it a stormy wind called a Northeaster.

15. When the ship was caught in it and could not face the wind, we gave way to it and were driven.

16. But running under a certain island called Clauda, with difficulty we were able to secure the boat. 17. After lifting it, they used cables to undergird the ship; and fearing that they might run aground on the shoals, they let down the sail, and so were driven.

18. The next day, while we were being violently tossed by the storm, they threw out the cargo. 19. And on the third day we threw out, with our own hands, the ships tackle. 20. And when neither sun nor stars appeared for many days, and no small storm lay upon us, all

1.PUT TO SEA, from *anago*, to conduct; to lead; to convey up. As a nautical term: to set sail; put to sea.

2.CONTRARY, from *inantios*, opposite to; over against; contrary. The ships were wind-driven, so the direction of the wind helped or hindered.

3.FAST - The Day of Atonement (Yom Kippur), the tenth day of Tishri. About Oct. 5; too late in the year to expect uneventful sailing.

4.THE CAPTAIN of the soldiers, who was in charge of the prisoners.

remaining hope of our being saved was now taken away.

An Angel appeared to Paul

21. But after much fasting Paul stood in the midst of them *and* said, Men, you should have listened to me and not to have set sail from Crete, and suffered this damage and loss.

22. And now I urge you to take courage; for there shall be no loss of life among you, only of the ship. 23. For this night an angel of the God to whom I belong and whom I serve stood before me; 24. Saying, Fear not, Paul, for you must stand before Caesar; and behold God has given you all those who sail with you.

25. Therefore be of good courage, men, for I believe God, that it shall be even as he told me. 26. But we must be cast upon a certain island.

In the Adriatic Sea

27. But when the fourteenth night had come *and* we were born about in the Adriatic Sea; when it was about midnight the sailors thought that they were nearing some land.

28. They sounded *and* found it one hundred and twenty feet¹, and going a little farther they again sounded *and* found it ninety feet.

29. And fearing that we might fall upon a rocky shore; from the stern they threw out four anchors and wished for day.

30. But when the sailors tried to desert the ship, and had let the boat down into the sea, as though they were going to put anchors from *the* bow; 31. Paul said to the captain and to the soldiers, If these do not remain in the ship you cannot be saved.

32. Then the soldiers cut the ropes of the boat and let it fall away. 33. Until day was about to break, Paul admonished all of them to take food, saying, Today is the fourteenth day that you have been watching *and* continuing to fast, having taken nothing.

34. Therefore I urge you to take *some* food, for this is to obtain your safety; for not a hair from the head of *any* of you shall perish.

35. And after he said these *things* he took bread, giving thanks to God before all, and he broke *it* and began to eat. 36. Then they all were encouraged, and they themselves took food.

37. In all there were two hundred and seventy-six souls in the ship. 38. When they had eaten enough, they lightened the ship, throwing the wheat into the sea.

The Ship broke up

39. When it was day they did not recognize the land, but they observed a certain bay with a shore, into which they desired, if possible, to drive the ship.

40. And when they had come to the anchors they let them go into the sea. At the same time they released the bands of the rudders and raised the main sail to the wind; and headed toward the shore.

41. But falling into a place where two currents² met they ran the ship aground; and the prow stuck fast and remained immovable, but the stern was broken by the force of the waves.

42. Then the soldiers planned to kill the prisoners, lest they might swim to shore and escape. 43. But the captain³, wanting to save Paul, kept them from

1. ONE HUNDRED AND TWENTY FEET equal twenty fathoms; a fathom being six feet.

2. TWO CURRENTS, from *dithalassos*, washed on both sides by the sea; a shoal or sand-bank formed by the meeting of two currents.

3. CAPTAIN, the military captain was in charge of the ship, evidently.

their plan. He commanded that those who could swim to jump overboard first and get to land; 44. And the rest to follow, some on boards and some on parts of the ship; and thus it was that all were brought safely to land.

Chapter 28

On the island, Melita

1. After we had escaped, we learned that the island was called Melita¹. 2. And the natives were extraordinarily kind to us, for they kindled a fire and welcomed all of us because of the hard rain and the cold.

3. And when Paul had gathered a bundle of sticks and laid them on the fire, because of the heat a poisonous snake came out and fastened itself on his hand.

4. But when the natives saw the creature hanging from his hand, they said to one another, No doubt this man is a murderer, whom, though he was delivered safe from the sea, justice does not permit him to live.

Unhurt by the Snake

5. So he shook off the snake into the fire and suffered no harm²; 6. But they were expecting him to swell up or suddenly fall down dead. Yet after waiting a long time, and seeing nothing unusual happen to him, they changed their minds and said that he was a god.

7. In the vicinity of that place were lands belonging to the chief man of the island, whose name was Publius; who welcomed us and entertained us kindly three days.

8. And it happened that Publius' father was lying ill with fever and

dysentery. Paul went to him and prayed, laying his hands upon him, and healed him.

9. After this happened, the rest of those in the island having illnesses came and were healed. 10. They honored us in many ways, and when we departed they supplied all the things needed.

They set sail for Rome

11. After three months we set sail in an Alexandrian ship that had wintered there, whose sign was Caster and Pollux³.

12. And after stopping at Syracuse we stayed there three days. 13. From there we sailed around and arrived at Rhegium, and after another day the south wind blew.

And the second day we came to Puteoli; 14. Where we found some brethren, and were encouraged to remain with them seven days; and thus we went toward Rome.

15. When the brethren there⁴ heard about us, they came as far as Appi Forum and Three Taverns to meet us. When Paul saw them he thanked God and took courage.

They arrived in Rome,

and Paul called for the leading Jews

16. When we came to Rome, Paul was allowed to live by himself, with the soldier who was guarding him.

17. Then after three days Paul called the leading men of the Jews to him. And when they had come together he said to them, Men and brethren, though I have done nothing against the people or the customs of the fathers, I was delivered

1.MELITA - Now called Malta.

2.SUFFERED NO HARM - This is what Jesus said of his apostles (Mark 16:18).

3.CASTER AND POLLUX, from *Dioskouri*. According to their religion they considered these to be images of the twin sons of their chief god; patron deities of sailors.

4.THE BRETHREN THERE likely included some of those mentioned in Romans 16. Paul had many acquaintances and relatives there when that letter was written, some 2 or 3 years before.

as a prisoner from Jerusalem into the hands of the Romans. 18. Who, after they examined me, wanted to release me because they found no crime *worthy* of death.

19. But when the Jews spoke against *it*, I appealed to Caesar; not as having any charge against my nation.

20. Therefore for this reason I called to see you and o speak with *you*; because it is for the sake of the hope of Israel that I am wearing this chain.

21. They said to him, We have neither received letters from Judea concerning you, nor have any of the brethren come or spoke any evil concerning you. 22. But we desire to hear from you what you think, for concerning this sect, we know that it is spoken against everywhere.

Jewish Leaders Came

23. And when they had set a day for him, they came to his lodging in large numbers; to whom he expounded and testified the kingdom of God; persuading them concerning Jesus from the Law of Moses and the Prophets; from morning until evening.

24. And some were persuaded by the *things* spoken; but others did not believe. 25. Since they did no agree with one another they *began* leaving after Paul spoke one word: Well did the Holy Spirit speak through Isaiah the prophet to your fathers,

26. Saying, Go to this people and say, Hearing you shall hear and not understand; and seeing you shall see and not perceive. 27. For this people's heart is dull, and their ears scarcely hear, and they have closed their eyes so that they might not see with *their* eyes and hear with *their* ears, and understand with *their* heart and be converted, and I should heal them. Isaiah 6:9,10

28. Therefore let *this* be known to

you, that the salvation of God is sent to the Gentiles¹, and they will hear.

29. And when he had spoken these things, the Jews departed, having much discussion among² themselves.³

Two Whole Years; Preaching from his own Quarters

30. And he remained two whole years⁴ in his own rented quarters. And he received all who came to him; 31. Preaching the kingdom of God⁵, and teaching the *things* concerning the Lord Jesus Christ with all boldness, without hinderance.

1. TO THE GENTILES- sent by the gospel (good message), which is God's power to save the believers, both Jew and Greek (Rom. 1:16). It is "the faith" by which God purifies the hearts of the Gentiles (Acts 15:9; Rom. 3:30).

2. AMONG, from *en*, in. This is yet another example of how this preposition is used in the Scriptures. It is being pointed out here and in other passages to emphasize that those passages relating to the Spirit being *en* people do not mean "inside" individuals. Rather, as shown in 1 Cor. 3:16, the Spirit dwells in the midst - among - with the church which is the temple of God.

3. VERSE 29 is lacking in Aleph, A, B, 33.

4. TWO WHOLE YEARS - This term indicates that Luke completed the book of Acts before Paul was released from prison; even before it was clearly established how the outcome of the imprisonment would be. While Paul was in prison at Rome he wrote four letters; three to churches and one to an individual. They are Ephesians, Philippians, Colossians and Philemon. We are greatly in debt to Paul and to the Lord for the greatly needed messages penned during his imprisonments.

5. THE KINGDOM OF GOD was Paul's message, even as it was of John the immerser and of Jesus and the twelve & seventy. Jesus came to establish his kingdom (the church, his called out people), as he stated in Matthew 16:18,19, 28; Mark. 9:1; and in other places. Jesus added (and now adds) every saved person to his kingdom - his church (Acts 2:47). He does this at the point of faithful obedience to the gospel (Acts 2:38-47; Rom. 6:3-5,17,18; 1 Cor. 12:13; Col. 2:12-3:1; Heb. 12:28; Rev. 1:6-9).

Romans

Paul addresses the saints in Rome, expressing his desire to visit them. It would appear that no apostle had visited Rome, for they needed some "spiritual gift" (1:11). It is most likely that the Christians in Rome had been converted in Jerusalem (Acts 2ff), or by others who had been there. Possibly some had been converted by Paul on one of his preaching journeys. Some of them evidently had some spiritual gifts, judging by the statement in Rom. 12:6-8; but many more were needed due to the false teachers and the doctrines contrary to the doctrine of Christ Paul warns against (16:17,18). This letter is rich in the great principles of Christianity. The difficulty some have with some passages reminds one of the statement in 2 Pet. 3:15,16 relating to "Brother Paul's writings." Romans was written at Corinth, judging by the various details given toward the close of the letter. He was going to Jerusalem with the contribution from the Gentile Christians (15:25-28). His host was Gaius, one of the early converts at Corinth. This would put the writing of Romans some three or four years before Luke penned the book of Acts, and at least two years before Paul was taken to Rome as a prisoner.

Not ashamed of The Gospel, God's Power

1. Paul, a servant of Christ Jesus, a called¹ apostle, separated unto *the* gospel of God; 2. Which he promised before through his prophets in *the* Holy Scriptures²; 3. Concerning his Son who was born of the seed of David according to *the* flesh³.

4. Who, according to *the* Spirit of holiness, was declared to be *the* Son of God in power by *the* resurrection from *the* dead; Jesus Christ our Lord.

5. Through whom we received grace and apostleship to bring about obedience of faith⁴ among all the nations, in behalf

of his name. 6. Among⁵ whom you are also *the* called⁶ of Jesus Christ.

To the Beloved Saints

7. To all the beloved of God in Rome, called *to be* saints; grace to you all, and peace from God our Father and *the* Lord Jesus Christ.

8. First, I thank my God through Jesus Christ concerning all of you because your faith is proclaimed in the whole world.

9. For God whom I serve in my spirit, in the gospel of his Son, is my witness of how unceasingly I make mention of you always in my prayers;

They needed spiritual gifts

10. Making request that now at last it may be in the will of God for me to come to you; 11. For I long to see you, to impart some spiritual gift⁷ to you, that

1. CALLED, from *kletos*, an adjective describing or modifying "apostle," therefore, a called apostle. Paul was called by Christ just as certainly as the twelve original apostles were.

2. SCRIPTURES, from *graphais*, writings, is regularly used to designate the Scriptures. See 2 Tim. 3:16, "All Scripture is ..."; literally, "All writings are ...". Scripture is modified by "holy" to show that it is indeed the Inspired writings to which Paul refers.

3. IN *THE FLESH* through Mary, his earthly parent (God was his Father). See Luke 3:23-31.

4. OBEDIENCE to "the faith" (Acts 6:7). One obeys from the heart (Rom. 6:17,18).

5. AMONG (here and in verses 5 and 13), from *en*, in. When its object is plural (as in these verses); with, among; in the midst.

6. CALLED by the gospel (good message) (2 Thess. 2:14; 1 Cor. 4:15).

7. SPIRITUAL GIFTS were imparted by the laying on of an apostles hands (Acts 6:6; 8:17; 2 Tim. 1:6). Several such gifts are listed in 1 Cor. 12:8-11 (healing, miracles, languages, prophecy, interpretation of languages). They needed more.

you may be established; 12. That you and I may be mutually encouraged by one another's faith - yours and mine.

13. And I do not want you to be unaware, brethren, that often I planned to come to you (though until now have been hindered), in order that I might have some fruit among you as I have among the rest of the Gentiles.

14. I am a debtor to *the* Greeks and *the* Barbarians; to *the* wise and to *the* foolish. 15. Thus, for my part, I am ready to preach the gospel to you who are in Rome too.

Gospel; God's Power

16. For I am not ashamed of the gospel, for it is God's power¹ unto salvation to everyone who believes²; to *the* Jew first and also to *the* Greek. 17. For in it God's righteousness³ is revealed out of faith unto faith⁴, as it is written, The just shall live by faith. Hab. 2:4

18. For *the* wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth in unrighteousness; 19. Because that which is known of God is evident among them, for God made it known to them.

His works are Evidence

20. For from *the* creation of *the* world his unseen *things*, his eternal power and

deity, have been clearly seen; being understood by the *things* that have been made, so that they are without excuse. 21. For even though they knew God, they did not glorify him as God, or give thanks; but they have become vain in their thoughts and their heathenish heart was darkened.

22. While saying that they are wise, they became foolish; 23. And changed the glory of the incorruptible God for an image in the form of corruptible people and birds and four-footed animals and crawling *things*.

God Gave them Over

24. Therefore God gave them over in the lusts of their hearts to the uncleanness of dishonoring of their bodies among them. 25. Who changed the truth of God into a lie; and worshiped and served the creature rather than the Creator, who is blessed for ever. Amen.

Homosexual Sins⁵

26. Because of this God gave them over to dishonoring passions, for their women changed the natural use to that which is unnatural.

27. Likewise the men left the natural function of women and were inflamed with their passion one for another; men with men practicing shameful acts⁶ and receiving in themselves the due penalty⁷ of their error.

Homosexual behavior

Leads to other sins

28. And just as they did not wish to

1.GOD'S POWER - God has chosen through the foolishness of preaching to save the believers (1 Cor. 1:21). He uses no other power to save people today. One must hear, believe and obey the gospel to be saved. God calls by the gospel (2 Thess.2:14; begets by the gospel (1 Cor.4:15; James 1:18; and saves by the gospel (Rom.1:16; 1 Cor.1:21).

2.EVERYONE WHO BELIEVES has the power to become a child of God (John 1:12; 3:18; 8:24).

3.GOD'S RIGHTEOUSNESS is shown in his forgiving past sins through the blood of Christ (Rom. 3:25,26).

4.OUT OF FAITH UNTO FAITH - out of "the faith," the gospel, unto faith (belief) which comes by hearing the word (Rom. 10:17).

5.HOMOSEXUAL SINS are about the most repugnant to God of all sins. Sodom and Gomorrah, and the cities around them are a reminder of God's judgment against all who practice such shameful things (Jude 7).

6.SHAMEFUL ACTS - sodomy and the like.

7.DUE PENALTY - such as the AIDS plague with which God has (likely) punished them. The same may be said of other sexually transmitted diseases.

acknowledge God; God gave them over to a reprobate mind, to do that which is detestable;

Such sin breeds more sin

29. Being filled with all unrighteousness, wickedness, greed, malice, full of envy, murder, strife, deceit, craftiness; *they are* tale-bearers; 30 Slanderers, haters of God, insolent, haughty, proud, inventors of evil, disobedient to parents;

31. Foolish, untrustworthy, without natural affection, unmerciful; 32. Who, knowing the commandments of God, that they who practice such things are worthy of death, they not only do them, but also approve those who do them.

Chapter 2

Jews have sinned too

1. Therefore you are without excuse, every one of you¹ who judges; for where-in you judge another, you condemn yourself, for you practice the same *things*. 2. But we know that the judgment of God is according to truth upon those who practice such *things*.

3. O man, do you suppose that you who judge those who practice such *things*, and are doing the same yourself, that you shall escape the judgment of God²? 4. Or do you think so little of the riches of his kindness and forbearance and longsuffering, not knowing that the goodness of God leads you to repentance³?

5. But according to the hardness and

impentence of your heart you are storing up wrath for yourself in *the* day of wrath and revelation of *the* righteous judgment of God⁴; 6. Who will give to everyone according to his deeds: Ps.62:12

Eternal life vs Wrath

7. Eternal life to those who, by perseverance in doing good, seek for glory and honor and immortality; 8. But wrath and fury to those who, out of selfish ambition and disobedience to the truth, obey unrighteousness.

9. *He will bring* affliction and anguish upon every person's soul who practices evil; to *the Jew* first, and also to *the Greek*.

10. But *he will give* glory, honor and peace to every *person* who practices the good; to *the Jew* first, and also to *the Greek*. 11. For there is no partiality with God.

The Sinner is to Perish

12. Whoever sins without *the Law* shall perish without *the Law*; and whoever sins in *the Law* shall be condemned by *the Law*. 13. Not those who hear *the Law* are just before God, but those who put into practice *the law*⁵ shall be justified⁶.

Gentiles were under a different law

14. For when the Gentiles, who do not have *the Law*, do by nature the *things* of the Law, they are a law unto themselves⁷; 15. Who show the works of

4. **RIGHTEOUS JUDGMENT OF GOD** - See 2 Thess. 1:7-9; Acts 17:31; 2 Cor. 5:9-11; John 12:47,48.

5. **THE LAW** of Christ is that through which we are now justified (Rom. 3:30; 1 Cor.9:21).

6. **JUSTIFIED** through "the faith" (Rom.3:30).

7. **A LAW UNTO THEMSELVES** - They were under the Patriarchal law, while the Jews were under the Law of Moses. All (both Jews and Gentiles) are now under "the perfect law of liberty" (James 1:25); and are subject to the gospel (Mark 16:15,16; Acts 17:31,32).

1. **ONE OF YOU**, from *anthropos*, usually generic: person, one of mankind.

2. **JUDGMENT OF GOD** - see Mt. 7:1,2; Rom. 14:10; 2 Cor. 5:9,10.

3. **REPENTANCE**, from *metanoia*, a change of mind. The goodness of God leads one to change his/her mind, and decide to obey the Lord. See 2 Cor. 7:10, godly sorrow works repentance.

the Law written in their hearts; their conscience bearing witness, and meanwhile their thoughts are either accusing or defending one another, 16. In the day God will judge the secret *things* of people by Jesus Christ, according to my gospel.

Do you not teach Yourself?

17. You who call yourself a Jew, and rely in *the* Law, and boast in God; 18. And know *his* will, and approve that which is superior; being taught out of the Law;

19. And consider yourself to be a guide to *the* blind and a light to those in darkness; 20. An instructor of *the* foolish; a teacher of *the* immature; having the embodiment of knowledge and truth in the Law;

21. You who teach another, do you not teach yourself? You who preach, Do not steal! Do you steal?

22. You who say, Do not commit adultery! Do you commit adultery? You who detest idolatry, do you rob temples? 23. You who boast in *the* Law, do you dishonor God by transgressing the Law?

God's Name Slandered

24. Because of you the name of God is slandered among the Gentiles, as it is written. Isaiah 52:5; Ezek. 36:22

25. Circumcision is of value if you practice *the* Law, but if you transgress *the* Law your circumcision becomes uncircumcision. 26. Therefore if the uncircumcised keep the righteousness of the Law, shall not his uncircumcision be counted for circumcision?

27. He who by nature is uncircumcised, yet keeps the Law, shall condemn you who *have* the letter of *the* Law and circumcision *but* transgress *the* Law.

28. For he is not a Jew who is one outwardly, neither is *true* circumcision that which is outward in *the* flesh; 29. But he is a Jew who is one inwardly; and

circumcision is of the heart¹, in spirit; not in *the* letter of *the* Law; whose praise is not from people but from God.

Chapter 3

Word gives Advantage

1. Then what advantage has the Jew? Or what is the benefit of circumcision? 2. Much in every respect. First of all because the word of God was entrusted to them.

3. For what if some did not believe? Their unbelief will not nullify the faith² of God. 4. Let it not be! Let God be found true, but every person false; as it is written, That you might be justified in your words and prevail when you are judged. Psalm 51:4

5. But if our unrighteousness cause God's righteousness to stand out more clearly, what shall we say? Is God unrighteous who inflicts punishment? (I speak as a man.) 6. Let it not be! For then how shall God judge the world?

7. If God's truth abounds more to his glory by my lie, why am I still condemned as a sinner? 8. Why should we not *say*, as people slanderously affirm that we say. Let us do evil that good may come? Their condemnation is just.

Are Jews Better?

Not at all!

9. What then? Are we *Jews* better than they? Not at all, for we have shown before that both Jews and Greeks are all under sin. 10. Just as it is written, None is righteous, no not one. 11. No one understands, no one is seeking God. 12. All have turned aside; together they

1. CIRCUMCISION OF THE HEART takes place when one is immersed into Christ (Col. 2:11-13).

2. THE FAITH is God's word, the gospel, the doctrine of Christ. Unbelief does not affect its validity or its truthfulness.

have become corrupt. There is none doing good, not even one. **R.** 14:1-3; 53:1-3

13. Their throat is an open grave. With their tongue they are deceiving. The poison of an asp is under their lips.

14. Their mouth is full of cursing and bitterness. 15. Their feet are swift to shed blood. 16. Ruin and misery are in their paths. 17. They have not known the way of peace. 18. There is no respect for God before their eyes. **R.** 5:9; 140:3; 10:7; 36:1

19. But we know that everything the Law says is spoken to those who are in *subjection* to the Law, that every mouth may be stopped and the whole world held responsible to God.

No Justification by the Law

20. Therefore by works of *the Law*¹ shall no flesh be justified in his presence, for through *the Law* is the knowledge of sin². 21. But now without *the Law*³, God's righteousness is shown forth, being testified by the Law and the Prophets.

Righteous by "the Faith"

(See Acts 15:9; Eph. 2:8-10)

22. But the righteousness of God through *the faith*⁴ of Jesus Christ is unto

all who believe, for there is no distinction.

23. For all have sinned⁵ and come short of the glory of God.

His Righteousness Shown

24. Being justified⁶ as a gift of his grace, through the redemption which is in Christ Jesus; 25. Whom God presented as a sacrifice of atonement⁷ through faith in his blood, to demonstrate his own righteousness⁸ (for in his forbearance he passed over past sins);

26. To demonstrate his righteousness in the present age, in order that he might be just and the justifier of the *one* with faith in Jesus.

Boasting is Eliminated

27. Where is boasting then? It is eliminated. Through what law? The *Law* of works? No! But through *the law* of faith⁹.

Justified through "the faith" Rom.3:30

28. For we conclude that a person is justified by faith without works of *the Law*.

29. *Is he* the God of the Jews only?

1. **WORKS OF THE LAW** were a real problem in the early church (See Acts 15:1-9; Gal. 1:7-9; 5:1-4). The Jewish Christians wanted to impose those works on the Gentile Christian as well. This is the main burden of Paul's letter to the Romans. The Law is dead and we are dead to it (Romans 7:1-6; 8:1,2).

2. **KNOWLEDGE OF SIN** - all the Law could do was to identify and condemn sin. It could not pardon (Gal. 3:21).

3. **WITHOUT THE LAW**, not without law of any kind, but without the Law of Moses. In this same chapter Paul shows that boasting is voided by the law of faith (verse 27, and that now, through "the faith", we establish law (verses 30,31).

4. **THROUGH THE FAITH** we are children of God (Gal. 3:26,27). "The Faith" is Christ's law (1 Cor. 9:21); his doctrine in which we must abide to have God (2 John 9). Contend for it (Jude 3).

5. **SINNED**, from *hamartano*, to miss the mark; to be in error. No one attains the stature of the glory of God. Through Jesus Christ we have union with God (Eph. 3:17-19) and may be partakers of the divine nature (2 Pet. 1:4).

6. **JUSTIFIED**, from *dikaioo*, to be held as guiltless; accepted as righteous in Christ.

7. **SACRIFICE OF ATONEMENT** (*hilasterion*) is rendered "propitiation" in several versions. In Heb. 9:5 the word is translated (correctly) as *mercy seat*; the covering of the Ark of the Covenant where God met the High Priest yearly.

8. **HIS OWN RIGHTEOUSNESS** is revealed in the gospel (good message) in the death, burial and resurrection of Christ (1 Cor. 15:1-4). Rom. 1:17 states that in it (the gospel) God's righteousness is revealed, out of faith unto faith.

9. **THE LAW OF FAITH** is Christ's law in this age; even as the Law of Moses was God's Law before the cross, but abolished "in his flesh" (Eph. 2:15). See 1 Cor. 9:21 and footnote.

No! *Is he not* also of the Gentiles? Yes, also of *the* Gentiles

30. Indeed it is one God who will justify *the* circumcision out of faith, and *the* uncircumcision through the faith¹.

We Establish Law

Christ's law 1 Cor.9:21

31. Do we then make law null and void by the faith? Let it not be! Instead, we establish law².

Chapter 4

Have Abraham's Faith

1. What then are we to say *that* Abraham, our forefather according to *the* flesh, has found? 2. For if Abraham was justified by works³ he has something of which to boast, but not with God.

3. For what does the Scripture say? Abraham believed God and it was credited to him to righteousness. Gen.15:6

4. But to the *one* working, the reward is not credited according to grace but according to what is owed. 5. To the *one* not working, but who believes on him who justifies the ungodly, his faith is credited to righteousness.

6. Even David also speaks of the person to whom the Lord credits righteousness apart from works: 7. Blessed are those whose iniquities have been

forgiven, and whose sins have been covered. 8. Blessed is *the* man against whom *the* Lord does not account sin⁴.

9. Is this blessing upon the circumcision *only* or upon the uncircumcision also? For we say, Faith was accounted to Abraham to righteousness. 10. How then was it accounted? When he was in circumcision or uncircumcision? Not is circumcision but in uncircumcision.⁵

11. And he received *the* sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, that he might *the* father of all who believe, though uncircumcised; in order that righteousness might be accounted to them *also*.

12. And *the* father of circumcision to those who are not of circumcision only, but also walk in the steps of the faith of our father Abraham which he had while uncircumcised.

13. For the promise to Abraham or his descendant⁶, that he would be heir of the world was not through *the* Law, but through *the* righteousness of faith. 14. For if those of *the* Law are heirs then the faith⁷ is made void and the promise nullified.

15. For the Law works wrath, but where *there* is no law *there* is no transgression. 16. Therefore it is of faith that it might be according to grace; so that the promise might be sure to all the

1.THE FAITH - Notice that it is "the faith" (Christ's doctrine - his law) by which the uncircumcised (non-Jews) are justified; and in verse 31 it is "the faith" by which law is not nullified, but rather established.

2.WE ESTABLISH LAW; the law of faith (verse 27). It is the law of liberty (James 1:25; 2:12); the law of God, Christ's law (1 Cor. 9:21).

3.WORKS of the Law; works of merit; works of one's own righteousness, of which one might boast, cannot save (Eph. 2:9; Tit. 3:5). Works of faith are required of one and all who would please God. For example, *Faith*, John 6:29, "This is the work of God, that you believe on him whom he has sent." See Heb. 11:6; Rom. 10:13,17; John 3:18; 8:24).

4.Psalm 32:1,2 (and context) show that the person's sins are covered after that individual turns to God in faith and obedience.

5.CIRCUMCISION/UNCIRCUMCISION - Paul is spending much time on this because of its great importance in that day. The Jewish Christians still held to circumcision; counted it a necessity, and wanted the Gentile (non-Jew) Christian to adopt it too.

6.DESCENDANT - Christ (Gal.3:16).

7.THE FAITH, Christ's law, his doctrine, would be made void if life or righteousness could have been obtained through the Law of Moses (Gal. 3:21).

descendants. Not only to those of the Law, but also to those of the faith of Abraham (who is the father of us all, 17. As it is written, I have made you a father of many nations *Gen.17:5*) before him whom he believed, *even* God who gives life to the dead and calls into existence *things* that are not.

18. Who, *when things* were against hope, believed in hope, that he might be *the* father of many nations, according to that which was spoken, Thus shall your posterity be. *Genesis 15:5*

19. And not being weak in the faith he did not consider his own body, already dead, being a hundred years old; or the deadness of Sarah's womb.

Knew that God is Able

20. He did not waver at the promise of God in unbelief, but being strong in faith, gave glory to God. 21. In full assurance that *God* was able to perform what he had promised.

22. Therefore it was credited to him to righteousness. *Genesis 15:6*

23. But it was not written because of him only, that it was credited to him; 24. But also because of us to whom it shall be credited; to those who believe on *him* who raised Jesus our Lord from *the* dead; 25. Who was delivered up *to death* because of our transgressions, and was raised *that we might be justified*¹.

Chapter 5

Justified out of Faith

1. Therefore, being justified of faith we have peace with God through our Lord Jesus Christ; 2. Through whom also we have access by the faith unto this

grace² in which we stand and rejoice in the hope of the glory of God.

Boast in Tribulation

(See James 1:2-4)

3. And not only *this*, but also we boast in tribulations, knowing that tribulation works perseverance. 4. And perseverance shows *one* to be able³, and being able *works* hope.

5. And hope does not disappoint, because the love of God has been bestowed liberally in our hearts through *the* Holy Spirit who was given us⁴.

God Shows His Love

6. While we were still helpless, in the appropriate time, Christ died for *the* ungodly. 7. One would hardly *be willing* to die in behalf of a righteous *person*, yet for a good *person* one might even dare to die.

8. But God displays his own love for us, in that while we were still sinners, Christ died in our behalf. 9. How much more then, now that we are made righteous in his blood, shall we be saved from the wrath through him.

10. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, having been reconciled shall we be saved in his life. 11. And not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we have now

2. **BY THE FAITH UNTO THIS GRACE** - "The faith" is the gospel, God's power to beget (1 Cor. 4:15; James 1:18; Luke 8:11). It reveals God's grace to all people (Mark 16:15,16; Rom. 1:16,17; Titus 2:11-14). It is "by grace through the faith" (Eph. 2:8). Grace teaches (Titus 2:11,12). It is "the word of his grace" that is able to guide us (Acts 20:32). 3. **SHOWS ONE TO BE ABLE**, from *dokime*, the state or disposition of that which has been tried and approved. It (or he/she) stood the test of tribulation.

4. **THE HOLY SPIRIT WHO WAS GIVEN US** - "Us" the apostles (Acts 2:1-4; 5:32 & notes).

1 **JUSTIFIED** - James, using faithful Abraham as an example, shows that we are justified by a working faith, not by faith only (James 2:23,24).

received the reconciliation.

12. Therefore, as sin entered into the world through *one* person, and through sin death *entered*, even in this manner death passed to all people, because all have sinned. 13. For until *the* Law, sin was continuing in the world, but where law does not exist sin is not charged¹.

14. But death ruled from Adam to Moses, even over those who did not sin in the likeness of Adam's transgression; who is a type of the *One* to come.

Gift of God - Life²

15. For the free gift is not like the transgression, for in the one transgression many died; much more did the grace of God and the gift in the grace of the One, Jesus Christ, abound to the many.

16. And the gift is not like *that which came through the one man's sin*; for judgment *resulted* from the *sin* of one, unto condemnation. But the gift *developed* out of many transgressions to justification.

17. For if, through the transgression of one, death ruled, much more shall they who receive the abundance of grace, and the gift of righteousness, rule in life through the One, Jesus Christ. 18. So then, because of one *man's* transgressions, condemnation *resulted* for all people; even so the righteous *act* of One resulted in the justification of life to all people. 19. For just as through the disobedience of one person, many were constituted sinners; so through the obedience of One, many shall be constituted righteous.

1.SIN IS NOT CHARGED because if there is no law there is no transgression - no breaking of law.
2.GIFT OF GOD - LIFE - eternal life is given by the Godhead (Rom. 6:23; John 17:2; Acts 2:38), and is promised to every immersed believer (Acts 2:39; 1 John 2:25).

20. And *the* Law entered to reveal the increase of transgression; but where sin increased, grace increased more. 21. So that, as sin had ruled in death, grace might rule through righteousness to eternal life through Jesus Christ our Lord.

Chapter 6

Dead to Sin; Alive to God

1. What are we to say then? Let us continue in sin that grace may increase?
2. Let it not be! How shall we who died to sin still live in it?

Immersed into Christ

3. Or, do you not know that as many of us as were immersed³ into Christ Jesus were immersed into his death?

Immersion - a Burial

4. Therefore we were buried with him through immersion into death⁴, in order that, as Christ was raised from *the* dead through the glorious *power* of the Father, so we too *were raised* to walk in newness of life.

5. For if we were planted together⁵ in the likeness of his death we shall be *in the likeness of* his resurrection.

6. Knowing this, that the old person has been crucified with *him* so that the body of sin might be rendered impotent; that we *should* no longer serve sin.

7. For he who has died has been

3.IMMERSED, from *baptizo*, to dip; to immerse.

4.INTO DEATH - Our death. When we are buried with him into his death, we are washed in his blood and freed from sin (verse 18, "being then made free from sin").

5PLANTED TOGETHER, from *sumphutoi*, closely entwined; united with; planted together. We are immersed into Christ, buried with him. We are also planted together and united with him. We have, at that point, "put on Christ Jesus our Lord" (Gal. 3:27).

freed from sin.

Died & Raised with Him

8. And if we died with Christ, we believe that we shall also live with him;

9. Knowing that Christ, after he was raised from the dead shall not die again, death has no power over him. 10. For the death he *died* he died to sin once for all¹, but *the life* he lives, he lives to God.

11. You also account yourselves to be dead to sin but living to God in Christ Jesus. 12. Therefore do not let sin rule in your mortal body that you would obey its lusts.

13. And do not continue to present your members as instruments of unrighteousness in sin; but present your-selves to God as alive from *the* dead; and your members as instruments of righteousness to God.

14. For sin shall not rule over you, for you are not under *the* Law but under grace. 15. What then? Shall we continue to sin because we are not under *the* Law but under grace²? Let it not be!

Servants of whom you obey

16. Do you not know that to whom you present yourselves *as* servants to obey, *his* servants you are whom you obey; whether sin unto death or obedience³ unto righteousness?

Obeded from the Heart

17. But thank God that *though* you were the servants of sin you obeyed from

the heart that form of doctrine⁴ in which you were instructed;

Then freed from Sin

When one obeys from the heart

18. Being then⁵ freed from sin, you became servants of righteousness.

19. I speak in human *terms* because of your inability *to understand*; for just as you formerly presented your members as servants of uncleanness and lawlessness; so now present your members as servants of righteousness unto holiness.

20. For when you were servants of sin you were free from righteousness. 21. What fruit then did you receive from those *things* of which you are now ashamed? For the end of them is death.

22. But now you have been freed from sin, and have become servants to God. *Now* you have your fruit⁶ unto holiness; and the end, eternal life.

The free gift of God

Is Eternal Life

In Christ Jesus!

23. For the wages of sin is death⁷, but the gift of God⁸ is eternal life⁹ in Christ Jesus our Lord.

4. THAT FORM OF DOCTRINE is the death, burial and resurrection of Christ (Rom. 6:3-6; 1 Cor. 15:1-4). We obey a form of Christ's death, burial and resurrection when we are immersed and raised with Christ (Rom. 6:3,4).

5. THEN, at the point of obedience from the heart. That is the specific point at which one ceases being a sinner, and becomes a saint; a saved individual. Not at faith, but at obedient faith.

6. FRUIT - that which is produced or developed. The fruit of the spirit, developed or produced by those living for Christ, is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22,23).

7. DEATH - Eternal separation from God (2 Thess. 1:7-9; Mt. 25:46; Rev. 20:15).

8. GOD - The Godhead; the Father, Son and Spirit (Rom. 6:23; John 17:2; Acts 2:38).

9. ETERNAL LIFE is given to every immersed believer, in promise (Acts 2:38,39; 1 John 2:25).

1. ONCE FOR ALL, from *ephapax* (*epi & hapax*), an adverb meaning "once for all." The word is used of "the faith" once for all delivered to the saints (Jude 3).

2. UNDER GRACE - the word of his grace (Acts 20:32; Titus 2:11-14; 3:5) is our rule of faith and practice.

3. OBEDIENCE is a word many resent, but Christ is the author of eternal life to all who obey him (Heb. 5:9). Only those who obey are to enter that eternal kingdom (Mt. 7:21-23; Rev. 22:14).

Chapter 7

Dead to the Law

1. Do you not know brethren (for I am speaking to them who know law¹), that the law has jurisdiction over a person as long as he lives?

2. For the married woman is bound by law to her husband as long as he lives; but if *her* husband die, she is released from the law as *it relates to her* husband.

3. So if, while *her* husband lives, she marries another man, she is called² an adulteress. But if the husband die, she is free from the law, so she is not an adulteress, though she married another man.

4. So, my brethren, you also have died to the Law³ through the body of Christ so that you might be married to another⁴; to him who was raised up from the dead, so that we might bear fruit unto God,

5. For when we were in the flesh, the sinful passions worked in our members through the Law to bear fruit unto death. 6. But now we have been released from the Law; having died to *that* in which we were held, so that we might serve in newness of spirit and not in

oldness of letter.

The Law of Sin and Death

7. What are we to say then? Is the Law sin? Let it not be! But I had not known sin except through the Law; for I would not have known lust⁵ if the Law had not said, You shall not covet⁶. Ex.20:17

8. But sin, taking opportunity through the Law produced in me all manner of lust, for apart from *the* Law sin is dead.

Before Accountability

9. And I was then alive, apart from *the* Law⁷; but after the commandment came⁸, sin revived and I died. 10. And I found that the commandment which was *meant to be* unto life was, to me, unto death.

11. For sin, taking advantage through the Law, deceived me, and through it killed *me*. 12. Even so the Law is holy; and the commandment is holy, righteous and good. 13. Then did that which is good result in death to me? Let it not be! But sin, that it might be revealed as sin, brought about death to me through that which is good. So that through the commandment sin might appear surpassingly sinful.

The Law couldn't give life

14. For we know that the Law is spiritual, but I am of flesh, sold to sin. 15. For I do not approve of what I do,

1.LAW - any law; law in general.

2.CALLED, from *chrematizo*, a divine call, warning, calling. In all the other passages where this word is used it indicates that God is doing the calling or warning (Heb. 11:7, "By faith Noah, *being warned* of God ..."; Mt. 2:12, "being warned of God ..."; Acts 11:26, "disciples *divinely called* Christians ...") In this passage God calls her an adulteress.

3.DEAD TO THE LAW, the Law of Moses, which was taken out of the way and nailed to the cross (Eph. 2:15; Col. 2:14).

4.MARRIED TO ANOTHER - The Jewish Christians were still married to the works of the Law. Paul was trying to get them to understand that they were dead to that Law - freed from it, and were now married to the Lord.

5.LUST, from *epithumia*, to desire; to lust after; to covet; to earnestly long for. The same Greek word is translated both "lust" and "covet" in verse 7 because of the wording of the 10-commandments.

6.COVET, from *epithumia*, to lust; desire; covet. See Ex. 20:17; Deut. 5:21.

7.ALIVE - APART FROM THE LAW - Before he came of accountable age, Paul was free from the guilt of sin.

8.COMMANDMENT CAME, as binding and in force, when he became accountable. The Jews consider a child to be accountable at about 13. His *Barnitzva* (son of the covenant) ceremony initiates him into accountable service.

for I do that which I hate rather than that which I wish. 16. But if I do that which I do not want to do, I agree to the Law that it is good.

17. But now it is no longer I doing it, but sin dwelling in me. 18. For I know that good does not dwell in me, that is in my flesh. I have the will but not the power to do what is good. 19. For I do not *do* the good I wish, but I do the evil I do not want.

20. But if I do that which I do not want to do, it is no longer I doing it; but sin which dwells in me.¹

21. I find then the Law so that when I desire to do good, evil is present with me. 22. For I delight in the law of God² after the inner person.

Built-in Cravings³ make me a Miserable Person

23. But I see another law in my members which wars against the law of my mind; making me a prisoner of the power of sin that is in my members.

24. Miserable person that I am! Who will deliver me from this body of death?

Jesus Christ Delivers!

25. But thanks to God, through Jesus Christ our Lord! Therefore I myself serve *the* law of God⁴ with my mind; but

the flesh the law of sin.

Chapter 8

Law of the Spirit of Life

1. So *there is* now no condemnation to those in Christ Jesus, to those who walk according to the spirit rather than the flesh.

2.. For in Christ Jesus⁵ the law of the Spirit of Life⁶ has freed me from the Law of sin and death⁷.

3. For *wherein* the Law was weak, because of the weakness of the flesh; God sent his own Son in *the* form of sinful flesh; and relating to sin, condemned sin in the flesh.

Live for the inner person

4. In order that the righteousness of the law might be fulfilled in us, who do not walk after the flesh but after the spirit. 5. For those living according to *the* flesh have their minds on *things* of the flesh; but those *living* according to the spirit, on spiritual things.

6. For *the* mind⁸ of the flesh is death; but *the* mind⁹ of the spirit is life and

his former relationship to it.

5. IN CHRIST JESUS One if freed from the Law of Moses. That is Paul's urgent message to the Jewish Christians at Rome (and everywhere).

6. THE LAW OF THE SPIRIT OF LIFE is Christ's law; the doctrine of Christ (2 John 9); the faith (Jude 3); the law of God in this age (1 Cor. 9:21). Christ's law has freed us from the Law of Moses.

7. LAW OF SIN AND DEATH is the Law of Moses. When one sinned, he was condemned. The Law could not forgive or give life (Gal. 3:21). Christ's law frees everyone from the Law of Moses, the law of sin and death.

8. MIND (of the flesh) is the inclination of flesh to fulfill its desires See 1 John 2:15-17; Gal. 5:19,20. Reference is to one's own body.

9. MIND (of the spirit) is the inclination of the "inner person", the soul, spirit. One who is raised to walk in newness of life (Rom.6:4; 2 Cor.5:17) follows this pattern of "mind."

1. SIN WHICH DWELLS IN ME is not being blamed by Paul. He is simply showing that the Law was incapable of forgiving. When one sinned he/she was under sin; and the mortal body, with its lusts made living a sinless life near impossible. The Law was a yoke; a burden, and the Jewish Christians needed to quit holding to its works.

2. THE LAW OF GOD now is Christ's law (1 Cor. 9:21). However, it is likely that Paul was still writing of the Law of Moses.

3. BUILT-IN CRAVINGS - hunger, thirst, self-preservation, etc.

4. LAW OF GOD - In 1 Cor. 9:21 Paul refers to the "law of God, Christ's law" as being the law under which he lived. In this passage it is possible that he is still referring to the Law of Moses, and

peace; 7. Because the inclination of the flesh is hostile to God. It does not submit itself to God's law; for it is not able to *do so*.

8. But those living after the flesh cannot please God. 9. But you all are not *living after the flesh* if the Spirit of God dwells in your midst¹. But if anyone does not have the spirit of Christ he is none of his.

10. And if Christ is with² you the body is dead³ because of sin, but the spirit is alive⁴ because of righteousness.

11. And if the Spirit of the *One* who raised Jesus from *the* dead lives with you all, he who raised Christ from *the* dead shall make your mortal bodies alive through his Spirit who dwells in your midst⁵.

Live after the flesh & die

12. So then, brethren, we are not under obligation to the flesh to live according to its *desires*. 13. For if you live after *the flesh* you shall die, but you shall live in spirit if you put to death the works of the body.

Children of God Gal3:26,27

14. For all who are led by the Spirit⁶

1.IN YOUR MIDST, from *en*, in. When its object is plural (as here); with, among, in the midst. See John 1:14 where we find Jesus (the Word) dwelling *en* (with) us. The Spirit dwells with us in the same manner as Jesus dwelled among us.

2.WITH, from *en*, in. When its object is plural (as here); with, among; in the midst.

3.BODY IS DEAD, crucified with Christ, that the body of sin might be destroyed (Rom. 6:6).

4.SPIRIT IS ALIVE to God through Jesus Christ (Rom. 6:4,11).

5.DWELLS IN YOUR MIDST, from *en*, in. When its object is plural (as here); with, among, in the midst. See 1 Cor. 3:16 where it is shown that the church is the holy temple of God, and that the Spirit dwells in the midst of the church.

6.LED BY THE SPIRIT in hearing, believing and obeying the Spirit-given word (2 Tim. 3:16,17; 2 Pet. 1:20). Gal. 3:26,27 shows that we are children

of God are children of God. 15. For you have not received a spirit of slavery to be afraid; but you have received a spirit of sonship in which we cry, Abba, Father.

As God's Children we have a Spirit of Sonship

In Christ Jesus Gal4:5-7

16. The same spirit⁷ of sonship bears witness with our spirit that we are God's children. 17. And if children, heirs also; heirs of God and heirs with Christ; if we suffer with *him* in order to be glorified with *him*.

18. For I estimate that the sufferings of this present time are not to be compared with the glory that is to be revealed to us. 19. For the earnest hope of the creature⁸ eagerly waits for the revealing of the children of God.⁹

20. For the creature was subject to vanity¹⁰, not voluntarily, but because of the *One* who subjected it; in hope 21. That the creature itself will be freed from serving *that which brings* destruc-

of God in Christ Jesus, through the faith.

7.THE SAME SPIRIT, from *auto* to *pneuma*, means precisely, "the same spirit" here. The phrase has been long mistranslated as, "The Spirit itself" (KJV and many others) and, "The Spirit himself" (ASV and some others). Here it relates to our consciousness of being a child of God rather than a slave. That inner awareness (sense, spirit, feeling) is what the writer is relating. See Luke 2:38; 10:7,21; 12:12; 13:1; 20:19; 23:12; 24:13,33; Acts 16:18 and notes for this use of *auto*.

8.CREATURE, from *ktisis*, creature, creation. In Christ we are new creatures (or a new creation). Here reference is to Christians, not to all creation, animate and inanimate. Certainly it is not referring to unsaved people, for they have no valid hope.

9.This relates to the looking forward to the happiness, and blessings of being with the Lord (see 2 Cor. 5:1-4).

10.SUBJECT TO VANITY - the trials and tribulations of this life which prove, test and prepare us for eternity (Rom. 5:3-5; Heb. 12:3-7; James 1:2-4).

tion; unto the freedom of the glory of God's children.

Groan for the Eternal

22. For we know that the creation groans and travails together until now. 23. And not they only, but even we ourselves¹, who have the first-fruit of the Spirit, groan within ourselves, expecting, as adopted children, the redemption of our body².

Saved by Hope

(See 1 Thess.5:8)

24. For we are saved by hope³, but hope that is seen is not *really* hope; for why should we hope for that which we see? 25. But if we hope for that which we do not see, we wait for it with perseverance.

Spirit of sonship helps

26. Likewise the spirit⁴ helps in our weakness, for we do not know what to pray for as we ought, but the same spirit of sonship intercedes with unspoken groaning; 27. For the *One* who searches the hearts knows what the aspiration of the spirit is, that in keeping with God's will it intercedes in behalf of saints.

God works all to our good

28. And we know that God works all

things together for good to them who love God; to them who are called according to his purpose⁵. 29. For whom he foreknew, he also marked off as his own to be conformed to the image of his Son⁶; that he might be the firstborn of many brethren.

30. And he called those whom he marked off as his own; and whom he called, these he also justified; and whom he justified, these he also glorified.⁷

If God is For Us^{See 2 John 9}

(He is if we abide in Christ's doctrine)

31. What are we to say then to these things? If God is for us, who can be against us? 32. He who did not spare his own Son, but gave him over to death for all of us, how will he not also, with him, favor us with all things⁸?

33. Who can bring any charge against God's chosen? It is God who justifies.

34. Then who condemns? It is Christ who died, or rather was raised from the dead and who is at the right hand of God; who also intercedes for us.

35. Who shall separate us from the love of Christ⁹? Shall trouble or distress or persecution or hunger or nakedness or danger or sword?

1.WE OURSELVES, The apostles who were immersed in the Spirit (Acts 2:1-4), and who received the Spirit (Acts 5:32). All Christians "groan" for that new body - that eternal day. Even the apostles groaned for the same (2 Cor. 5:1-5).

2.BODY - the body we are to receive at the resurrection is a spiritual, immortal body (1 Cor. 15:42-44; 2 Cor. 5:1-4). Verse 11 of this chapter deals with our mortal body which is made alive in this life to Christ's service (Rom. 6:11-14).

3.SAVED BY HOPE - The hope and expectation of the eternal home and the immortal, spiritual body give us the incentive to persevere; to remain faithful to death (Rev. 2:10).

4.SPIRIT - Ours, not the Holy Spirit. Our spirit of being God's children, and groaning for that goal we but dimly see by faith, the Father accepts as valid intercession in our (the saints) behalf.

5.CALLED ACCORDING TO HIS PURPOSE - is to be called by the Gospel (2 Thess. 2:14; Mk. 16:15,16; Rom. 1:16). Those who obey the gospel are saved, and God works all to their good.

6.IMAGE OF HIS SON - we are to have the mind and the spirit of Christ - be Christ-like in all our lives (Rom. 8:9; Phil. 2:5). When one is mature in Christ he/she has the mind of Christ (Phil. 2:5) and the spirit of Christ (Rom. 8:9).

7.In 1 Cor. 6:11 Paul shows that Christians have been washed, sanctified and justified. The washing is that of the new birth (John 3:3,5; Titus 3:5), and is the point at which one is saved (Rom. 6:17,18).

8.ALL THINGS - The Father will give "good things" to his own who ask in faith. (Mt. 7:11; James 1:5).

9.LOVE OF CHRIST - We abide in it by keeping his commandments, even as he abides in the Father's love (John 15:10).

36. As it is written, For your sake we are killed all the day. We are considered as sheep to be killed. Psalm 44:22

37. But in all this we win overwhelmingly through *him* who loved us. 38. For I am convinced that neither death nor life; not angels, nor rulers, nor *things* present, nor *things* to come, nor powers; 39. Nor height, nor depth, nor any other creature can separate us from the love of God which is in Christ Jesus our Lord.¹

Chapter 9

Paul's prayer for Israel

1. I speak *the* truth in Christ; I do not lie; my conscience bearing witness² with me in a holy spirit³; that I have deep grief and constant anguish in my heart.

3. I could wish myself cut off from Christ for my brethren, my kinsmen according to *the* flesh. 4. Who are Israelites, of whom is the adoption *into* God's family; and the glory and the covenants, and the giving of the Law; the *religious* service and the promises.

5. Whose are the fathers, and from

whom Christ came according to the flesh; who is over all, God blessed forever, Amen.

6. But it is not that the word of God has failed, for they are not all Israel who are *descended* from Israel. 7. Neither because they are of the seed of Abraham are they all *really* his children; but, In Isaac shall your seed be called. Gen. 21:12

Christians Are

8. That is, it is not the children of the flesh⁴ who are children of God⁵, but the children of the promise are counted as *true* descendants⁶.

9. And this is the word of promise; At this time I will come and Sarah shall *have* a son. Genesis 18:10,14

10. And not only this, but also Rebecca conceived *twins* of one, Isaac our father. 11. For before they were born or did anything good or evil; that according to *his* choice the purpose of God might stand; not of works by of the calling of God; 12. She was told that the older would serve the younger. Gen. 25:23

13. As it is written, Jacob I loved but Esau I hated. Mal. 1:2,3

14. What are we to say then? Is there injustice with God? Let it not be! 15. For he says to Moses, I will have mercy on whom I have mercy, and I will pity whom I pity. Exodus 33:19

16. So then it is not of him who wills or of him who runs; but of God's mercy⁷.

17. For the Scripture says to Pharaoh, I have raised you up to display in you my power, and thus proclaim my name

1. In order to remain in the love of God which is in Christ Jesus, we must be *in* him. See Rom. 6:3,4; Gal. 3:26,27 where it is shown that we are immersed into Christ. After we are God's children we must walk in the light of his word; abide in the doctrine of Christ to continue to have God (1 John 1:7; 2 John 9). We separate *ourselves* from God when we go from the doctrine of Christ - not abiding in it (2 John 9).

2. CONSCIENCE BEARING WITNESS by agreeing to the verity of whatever is under consideration. It is not violated by it. In the same manner, the *spirit of sonship* bears witness with one's spirit (Rom. 8:16).

3. A HOLY SPIRIT - Paul's spirit was holy, pure, even as his conscience (see 2 Cor. 6:6; Titus 3:5). Our spirits are made holy at immersion into Christ, and are to be kept holy by walking in the light of his word (1 John 1:7). See 2 Cor. 7:1.

4. FLESH - fleshly descendants of Abraham.

5. CHILDREN OF GOD in Christ Jesus, through "the faith," (Gal. 3:26,27).

6. TRUE DESCENDANTS in Christ, and heirs according to the promise (Gal. 3:26-29).

7. GOD'S MERCY - As Paul points out in Titus 3:5, God saves us by his mercy, through the washing of the new birth and a renewing of a holy spirit in us.

in all the earth. Exodus 9:16

18. So then, he has mercy on whom he wills and hardens whom he will. 19. You will say to me then, Why does he still find fault? Who resists his will?

20. Who are you, O man, to answer back to God? The thing made does not say to him who made it, Why did you make me like this? 21. Or, does the potter not have power over the clay, to make of the same lump a vessel for honorable *uses*, and another for dishonorable?

22. What if God wanted to show his anger and to make known his power, he endured with much longsuffering vessels fully prepare to destruction; 23. And to make known the riches of his glory upon vessels of mercy which he prepared before to glory; 24. *Even* us whom he called; not only of *the* Jews, but also of *the* Gentiles?

25. As he also says in Hosea, I will call those who are not my people, my people; and the *people* not beloved, *my* beloved. 26. And in the place where it was said to them, You are not my people, there they shall be called, Children of *the* Living God. Hos. 1:10; 2:23

27. And Isaiah cries out about Israel, If the number of the children of Israel is as the sand of the sea, *only* a remnant shall be saved. 28. For the Lord will execute his word speedily and cut short his work upon the earth. Isaiah 10:22,23

29. And just as Isaiah foretold, Except the Lord of Hosts had left us descendants, we would have been as Sodom and like Gomorrah. Isaiah 1:9

30. What shall we say then? That the Gentiles who were not seeking righteousness, received righteousness, *even* the righteousness which is of faith.

31. But Israel, following *the* Law of righteousness did not attain *the* Law of righteousness. 32. Why? Because *they* did

not *follow* it of faith, but as of works. They stumbled at the stone of stumbling¹,

33. Just as it is written, Behold I lay in Zion a stone of stumbling, even a rock of offense; and he who believes on him shall not be put to shame. Isaiah 8:14

Chapter 10

Unto Salvation

1. Brethren², my heart's desire and supplication to Go for *the Israelites* is that they might be saved. 2. For I testify that they have a zeal for God, but not according to knowledge.

3. For being ignorant of God's righteousness, they seek to establish their own³; not submitting themselves to the righteousness of God⁴

Christ completed the Law.

4. For Christ is the completion of *the* Law for righteousness⁵ to everyone who believes. 5. For Moses writes of the righteousness of the Law, that the person doing those *things* shall live in them. Leviticus 18:5

6. But the righteousness which is of faith says, Do not say in your heart, Who will go up into heaven? That is, to bring Christ down. 7. Or, Who will go

1.THE STONE OF STUMBLING is Christ and him crucified (1 Cor. 1:23).

2.BRETHREN is usually generic, relating to both men and women.

3.THEIR OWN righteousness consisted largely of "the commandments of men," making their worship vain and unacceptable to God. (Mt. 15:7-9). One must "do" God's will (Mt. 7:21; 1 John 3:7).

4.GOD'S RIGHTEOUSNESS is revealed in his commandments, which we are to keep and do (Ps.119:105; Luke 1:6; 1 John 3:7,10).

5.LAW FOR RIGHTEOUSNESS was completed by the death of Christ. If one now goes back to the Law for righteousness, he/she cuts self off from Christ, and has fallen from grace (Gal. 5:1-4).

down into the depths¹ of *Hades*? That is, to bring Christ up from *the* dead.

Word of "The Faith"

8. But what does it say? The word is near you, in your mouth and in your heart. This is the word of the faith² which we preach³.

Believe & Confess Unto

9. For if you confess with your mouth *the* Lord Jesus, and believe in your heart that God raised him from *the* dead, you shall be saved. 10. For with *the* heart *one* believes unto righteousness, and with *the* mouth confession is unto salvation.

11. For the Scripture says. Whoever believes on him shall not be put to shame. Isaiah 28:16

Whoever calls on his name

(See Acts 22:16)

12. For there is no distinction between Jew and Greek, for the Lord himself is *Lord* of all; *and* is rich unto all who call on him. 13. For whoever shall call on the name⁴ of the Lord shall be saved. Joel 2:32; Acts 2:21; 22:16

14. How then shall they call *on him* in whom they have not believed? And how shall they believe *in him* of whom they have not heard? And how shall they hear without a preacher? 15. And how shall they preach unless they are sent? As it is written, How timely are the feet of them who preach the gospel of good

things! Isaiah 52:7; Nahum 1:15

16. But not all have obeyed the gospel⁵; for Isaiah says, Lord, who has believed our report? Isaiah 53:1

Faith comes by Hearing

17. So then faith comes by hearing and hearing through *the* word of God⁶. 18. But I say, Have they not heard? Yes, their voice went into all the earth; and their words into the ends of the world.

19. But I say, Surely Israel did not know. First, Moses says, I will make you jealous *of a nation* which is no nation. I will anger you by a nation without understanding. Deuteronomy 32:21

20. And Isaiah boldly says, I was found of them who did not seek me. I was made known to them who did not ask of me. 21. But to Israel he says, All day long I have stretched out my hands to a people who are disobedient and who speak against me. Isaiah 65:1,2

Chapter 11

Lost condition of Israel

1. I say then, has not God thrust away his people? Let it not be! For I too am an Israelite; a descendant of Abraham, of *the* tribe of Benjamin. 2. No, God has not rejected his people whom he knew before. Do you not know what the Scripture says of Elijah, who pleaded with God against Israel?

3. Lord, they have killed your prophets and have destroyed your altars, and only I am left; and they are seeking

1.DEPTHS, from *abussos*; bottomless; place of the dead; Hades.

2.WORD OF THE FAITH is the gospel; the doctrine of Christ.

3.THE FAITH WHICH WE PREACH was and is the gospel of Christ, the faith, the perfect law of liberty, the doctrine of Christ. In is not necessary to go and bring Christ to find out what he says. It is in "the faith" we have before us.

4.CALL ON THE NAME necessarily includes doing what the Lord says. As Jesus said, "Why call me Lord, Lord and do not ..." (Luke 6:46). See Mt. 7:21-27.

5.OBEYED THE GOSPEL - Those who do not obey the gospel are to face the wrath of God (2 Thess. 1:8,9). To obey the gospel is to obey the death, burial and resurrection of Christ (Rom. 6:3-5.17,18).

6.WORD OF GOD is in A, 33 and a host of other manuscripts. "Word of Christ" is in Aleph, B, C, D and a few others.

my life. 4. But what was God's response to him? I have reserved for myself seven thousand men who have not bowed the knee to Baal¹. 1 Kings 19:10,14,18

5. Even so at this present time there remains, by grace, a remnant. 6. But if it is by grace, it is no longer of works², else grace is no longer grace. 7. What then? Israel did not find what it sought, but the chosen have attained it; the rest were hardened. 8. As it is written, God gave them a spirit of stupor, eyes that do not see and ears that do not hear, unto this very day. Deut. 29:4; Isaiah 29:10

9. And David says, Let their food become a snare and a trap; a cause of offense, and a recompense to them. 10. Let their eyes be blinded so they cannot see; and bow down their back through it all. Psalm 69:22,23

11. I say then, did they not stumble so as to fall? Let it not be! But in their fall salvation is *come* to the Gentiles, to move them to emulation. 12. But if their fall *resulted in* the enrichment of the world, and their failure enrichment to the Gentiles, how much more their fullness.

Speaking to Gentiles

(Non-Jews - *ta ethna*, the nations)

13. But I speak to you Gentiles, inasmuch as I am an apostle to the Gentiles, I glorify my service; 14. That I might move my fellow Israelites³ to emulation,

and save some of them.

Gentiles to be Humble

15. For if their rejection *resulted in* the reconciling of the world, what will their reception be but life from the dead?

16. But if the first part is holy, the lump is also; and if the root is holy, the branches are also.

17. But if some of the branches were broken off, and you, a wild olive, were grafted in among them and became partakers with them of the richness of the root of the olive tree; 18. Do not boast of the branches, but if you boast, remember that you do not sustain the root; but the root you.

You Stand in "the faith"

19. You will say then, The branches were broken off so that I might be grafted in. 20. Very well, they were broken off *because of* unbelief; but you stand in the faith⁴. Do not be haughty, but fear.

Goodness & Severity

21. For if God did not spare the natural branches, neither will he spare you. 22. Behold the goodness and severity of God! Severity upon those who fell; but God's goodness upon you, if you continue⁵ in his goodness; else he will cut you off also.

If they regain Faith

23. But if they do not continue in unbelief, they also shall be grafted in; for God is able to graft them in again.

1.BAAL was a common name for god among the Phoenicians, and also of the Canaanites. In verse four BAAL has the feminine article, and likely relates to a Canaanite goddess named *Ashoreth*, a goddess of sensual love.

2.NO LONGER OF WORKS of the Law of Moses. Even "faith" is a work, according to Jesus (John 6:28,29). But faith is not a work of the Law. It is not a work of merit, or of which one might boast (Eph. 2:8-10; Titus 3:5). Even so, God requires works of obedience, for "faith without works is dead" (James 2:17-26).

3.FELLOW ISRAELITES - "those of my flesh."

4.STAND IN THE FAITH - "The faith" is the gospel; Christ's doctrine (Gal. 1:11,23). The Gentiles' hearts were purified by "the faith" (Acts 15:9); and they were justified by the faith (Rom. 3:30); as is true of all Christians; both Jew and Greek (Rom. 1:16).

5.IF YOU CONTINUE - The security of the Christian is based on his/her *continuing* in Christ; walking in the light of his word (1 John 1:7; abiding in his doctrine (2 John 9); being faithful to death (Rev. 2:10).

24. For if you were cut off from a naturally wild olive tree and contrary to nature, you were grafted into a cultured olive tree, how much more shall these natural *branches* be grafted into their own olive tree?

If they become believers

25. Brethren, I do not want you to be misinformed about this mystery, lest you think of yourselves as wise; that a hardness in part has come upon Israel, until the Gentiles fully enter¹.

26. And in this manner² all Israel shall be saved; as it is written, The Deliverer shall come out of Zion, and remove wickedness from Jacob. 27. And this is my covenant with them when I take away their sins. Isaiah 59:20,21

28. As measured by the gospel they are enemies for your sake; but as measured by the choice of God they are beloved because of the fathers; 29. For the gifts and the calling of God are without repentance³.

30. For as you all were once disobedient to God, you have received mercy in the *time* of their disobedience. 31. In the same way you received mercy, these

who are now disobedient may even themselves receive mercy⁴.

Called by the Gospel⁵

(See 2 Thess.2:14; Mk.16:16,18; Rom.1:16)

32. For God has called together all who are in disobedience; so that he might show mercy to all.

Glory to God!

33. O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and how inscrutable his ways. 34. For who has known the mind of the Lord? Or, who has been his counselor?

35. Or, who gave to him first, even to be repaid by him? 36. Because of him and through him and unto him are all things. Glory to him forever! Amen.

Chapter 12

Christian Living

1. I exhort you all therefore, brethren, through the mercies of God, to give your bodies as a living sacrifice, holy, pleasing to God, *which is your reasonable⁶ service⁷*. 2. And do not conform yourselves to this world, but transform yourselves by the renewing of *your* mind, that you may prove what the will of the Lord is; *what is good and acceptable and perfect⁸*. 3. For I say to every one of you, through the grace given to me, not to

1.THE GENTILES FULLY ENTER, from *pleromaton ethnow eiseilthe*. In the early days of the church the racial prejudice against the non-Jews was intense. The burden of this letter to the Roman Christians is that very problem. Until the Jews could overcome that prejudice, and accept the Gentiles as brethren, they remained hardened.

2.AND IN THIS MANNER - "If they do not continue in unbelief" (verse 23). They must accept the "Deliverer" (Christ Jesus) and accept his plan of salvation through the gospel, God's power to save the Jews and Greeks (Rom. 1:16). The passage does not mean that "every Israelite shall be saved." Jesus is the Savior of those who obey him (Heb. 5:9).

3.REPENTANCE, from *metameletos*, free of regret. The difference between this word and *metanoia*, a change of mind is usually easily seen, yet are quite close in meaning in some passages.

4.MERCY is the thing mentioned by Paul in Titus 3:5 as being that by which God saves us through the washing of the new birth and a renewing of a holy spirit. Titus 3:6 goes on to show that the *mercy* was poured out abundantly through Jesus Christ our Savior.

5.CALLED BY THE GOSPEL - See 2 Thess.2:14; Rom. 1:16; Mk. 16:15; 1 Cor.4:15.

6.REASONABLE, from *logike*, that which is reasonable, that "fits" logic; from the heart.

7.SERVICE, from *latreuo*, to render religious service and homage; worship.

8.PERFECT, from *teleios*, fully developed, mature.

think more highly *of yourself* than you ought to think; but think soberly, as to each one God measured *out the* measure of faith¹.

Spiritual Gifts

4. For just as we have many members in one body, and all the members do not have the same function; 5. So we, though many, are one body in Christ, and members of one another².

6. And we have gifts differing according to the grace given us. If it be prophecy, *prophesy* according to the proportion of the faith. 7. If it be serving, *give attendance* to serving; or teaching, teach.

8. If it be exhorting³, exhort; if it be giving, *give* with liberality. If it be leadership⁴, *lead* with diligence; if mercy, *show* it with cheerfulness.

Virtues of great Merit

9. *Let* love be sincere. Hate evil. Hold firmly the good. 10. Have brotherly love one for another in tender affection⁵. Take the lead if *showing* honor one to another.

11. Do not slack up in diligence, be fervent in spirit, serving the Lord.

12. Rejoice in hope; endure afflictions.

Continue⁶ in prayer.

13. Share with the saints in their need, practicing hospitality.

14. Bless those who persecute you; bless and do not curse.

15. Rejoice with them who rejoice; weep with them who weep.

16. Be of the same mind one to another. Be not overly proud, but be moved to humility⁷. Do not be wise in yourselves.

17. Never return evil for evil. Provide *for that which* is good before all people.

18. If possible, as much as you can, live peaceably with all people.

19. Do not avenge yourselves, beloved, but give place for *God's* wrath, for it is written, Vengeance is mine. I will repay, says *the* Lord. Deuteronomy 32:35

Enemy hungry? Feed him

20. If your enemy is hungry, feed him. If he is thirsty, give him a drink; in doing this you will heap burning coals of fire on his head.

21. Do not allow yourself to be overcome by evil, but overcome evil with good.

Chapter 13

Submit to the Government

1. Everyone is to submit to the government⁸ which is over him, for governments are ordained by God, and all of them are under God.

2. Whoever resists the authority has set himself in opposition to God's ordinance, and those who oppose *God's ordinance* shall receive condemnation

1. MEASURE OF FAITH, (measure, from *metron*, a measure, portion) evidently relates to the gifts mentioned by Paul in 1 Cor. 12:8-10. "Faith" being one of them, and here used to refer to all. This "faith" was a gift enabling the ones receiving it to work some "works of power" not specifically mentioned. Faith (belief) is not a gift, but comes through hearing the word (Rom. 10:17).

2. See 1 Cor. 12:13ff for language much like this, thus indicating that the subject matter is the same.

3. EXHORTING, from *paraklesis*, a calling upon to admonish, persuade; exhort; to beg; plead; entreat; implore; etc.

4. LEADERSHIP, from *proistemi*, to be at the head of; to stand before; rule; direct.

5. TENDER AFFECTION, from *philostorgos* (*Phileo* & *storgos*); brotherly love and natural affection joined to emphasize the depth and quality of love Christians are to have for each other.

6. CONTINUE - do not quit regular prayer. See 1 Thess. 5:17; Luke 18:1.

7. HUMILITY, from *tapeinos*, of low position; poor; lowly; undistinguished.

8. GOVERNMENT, from *exousia*, power. "The powers that be" - Political powers; government.

upon themselves. 3. For the rulers are not a terror to good works, but the evil. Do you want to have no fear of the authority? Do that *which* is good and receive praise of it.

They are God's Servants

4. For it is God's servant to do you good; but if you do that *which* is evil, be afraid, for it does not bear the sword¹ without cause; for it is God's servant to execute wrath on the evildoer.

5. Therefore it is necessary to be in subjection, not only because of wrath, but because of conscience. 6. For because of this you also pay taxes, for they are God's servants, devoting themselves to this very thing.

7. Pay to all you owe; tribute to whom tribute; tax to whom tax; fear to whom fear; honor to whom honor.

Love, the unpayable debt

(See Mt.22:37,38; 1 Cor.13:1-8; Col.3:14)

8. Owe no one anything, except to love one another. For he who loves the other has fulfilled *the* law.

9. For, You shall not commit adultery; You shall not kill; You shall not steal; You shall not lust; and if there is any other commandment it is summed up in this statement: You shall love your neighbor as yourself. Ex. 20:13-15; Deut. 5:17-21

Love fulfills the law

10. Love does no evil to a neighbor, so love fulfills *the* law.

11. And moreover, knowing the time, that it is already time for you to arise from sleep, for now our salvation is rearer² than when we believed. 1 Pet. 1:9

12. The night is almost gone, and the

day is near, therefore let us put off the works of darkness, and put on the armor of light.

13. Let us walk becomingly, as in the day, not in merry-making and drunkenness; not in sexual lewdness and licentiousness; not in quarreling and jealousy.

14. But clothe yourselves with the Lord Jesus Christ, and do not prepare to gratify the lusts of the flesh.

Chapter 14

One weak in "the faith"

1. You are to receive one who is weak³ in the faith⁴, *but* not to judge⁵ disputable *matters*. 2 For one believes that he may eat all *things*; but the one who is weak eats vegetables.

3. The one who eats *all things* is not to despise the one who does not eat. And the one not eating is not to condemn⁶ the one who eats; for God has accepted him.

Do not use harsh, unjust judgment

4. Who are you to judge the servant of another? To his own Lord he stands or falls; and he shall stand, for the Lord is able to make him stand.

5. For one *person* distinguishes one day from another; but another judges every day to *be alike*. Let every person be fully convinced in his own mind.

3.WEAK, from *astheneo*, to be weak; infirm; deficient. Here: not well-informed in *the faith*. See Jude 3. The Jewish Christians were the "weak" members in this setting. It appears that they made every effort to get Gentile Christians to keep the works of the Law.

4.THE FAITH is the doctrine of Christ (Jude 3; 2 John 9).

5.JUDGE, from *diakrisis*, a *distinguishing* (1 Cor. 12:10 - *discerning of spirits*); therefore, a judging in certain matters as eating certain foods; observing days.

6.CONDEMN, from *krino*, to judge, assume censorial power over; to exercise judgment over.

1.SWORD - the power and right from God to punish the wrongdoer, even with capital punishment.

2.NEARER because we are to receive it at the end, or as the goal, of our faith (1 Pet. 1:9. It is ours in promise (1 John 2:25).

6. He who regards the day, regards it to the Lord, and he who eats, eats to the Lord, for he gives thanks to God; and the *one* not eating, to the Lord he refrains from eating, and gives thanks to God.

No one lives Alone

7. For no one lives to himself and no one dies to himself. 8. For if we live, we live to the Lord; and if we die, we die to the Lord. If then we live or die; we are the Lord's.

9. For to this *end* Christ died and arose and lived *again*, that he might be the Lord of *the* dead and *the* living.

In matters of Opinion

10. But why do you judge your brother? Or you, *the strong*, why do you despise your brother? For all must stand at the judgment seat of Christ. 11. For, as it is written, As I live, says *the* Lord, every knee shall bow to me, and every tongue shall confess to God. Isaiah 45:23

12. Therefore each of us shall give account of himself to God. 13. Therefore, let us not judge one another any more, but rather determine this, not to put a hinderance or a cause of stumbling in a brother's way.

14. I know and am persuaded in *the* Lord Jesus that nothing is unclean¹ of itself; but if one think a thing is unclean, it is unclean *to him*. 15. For if your brother is grieved because of food, you are no longer walking according to love. Do not, with food, destroy that *one* for whom Christ died.

16. Therefore that which is good to you is not to be slandered. 17. For the kingdom of God does not consist in *what* we eat and drink; but in righteousness and peace and joy in a holy spirit.

1.UNCLEAN, from *koinas*, common; profane; ceremonially unclean.

18. For he who serves Christ in this is well pleasing to God and approved by people. 19. Therefore let us seek for things which make peace, and things which build up one another.

Don't cause another to fall

20. Do not destroy the work of God for the sake of food. Indeed all *things* are clean, but *they* are evil to the person who, through eating, stumbles.

21. It is good not to eat meat or to drink wine, or *anything* by which your brother stumbles or is offended or made weak.

Do you believe it is clean?

22. Do you have faith²? Have it to yourself, before God. Happy is the *person* who does not condemn himself in that which he approves. 23. But he who doubts is condemned if he eat, because it is not of faith³; and that which is not of faith is sin.

Chapter 15

Bear one another's burden

1. But we who are strong ought to bear with the weaknesses of the weak, and not please ourselves. 2. Let each of us favor the neighbor to the good, to build up; 3. For even Christ did not please himself, but, as it is written, The reproaches of them who reproached you fell on me. Psalms 69:9

For our Learning

4. For whatever was written before was written for our instruction, that we,

2.FAITH here has to do with one's belief about the matter of eating certain foods. If one has the knowledge that all food is clean (verse 20), he has *faith* that it is clean. He believes it to be clean.

3.NOT OF FAITH - To do anything, thinking that it is wrong in God's sight, would put one in opposition to God.

through steadfastness and admonition of the Scriptures might have hope.

5. Now the God of steadfastness and admonition give you the same mind with¹ one another, in keeping with *the will* of Christ Jesus. 6. In order that together you all may with one mouth glorify God, even the Father of our Lord Jesus Christ.

7. Therefore receive one another just as Christ received you, to *the* glory of God. 8. For I say that Christ became a servant of *the* circumcision to fulfil the truth of God, to confirm the promises of the fathers. 9. And that the Gentiles might glorify God for his mercy, as it is written, For this cause I will confess you among the Gentiles, and in your name sing praises. 2 Samuel 22:50; Psalm 18:49

10. And again he says, Rejoice Gentiles, with his people. Deuteronomy 32:43

11. And again, Praise the Lord all *you* nations, and praise him all *you* people. Psalm 117:1

12. And again Isaiah says, There shall be the root of Jesse, even he who arises to rule over *the* Gentiles; in him *the* Gentiles shall hope. Isaiah 11:10

13. *May* the God of hope fill you with all joy and peace in believing; that you may abound in hope, in *the* power of a holy spirit.

Capable Brethren

14. I myself am persuaded that, concerning you my brethren, you yourselves are full of goodness, filled with all knowledge, able to counsel one another.

15. Brethren, I have written to you partly as to remind you, because of the grace given me by God, 16. To be a

servant² of Christ Jesus to the Gentiles; ministering³ the gospel of God; so that the offering up of the Gentiles might be acceptable, sanctified in a holy spirit⁴.

Boasting in Christ

17. Therefore in Christ Jesus I have cause of boasting in things pertaining to God. 18. For I shall not presume to speak of anything except what Christ worked through me to obtain *the* obedience of *the* Gentiles.

19. In word and deed, in the power of signs and wonders, in the power of *the* Spirit of God; so that from Jerusalem, round about to Illyricum, I have fully preached the gospel of Christ.

20. And thus I earnestly endeavored to preach the gospel where Christ had not been made known, so that I might not build on another's foundation.

21. But as it is written, they who had no message concerning him shall see, and they who had not heard shall understand. Isaiah 52:15

Wanted to visit Rome

22. For this reason I have often been hindered from coming to you; 23. But now, having no further place in these parts, and having a great desire for these many years to come to you; 24. Whenever I go to Spain, for I hope to visit you as I pass through; and after I have enjoyed your company for a while, to be helped on my way by you.

25. But now I go up to Jerusalem,

2.SERVANT, from *leitourgos*, a minister; servant performing religious service.

3.MINISTERING, from *hierourgeo*, officiate as a priest; perform a sacred rite. In the New Testament: to minister in a divine commission, as preaching.

4.SANCTIFIED IN A HOLY SPIRIT - see Titus 3:5 where it is shown that when one experiences the "washing of the new birth" (immersion) that he/she is saved and made holy in spirit.

1.WITH, from *en*, in. When its object is plural (as here); with, among, in the midst. Obviously we are not "inside" one another. The same is true of Christ "among" us (John 1:14), and the Spirit "in our midst" (1 Cor. 3:16).

serving the saints. 26. For it has pleased *them* of Macedonia and Achaia to make a certain contribution to the poor among the saints in Jerusalem.

Shared Spiritual Things

27. For it pleased them, and indeed they were obligated to them; for if the Gentiles shared their spiritual *things*, they ought to share their material *things* with the *Jews*.

Hoped to go to Spain

28. When I shall have finished this *mission*, and have sealed this offering to them, I will come by you on my way to Spain. 29. And I am sure that when I come to you, I shall come in *the* fullness of the blessings of Christ.

He requested their prayers

30. Brethren, I beseech you through our Lord Jesus Christ, and through the love of the Spirit; strive together with me in prayers to God in my behalf; 31. That I may be rescued from those who are disobedient in Judea; and *that* my service to the saints may be acceptable.

32. So that, through the will of God, I may come to you with joy, and be refreshed with you.

33. *Now*, the God of peace be with you all. Amen.

Chapter 16

Greet faithful Brethren¹

Help sister Phebe

1. I commend our sister Phebe to you, who is a servant of the church in Cenchrea; 2 That you receive her in *the* Lord; in a manner worthy of the saints; and assist her in whatever matter she

may need your help, for she has been a helper of many, and of me.

Know these faithful brethren

3. Greet Priscilla and Aquila, my fellow-workers in Christ Jesus; 4. Who risked their necks for my life, to whom not only I give thanks, but all the churches of the Gentiles also. 5. Also *greet* the church that is in their house.

Greet my beloved Epenetus who is the first of Asia converted² to Christ.

6. Greet Mary who worked much for you.

7. Greet Andronicus and Junias, my relatives and fellow-prisoners; noted among the apostles; who were in Christ before I was.

8. Greet Amplias, beloved in *the* Lord.

9. Greet Urbane, our fellow-worker in Christ, and Stachys, my beloved.

10. Greet Apelles who is approved in Christ. Greet them who are of Aristobulus.

11. Greet Herodion, my relative. Greet them who are of Narcissus' *house*, who are in the Lord³.

12. Greet Tryphena and Tryphosa, workers in *the* Lord. Greet Persis, who worked much in *the* Lord⁴.

13. Greet Rufus, chosen in *the* Lord; and *greet* his and my mother.

14. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren with them.

15. Greet Philologus, and Julia, Nereus and his sister; and Olympas and all the saints with them.

16. Greet one another with a holy

1. GREET FAITHFUL BRETHREN - Get acquainted with those who are faithful and sound in doctrine, for false teachers abound (Rom. 16:17,18; 2 Tim. 3:13).

2. CONVERTED, from *aparche*, first fruit; the first act of sacrifice; first portion; firstling.

3. IN THE LORD, having been immersed into him (Rom. 6:3,4; Gal. 3:26,27).

4. WORKED MUCH IN THE LORD - The only place acceptable work of the Lord can be done in "in Christ." (See Mt. 7:21-23; 1 Cor. 15:58).

Churches of Christ

Greet You

kiss. All the churches of Christ greet you.

Watch out for Dividers

17. But I admonish you brethren; be on the lookout for those who cause divisions and offenses contrary to the doctrine which you received, and turn away from them. 18. For such *people* do not serve our Lord Christ, but their own selves; and through fair speeches and flattering talk they deceive the hearts of the unsuspecting.

Report of Your Obedience

19. The report of your obedience has come to all. Therefore I rejoice over you, but I want you to be wise about what is good, but innocent about what is evil.

20. But the God of peace will soon bruise Satan under your feet¹. The grace of our Lord Jesus be with you.

Greetings from Corinth

21. Timothy, my fellow worker, and Lucius and Jason and Sosipater, my kinsmen, greet you.

22. I Tertius, who wrote this letter, greet you in the Lord.

23. Gaius, host to me and to the whole church, greets you. Erastus, the city steward, and brother Quartus greet you.

24. The Grace of our Lord Jesus Christ be with you. Amen.²

25. *Now* to him who is able to establish you according to my gospel and the preaching of Jesus Christ; according

to the revelation of the mystery which was concealed for ages; 26. But now is shown forth through *the* writings of *the* prophets, according to *the* commandment of the Eternal God; has been made known to all nations; unto the obedience of faith.

27. To *the* only wise God, to whom be glory through Jesus Christ forever. Amen.

Introduction to First Corinthians

After Paul had preached the gospel at Athens, he departed to Corinth, some forty miles west of Athens (Acts 17:18).

While waiting for Silas and Timothy to rejoin him, he preached in the Jewish synagogue each Sabbath. He lived with Aquila and Priscilla, and worked with them making tents (Acts 18:4).

Silas and Timothy came from Macedonia with assistance from churches of that area, sent by Philippi (Phil. 4:15; 2 Cor. 11:8,9).

Paul preached there a year and six months during this first visit.

Later, at Ephesus (1 Cor. 16:8,9,19), Paul was visited by brethren from Corinth who told him of the problems confronting the church; and who brought him a letter from the church containing questions about marriage, eating of things offered to idols, and possibly other things.

It is possible that Paul had written an earlier letter (1 Cor. 5:9); and that he later made a second visit before the one mentioned in Acts 20:1-3; 1 Cor. 16:3-5; 2 Cor. 9:4; 13:1).

Paul impresses the readers with the necessity of unity (1:10ff); of keeping the church pure (5:1ff); of maintaining acceptable worship (11:23ff); of the greatness of love (13:1-13).

1. BRUISE SATAN UNDER YOUR FEET¹ - Likely by this letter, with its warnings, admonitions and introductions to the faithful brothers and sister to whom they could look for counsel and guidance.

2. VERSE 24 is not in Aleph, A, B or C. It is in D, 33 and many others.

First Corinthians

To the church there; and To All Who call on Him

1. Paul, a called apostle of Christ Jesus through *the* will of God, and brother Sosthenes; 2. To the church of God¹ at Corinth, to those who are sanctified² in Christ Jesus; called saints³; with all in every place⁴ who call on the name of our Lord Jesus Christ, their *Lord* and ours.

3. Grace to you all, and peace⁵ from God our Father, and *the* Lord Jesus Christ.

4. I am always thanking my God for you, for he grace of God which was given you in Christ Jesus⁶. That in him you are enriched in everything; in all

word and all knowledge; 6. Just as the testimony of Christ was established in you; 7. So that you do not lack any gift as you wait for the revealing of our Lord Jesus Christ.

8. Who will strengthen you until *the* end; blameless in the day of our Lord Jesus Christ.

9. Faithful is God, through whom you were called into the fellowship of his Son Jesus Christ our Lord.

Call to Unity

All are to speak the same thing!

(See Romans 16:17,18; 1 John 1:7)

10. Brethren, I exhort you through the name of our Lord Jesus Christ that you all speak the same *thing*⁷; and that there be no division⁸ among you, but that you all be perfectly united⁹ in the same mind and in the same judgment.

Those of Chloe had informed Paul

11. For it has been pointed out to me, concerning you, my brethren, by those of Chloe, that there is division among you. 12. But this I say, that each

1. THE CHURCH OF GOD (*ekklesia tou theou*) at Corinth was the local congregation of God's people at that place.. In Acts 20:28 we read of "the church of God which he purchased with his own blood." It is "God the Son" who purchased the church (Eph. 5:25; John 1:1). All the local congregations (churches) make up the "churches of Christ" of Romans 16:16. We read of only *one* church in the Bible. It is the one built by Christ (Mt. 16:18,19). All the saved are added to it by the Lord (Acts 2:47).

2. SANCTIFIED by the truth, God's word (John 17:17), when one "obeys the truth" the soul is purified, made holy (1 Pet. 1:22; Titus 3:5). Sanctification is *in* Christ Jesus (1 Cor. 1:2).

3. SAINTS (*hagioi*, holy ones) - are those who have been washed in the blood of the Lamb (Rev. 1:5; 1 John 1:7). All Christians are saints. See Titus 3:5.

4. TO ALL IN EVERY PLACE - This letter is addressed to the brethren at Corinth primarily, but also to all Christians everywhere.

5. GRACE & PEACE are two terms of greeting. Grace (*charis*, favor, free gift) and peace (*eirene*).

6. IN CHRIST JESUS all spiritual blessings are. One must be in Christ to enjoy those blessings. This takes place when one faithfully obeys the Lord, the consummating act being immersion (Rom. 6:3,4; Gal. 3:26,27).

7. SPEAK THE SAME THING - This is the basic essential ingredient to unity among Christians. We must speak the same thing. The Bible does not teach the divided denominational system, with its babble of different doctrines and practices. It teaches one truth; Christ's doctrine. When we abide in it we have unity (1 John 1:7). When we deviate from it we separate ourselves from God (2 John 9), and bring division contrary to the doctrine of Christ (Rom. 16:17,18).

8. NO DIVISION - that is Christ's law. Anyone who causes division is not a servant of Christ (Rom. 16:17,18), and has separated himself/herself from God (2 John 9).

9. PERFECTLY UNITED - Same mind, same judgment, speak the same equals perfect unity. The denominational system popular today in incapable of attaining that unity. The system is opposed to unity.

of you is saying, I am of Paul; I am of Apollos; I am of Cephas; and I am of Christ.

Is Christ Divided? No!

Jesus prayed for perfect unity John 17:20,21

13. Is Christ divided? Was Paul crucified for you¹? Or were you immersed into the name of Paul²?

14. I am thankful to God that I immersed none of you except Crispus and Gaius; 15. So that no one should say that he was immersed into my name.

16. But I also immersed the household of Stephanas; besides, I do not know if I immersed any other.

Sent to Preach Christ

17. For Christ did not send me to immerse³, but to preach the gospel⁴; not in words of wisdom, that the cross of Christ not be made void.

18. For the message of the cross is foolishness to those who are perishing;

but to us who are being saved it is God's power⁵.

19. For it is written, I will destroy the wisdom of the wise. I will set aside the understanding of the prudent. Isaiah 29:14

20. Where *is the wise*? Where *is the* writer? Where *is the* debater of this world? Has not God made foolish the wisdom of the world?

By Gospel Preaching

21. For since, in the wisdom of God, the world did not know God by its own wisdom; Through the foolishness of preaching⁶, God was pleased to save those who are believing.

22. For while *the* Jews were seeking signs and *the* Greeks were seeking wisdom, 23. We are preaching Christ crucified; a stumbling block indeed to *the* Jews; but foolishness to *the* Gentiles.

24. But to those who are called⁷, both Jew and Greek; Christ, *the* power of God and *the* wisdom of God. 25. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

26. You see your calling brethren, that not many are wise according to *the* flesh, not many are mighty; not many are noble. 27. But God has chosen the foolish *things* of the world to shame the wise, and the weak things of the world to shame the strong. 28. And God has chosen the ignoble things of the world,

1. PAUL CRUCIFIED FOR YOU? - Call yourselves by the One who was crucified for you, Christ.

2. IMMERSED INTO THE NAME OF PAUL? Call yourselves by the name of the One into whom you were immersed (no Christian is un-immersed, for he/she is not in Christ until then).

3. DID NOT SEND ME TO IMMERSE - "Who" performed the act of immersing was not important. Preaching the soul-saving gospel was. Even so, immersing was a part of the charge Jesus gave to the apostles, "Make disciples of every nation, immersing them into the name of the Father and of the Son and of the Holy Spirit" (Mt. 28:19). In Ephesus, when the twelve disciples who had been immersed in John's immersion were asked by Paul if they had received the Holy Spirit after they believed, they answered that they had not heard that there is a Holy Spirit. His immediate response was: Into what then were you immersed? After instructing them, he immersed them into the name of the Lord Jesus (Acts 19:1-5).

4. PREACH THE GOSPEL - Paul's primary role was to preach. Christ's was sent to save (Lu. 19:10), but he made and immersed more disciples than John (though Jesus himself did not immerse, his disciples did) (John 4:1,2).

5. GOD'S POWER - The gospel is God's power to save everyone who believes (Rom. 1:16). The believer has the power to become a child of God by repenting and being immersed on the name of Christ (Acts 2:38). The unbeliever is condemned already (John 3:18; 8:24).

6. FOOLISHNESS OF PREACHING - not the foolishness of what is preached (as some mistakenly assume). Preaching *looks* foolish to some.

7. CALLED by the gospel (2 Thess. 2:14; Mark 16:15,16; Rom. 1:16).

and the contemptible, and the *things* that are not; to render powerless the *things* that are; 29. So that no flesh might boast before God.

30. But of him you are in Christ Jesus¹, whom God has made our wisdom and righteousness and sanctification and our redemption.

31. That, as it is written, Let him who boasts, boast in *the* Lord. Jeremiah 9:24

Chapter 2

Christ and him crucified

1. When I came to you, brethren, I did not come with excellency of speech or wisdom, proclaiming to you the message of God. 2. For I determined to know nothing among² you except Jesus Christ and him crucified.

3. I came to you in weakness and in fear and in much trembling. 4. And my message and my preaching were not in persuasive words of human wisdom, but in proof of *the* Spirit, and of power; 5. So that your faith might not be in *the* wisdom of people but in *the* power of God.

6. But we speak wisdom among³ them who are mature, wisdom which is not of this world nor of the rulers of this world who are passing away.

Had They Known ...

7. But we speak the hidden wisdom of God in a mystery, which God designed before the ages to our glory. 8. Which none of the rulers of this age knew, for if they had known, they would not have crucified the Lord of Glory.

1. IN CHRIST JESUS at the point of immersion (Rom. 6:3,4; Gal. 3:26,27).

2. AMONG, from *en*, in. With plural object: among, with, in the midst.

3. AMONG, from *en*. See footnote #2 above. The importance of these notes is seen in 1 Cor. 3:16.

Wonders of this Age

9. But as it is written, Eye has not seen nor ear heard nor has occurred to *the* human heart the *things* God has prepared for those who love him. Isaiah 64:4

10. But God has revealed⁴ them to us by the Spirit⁵; for *the* Spirit examines all *things*, even the deep *things* of God.

11. For who of people knows the *things* of a person except the spirit of the person which is in him? Likewise, no one knows the *things* of God except by the Spirit of God.

Words given by the Spirit

Equals Verbal Inspiration

12. Now we have not received the spirit of the world, but the Spirit which is from God; that we may know the *things* given to us by God. 13. And those *things* we also speak; not in words that man's wisdom teaches, but in *words* that *the* Spirit teaches, combining spiritual *things* with spiritual *words*.

The uninspired Man

(See 2 Peter 1:20,21)

14. But the uninspired⁶ man does not receive the *things* of the Spirit of God; indeed they are foolishness to him; and he cannot know, for they are spiritually judged.

The Inspired Man

15. But the inspired man judges all *things*, yet he himself is judged by no one. 16. For who has known *the* mind of *the* Lord, that he might instruct him? But we have *the* mind of Christ.

4. REVEALED by holy men of God (2 Pet. 1:20). The Scriptures are "God-breathed" - *inspired* (*theopneustos*). It is by the word of inspired men we have the word by which we are begotten (James 1:18; Luke 8:11; John 3:8). See 1 John 1:7.

5. BY THE SPIRIT - we have the Spirit breathed word to guide us (2 Tim. 3:16,17; Rom. 15:4).

6. UNINSPIRED, from *psuchikos*, unspiritual; uninspired; worldly.

Chapter 3

Babes in Christ

1. And I, brethren, could not speak to you as to spiritual, but as carnal; as babes in Christ. 2. I fed you milk, not solid food, because you were not able; neither yet now are you able.

3. You are worldly, for while there is envy, strife and division among you, are you not worldly and walk after man?

4. For while one says, I am of Paul, and another, I am of Apollos; are you not *acting like men*? 5. Who is Apollos? And who is Paul? Ministers¹ through whom you believed; and to each as the Lord has given.

God Gave the Increase

6. I planted; Apollos watered, but God causes the growth. 7. So neither he who plants nor he who waters is anything; but God who causes the growth.

8. He who plants and he who waters are one; and each shall receive his own reward according to his own labor. 9. We are God's *servants*, working together. You are God's field. You are God's building².

Christ, the Foundation

10. According to the grace that God gave me, as a wise master-builder I laid the foundation, and another is building on it. But let each one be careful how³ he builds. 11. For no one can lay a foundation other than the one that is

laid, which is Jesus Christ⁴.

Enduring & unenduring

12. So if anyone build⁵ on the foundation gold, silver or precious stones; or wood, hay or straw⁶; 13. The work of each one shall become evident; for the day will make it known, for in fire it shall be revealed; and the character of the work of each one shall be tried by fire.

14. If anyone's work stands the test, he shall receive a reward. 15. If the work⁷ of anyone is burned up, he receives no reward, but he himself shall be saved⁸, as through fire.

Church; God's Temple

16. Do you not know that you all⁹ are the temple of God, and that the Spirit of God dwells in you midst¹⁰? 17. If anyone causes harm to the temple of God, God will harm him, for the temple of God is

4. WHICH IS JESUS CHRIST - Christ is the foundation upon which the church (his kingdom) is built. In Mt. 16:18 Jesus said, "Upon this rock I will build my church." The rock is Christ (1 Cor. 10:4).

5. IF ANYONE BUILD - If one convert people to Christ he/she is building on the one foundation, Christ. The material of the converts is either enduring or unenduring. Each person is tried as by fire. The ones represented by gold, silver and precious stones endure to the end and are saved.

6. WOOD, HAY OR STRAW represent converts to Christ who do not remain faithful. See Luke 8:1-11 where Jesus tells of the rocky ground hearer and the thorny ground hearers who did not produce, and are lost.

7. WORK - the converts to Christ one makes.

8. SHALL BE SAVED - A person's salvation is not determined by whether or not those he/she converts remain true to the Lord.

9. YOU ALL (*este*, you plural), all to whom the letter is addressed: the church at Corinth and all who call on his name - all Christians, the church. The church is God's temple now. See 1 Pet. 2:5.

10. IN YOUR MIDST, from *en*, in. When its object is plural (as here); with, among, in the midst. See John 1:14 where it is stated that the Word became flesh and lived among (*en*) us.

1. MINISTERS, from *diakonos* (deacon), servant; waiter; agent.

2. YOU ARE GOD'S FIELD - BUILDING - You, the church (Eph. 2:19-22; 1 Tim. 3:15; 1 Pet. 2:5).

3. HOW, from *pos*, gives the idea of the material used (verse 12), rather than the manner of doing the building. See Luke 10:26, "What is written in the Law, *how* (*pos*) do you read it." The "how" does not have to do with the manner of reading, but of the content, "what does it say."

holy, and you all are that *temple*.

18. Let no one deceive himself. If anyone think *that* he is wise in this age, let him become a fool that he may become wise. 19. For the wisdom of this world is foolishness with God, as it is written, He catches the wise in their own craftiness. 20. And again, The Lord knows the reasoning of the wise, that they are useless. Job 5:18; Psalm 94:11

21. So let no one boast in people, for all *things* are yours; 22. Whether Paul or Apollos or Cephas, or the world, or life or death, or *things* present or to come. All are yours; 23. And you are Christ's and Christ is God's.

Chapter 4

Stewards of God

1. Let a person so account us as ministers of Christ and stewards of *the* mysteries of God. 2. Now in this matter of stewards, it is required that one be found faithful.

3. But to me it is a small *matter* to be judged by you or by human judgment. Neither do I judge myself; 4. For I know of nothing *against* myself. But I do not thereby stand justified; but he who judges me is *the* Lord.

5. So do not judge anything before the time, until the Lord comes; who will bring to light the hidden *things* of darkness, and reveal the desires of the hearts; and then each *one's* praise shall come from God.

Paul & Apollos; Examples

6. Brethren, I have in a figure transferred these *things* to Apollos and myself for your sakes, so that you might learn not to go beyond what is written¹; that

1. WHAT IS WRITTEN - The doctrine of Christ (2 John 9).

you not be puffed up one against another.

7. For why does anyone make a difference to you? What do you have that you did not receive? But if you received *it*, why are you boasting as if you did not receive *it*?

8. Already you are filled! Already you are rich! Without us you have reigned! And I wish you did reign that we might reign with you. 9. For I think that God has appointed us apostles last, as unto death, because we have become a show² to the world and to angels and to people.

10. We are as fools for Christ, but you are wise in Christ. We are weak, but you are strong. You are honorable, but we are despised. 11. Even until this hour we are hungry and thirsty and naked and afflicted and homeless.

12. We toil, working with our hands. Being reviled we bless. Being persecuted we endure. 13. Being reproaches we entreat. Even until now we have become as the filth of the world; that which is wiped from all *things*.

Begotten by the Gospel

14. I do not write these *things* to shame you, but to instruct *you* as my beloved children. 15. Though you may have ten thousand teachers in Christ, yet you do not have many fathers³; for I begot you in Christ Jesus through the gospel. 16. So I exhort you to be imita-

2. SHOW, from *theatron*, a theater; a place where public games and spectacles are exhibited; a show; a gazing-stock.

3. FATHERS - We would not understand that Paul presents himself as their *spiritual* father (as some denominational priest do). Christ condemned that practice in Mt. 23:9, "Call no one your father upon the earth." Paul is saying in effect, "I am the one who preached the gospel, planted the seed. See James 1:18 where it is shown that God begets through the word of truth."

tors of me. 17. For this very purpose I have sent to you Timothy who is my beloved child and faithful in the Lord; who will remind you of my ways which are in Christ Jesus; as I teach everywhere in every church.

18. Now some are puffed up, as though I would not come to you. 19. But I will come to you shortly, if it is the Lord's will; and I will know, not the word of those who are puffed up, but the power.

20. For the kingdom of God is not in word *only*, but in power. 21. Which do you want? Shall I come to you with a rod, or in love *and* a spirit of gentleness?

Chapter 5

Fornication among you

1. It is actually reported that there is fornication¹ among² you; and such fornication as is not even among the Gentiles; that a man would have his father's wife.

2. And are you puffed up, and not rather to have mourned that the *man* who has done this *deed* be removed from your midst?

3. And I, as absent in body but present in spirit, have already judged him who has done this, as though I were present.

Withdraw from Him!

4. In the name of our Lord Jesus Christ, when your are assembled and I am with you in spirit, with the power of our Lord Jesus Christ, 5. Deliver such a

man to Satan to destroy the *works* of the flesh³, that the spirit⁴ may be saved in the day of the Lord.

6. Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? 7. Clean out the old leaven, that you may be a new lump, as you are unleavened; for Christ our Passover has been sacrificed.

8. Let us keep the feast, not with old leaven, nor with leaven of malice and wickedness, but with unleavened bread of sincerity and truth.

An Earlier Letter?

9. I wrote to you in a letter not to associate with fornicators. 10. Yet not of all the fornicators of this world; or of the covetous, or robbers, or idolaters; for then you would need to leave the world.

11. But now I have written to you not to associate with anyone who is called a brother, who is a fornicator or covetous or an idolater or a reviler or a drunkard or a robber; with such not even to eat.

12. For what is the judging of outsiders to me? Do you not judge⁵ those within? 13. But those who are outside, God will judge. So put away from yourselves the evildoer.

Chapter 6

Have the Saints Judge

Do not go before sinners

1. Dare any of you, having a matter

3. WORKS OF THE FLESH include fornication and all those listed in verse 12 (Gal. 5:19 - 21).

4. SPIRIT - Soul, that part of a person that lives on after the death of the body (Eccl. 12:7; Mt. 10:28).

5. DO YOU NOT JUDGE - While Christians are not to judge unrighteous judgment (Mt. 7:1,2), we are to "judge righteous judgment" (John 7:24). Judgment may be made on the basis of "their fruit" (Mt. 7:16,17), and by their doctrine (Gal. 16-9; 2 John 9-11). All who cause division in the church *must* be judged (Rom. 16:17,18; Tit. 3:10).

1. FORNICATION, from *porneia*, every kind of sinful sexual activity. The word includes adultery, homosexuality, etc. The term used regularly in the ESB is, "sexual immorality."

2. AMONG (both, in this verse), from *en*, in. When its object is plural (as here); with, among, in the midst. See 1 Cor. 3:16; John 1:14.

against another, to seek judgment before the unjust, and not before the saints?

2. Do you not know that the saints will judge the world? And if the world is to be judged in you, are you not worthy to judge the smallest matter?

3. Do you not know that we shall judge angels? How much more *the matters* of this life?

Set those with Ability

4. If you have matters of this life to be judged, do you set them to judge who are of small account in the church? 5. I say this to shame you. Is it so that there is not a wise man among you who is able to judge between his brethren?

6. But brother is brought to trial by brother, and that before unbelievers? 7. So already there is something lacking among you, that you have lawsuits with one another. Why not be wronged instead; be defrauded?

Do not be deceived!

8. But you act unjustly and rob, and that *the* brethren. 9. Do you not know that *the* unrighteous shall not inherit the kingdom of God? Do not be deceived.

Neither the sexually immoral¹ nor idolaters nor adulterers nor the sensual² nor homosexuals³; 10. Nor thieves nor covetous⁴, nor drunkards nor revilers⁵, nor robbers shall inherit *the* kingdom of God. 11. And such were some of you.

1. SEXUALLY IMMORAL, from *pornos*, fornicator; sexual sins of every kind.

2. SENSUAL, from *malakos*, soft to the touch; delicate. Fig. an instrument of unnatural lust; effeminate.

3. HOMOSEXUALS, from *arsenokoites*, a man who lies with a male (or woman with woman); a sodomite See Rom. 1:26,27 and Jude 7 for God's view of this filthy sin.

4. COVETOUS, from *pleonectes*, one who has or claims to have more than his share; an avaricious person; one who defrauds for gain.

5. REVILERS, from *loidoros*, reviler, railer; an abusive person; verbal abuse.

Washed; Sanctified; and Justified⁶

But you all have been washed; but you all have been sanctified; but you all have been justified in the name of the Lord Jesus Christ, and in the Spirit of our God. 12. All *things* are lawful to me, but not all are for my good. All *things* are lawful for me, but I will not be made a slave by anything.

13. Foods are for the stomach and the stomach for foods; but God will destroy both it and them. The body is not for sexual immorality, but for the Lord; and the Lord for the body.

14. And God has raised up the Lord, and shall raise us through his power.

15. Do you not know that your bodies are members of Christ? Shall I take the members of Christ *and* make them members of a sexually immoral person? Let it not be!

16. Do you not know that the one who joins himself to the sexually immoral *person* is one body *with that person*? For he said, The two shall be one flesh. 17. But he who joins himself to the Lord is one spirit.

18. Run from sexual immorality. Every *other* sin that a person commits is outside the body⁷; but the *one* who commits the sexual sin is sinning against his own body.

The Body - The Church

19. Do you not know that the body of

6. WASHED; SANCTIFIED AND JUSTIFIED - This took place at immersion (Rom. 6:3-6,17,18; Titus 3:5).

7. BODY is singular. In verse 15 we find "your bodies," plural; each person's physical body. However, in verse 19 it is *body*, singular, of *you*, plural. The only body meeting this description is the church (Eph. 1:22,23), which is the temple of God (1 Cor. 3:16; 2 Cor. 6:16). See 1 Peter 2:5; Eph. 2:21.

you all is *the* temple of the Holy Spirit who is with¹ you all; whom you have from God, and you are not your own? 20. For you all have been bought² with a price. Therefore glorify God in the body³ of you all.

Chapter 7

Marriage Relationships

1. Now concerning the *things* of which you wrote. It is good for a man not to be joined to a woman. 2. But because of sexual immorality, let each one have his own wife; and each *woman* her own husband.

3. The husband is to render to the wife that which is due her; and also the wife to the husband. 4. The wife does not have power of her own body, but the husband *does*. In the same way, the husband does not have power of his own body, but the wife *does*.

Do not deprive one another

5. Do not deprive one another, except by agreement for a while, so that you may have plenty of time for prayer, and then come together again; so that Satan might not tempt you because of your lack of self-control.

Not a command - a suggestion

6. But I say this as a suggestion, not as a command. 7. For I wish that all people were as I am, but each has his own gift of God; one this, another that.

Unmarried & Widows

8. To the unmarried and the widows

I say, it is good for them to remain *single* as I am. 9. But if any do not have self-control, they are to marry; for it is better to marry than to burn⁴.

Married Christians

10. Now to the married *Christians*⁵ I give this instruction (not I but the Lord⁶), *the* wife is not to leave *her* husband. 11. But if she does leave⁷ *him*, she is to remain unmarried⁸, or be reconciled to the husband; and *the* husband is not to leave *his* wife.

Unbelieving Spouses

12. Now I say the rest, not the Lord⁹. If any brother has an unbelieving wife, and she is willing to live with him; he is not to leave her. 13. And a *Christian* woman who has an unbelieving husband, and he is willing to live with her; she is not to leave him.

Dedicated in the spouse

14. For the unbelieving husband has been dedicated in the wife, and the unbelieving wife has been dedicated in the brother, otherwise your children

4.BURN, from *purao*, literally fire. Probably hell fire; however, some think this means burn with passion. Not likely.

5.*CHRISTIANS* - All the instructions and teachings are to Christians, not couples or groups. The inspired apostle is telling married Christians how to act toward their spouses, whether or not the spouses are Christians.

6.THE LORD had spoken of these specifics relating to marriage (Mt. 5:32; 19:9). Paul is relating what Jesus said personally about them.

7.IF SHE DOES LEAVE - There are some circumstances in which a Christian wife would find leaving essential to her living a Christian life.

8.REMAIN UNMARRIED - Whether a formal divorce is considered here is not clear. The separation is evidently as definite as a legal divorce. She is *unmarried*.

9.NOT THE LORD - The Lord gave no directions about Christians who were married to unbelievers (non-Christians). Paul, as an inspired apostle, gives these instructions. They are as binding as though spoken by the Lord (Luke 10:16).

1.WITH, from *en*, in. When its object is plural (as here); with, among, in the midst.

2.BUGHT with the blood of Christ, God the Son (Acts 20:28; Eph. 5:25).

3.THE BODY OF YOU ALL - The body all Christians make up is the church. We are to glorify God in the *body*, the church (Eph. 1:22,23), unto all generations (Eph. 3:21).

would be unclean¹; but now they are holy.

The Unbeliever Departs

15. But if the unbeliever leave; he is to leave *of his own will*², the bother or the sister is not enslaved³ in such cases; but God has called us in peace⁴. 16. For how can you know, wife, whether you will save *your husband*? Or how do you know, husband, whether you will save *your wife*?

Place & Rank Unimportant

17. Even as the Lord has distributed to each one, as God has called each, so he is to walk⁵. Even thus I direct in all the churches.

18. Is anyone called already circumcised? He is not to become uncircumcised. Is anyone called being uncircumcised? He is not to be circumcised.

God's Commandment

are important! ^{1 John 2:3,4}

19. Circumcision is nothing, and uncircumcision is nothing; but keeping

the commandments of God is something.

20. Each one is to remain in the calling in which he is called⁶. 21. Are you called *being a slave*? Do not let it trouble you, but if you can be free; use it rather. 22. For he who is called⁷ in the Lord *while a slave*, is the Lord's free person. The *one* who is free when called is Christ's servant.

Bought with the Blood

23. You have been bought with a price⁸; do not become servants of men.

24. Brethren, each one is to abide with God in that wherein he was called.

Advice to Virgins

25. Now concerning virgins, I have no instruction of the Lord⁹, but I give my judgment¹⁰ as *one* who has received mercy from the Lord to be trustworthy.

In view of the distress coming soon

26. Now I judge that this is good, in view of the impending distress, that it is good for a person to remain as he is. 27. Are you married to a wife? Do not seek a divorce. Are you loosed from a wife? Do not seek a wife.

28. But if you get married you have not sinned; and if a virgin¹¹ marry, she has not sinned, but such shall have

1.UNCLEAN - If the marriage were not a binding, Scriptural, legitimate union, the children would be illegitimate.

2.HE IS TO LEAVE OF HIS OWN WILL - The "of his own will" is understood in the middle voice of the verb, *chorizestho*, from *chorizo*. The unbeliever is to leave of his own choice and determination.

3.ENSLAVED, from *douloo*, to reduce to servitude, enslave; oppress by retaining in servitude. In this verse the word is in the *perfect tense*, and in the Greek the perfect tense expresses a present condition resulting from a past state or action. The brother or sister had never been a slave to the departing unbeliever. The relationship had been that of husband and wife; not master and slave.

4.CALLED US IN PEACE by the gospel of peace. Even in circumstances as heart-breaking as here considered, the Christian has peace in Christ. Peace is one of the "fruits" born by the Christian (Gal. 5:22,23).

5.SO HE IS TO WALK - an all things that are good, but if one were called being a thief or an evil person, he/she must serve righteousness.

6.CALLING ... CALLED - One's state or condition or circumstance when he/she becomes a Christian is not eternally important. Having one's name in the *Book of Life* is! (Luke 10:20).

7.CALLED by the gospel (Rom. 1:16; 2 Thess. 2:14; Mark 16:15,16).

8.BUGHT WITH A PRICE - the blood of Jesus (Acts 20:28; Eph. 1:7; 5:25; 1 Pet. 1:18; Mt. 26:28).

9.WORD FROM THE LORD - The Lord had not spoken on the matter of virgins as he had on marriage and divorce. So Paul, as an inspired apostle, addresses the problem.

10.JUDGMENT, from *nomizo*, to own as settled and established; to deem.

11.VIRGIN, from *parthenos*, a virgin; a chaste man (Rev. 14:4). The word *virgin* is feminine, and as such takes the feminine modifiers, even when referring to a man. See verses 36-38 and notes.

tribulations in the flesh, *and* I would spare you *these*.

29. But this I say, brethren, the time is near; so that for the remaining¹ *time*, let even those who have wives be as though they had none; 30. And those weeping, as not weeping; and those rejoicing, as not rejoicing; and those buying, as not having; 31. And those using the world, as not eagerly using it to the full²; for the fashion of this world is passing away.

Be Free of such Care

32. But I want you to be free of *such* care. He who is unmarried cares for the *things* of the Lord, how he may please the Lord. 33. But he who is married cares for the *things* of the world, how he may please the wife;

34. And is distracted. And the unmarried woman and the virgin care for the *things* of the Lord, that they be holy in body and in spirit; but she who is married cares about the *things* of the world, how she may please the husband.

35. But I say this for your benefit, not to put a restraint on you, but to encourage that which is becoming, and to gain your undistracted attention to the *things* of the Lord.

Such Virgins are to Marry

36. If anyone considers that he is acting in an unsuitable manner toward his virginity³, and such a *person* is passing the prime of life, and if thus it should be; he is to do what he wishes; it

is not a sin; such are to marry.

37. But he who stands firm in his own heart, having no necessity, but having control of his own will; and has decided in *his* own heart to keep himself⁴ a virgin, does well.

38. So then the one who is a virgin, who marries, does well; and the one who does not marry does better.

Widows, marry Christians

39. A wife is bound⁵ to her husband as long as he lives; but if the husband is dead she is free to marry whom she wants to, only in the Lord. 40. But she will be happier if she remains thus, in my judgment, and I think that I have *the* Spirit of God.

Chapter 8

Things sacrificed to Idols

1. Now concerning *things* sacrificed to idols; we know that all of us have knowledge. Knowledge puffs up, but love builds up. 2. If anyone thinks that he knows anything, he has not yet known as he ought to know. 3. If anyone loves God, he is known by him.

4. Now concerning the eating of things sacrificed to idols; we know that an idol is nothing *in the* world, and that there is no God but one.

5. For even if there are so-called gods, whether in heaven or on earth (just as there be many gods and many lords), 6. But to us there is one God, the

1.REMAINING TIME before the destruction of Jerusalem, evidently. Before the intense persecutions began, a reevaluation of priorities was in order.

2.USING IT TO THE FULL - Demas is an example of those who think too much of the world (2 Tim. 4:10).

3.His or her state of being a virgin. If, due to age or necessity one decides to marry, such should.

4.HIMSELF, from *heautou*, a reflexive pronoun of the third person; himself, herself, itself. It is used with all the genders. The masculine pronouns are used in the generic sense in this passage.

5.BOUND - married to her husband as long as he lives. This is the basic law of God. Death and fornication (sexual immorality) are the only ways of terminating a marriage Scripturally (Mt. 19:9; Rom. 7:2).

Father; from whom are all *things*; and we are in him; and one Lord, Jesus Christ, through whom all *things are*, and we through him.

7. But not all have *that* knowledge; for being conscious of the idol to this hour, they eat food as if it were *really* sacrificed to an idol; and their conscience, being weak, is defiled.

8. But food does not bring us closer to God. We are no worse if we do not eat it; nor are we better if we do.

Causing weak to stumble

9. But see to it that this right of yours does not become a cause of stumbling to the weak. 10. For if anyone see you who have *this* knowledge eating in an idol's temple, will not the conscience of this weak *person* be made bold to eat the *food* sacrificed to idols?

11. And he who is weak is destroyed because of your knowledge; the brother for whom Christ died. 12. And in this manner you sin against the brethren and wound their weak conscience, and sin against Christ.

13. Therefore, if food cause my brother to stumble, I will never eat meat; that my brother may not stumble.

Chapter 9

Paul defends himself

1. Am I not free? Am I not an apostle? Did I not see Jesus our Lord? Are you not my work in *the* Lord?

2. If I am not an apostle to others, I certainly am to you; for you in *the* Lord are the seal of my apostleship. 3. This is my answer to those who examine me.

4. Do we not have *the* right to eat and to drink? 5. Do we not have a right to take along a believing¹ wife, as the

rest of *the* apostles² and the Lord's brothers and Cephas³?

6. Or is it only Barnabas and I who do not have a right to refrain from working?

7. Who serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Who feeds a flock and does not eat of the milk of the flock?

8. I am not saying these things as a man; for does not even the Law say these *things*? 9. For it is written in the Law of Moses, You are not to muzzle the ox while he is threshing. Deut. 25:4 God's concern is not for the oxen. 10. Doesn't he say it for our sake? For it was written because of us; that the plowman should plow and the thresher *thresh* in hope of sharing.

11. If we sowed spiritual *things* in you, *is it a great things* if we reap carnal *things* of you? 12. If others share this right over you, do not we more? But we have not used this right; but have endured all *things* to keep from hindering the gospel of Christ.

13. Do you not know that those who do the work about the temple eat of the *food* of the temple, and those who attend the altar partake of the *things* of the altar?

Live of the Gospel

14. In the same manner the Lord has directed that those who proclaim the

2.APOSTLES - Evidently the other apostles and the Lord's brothers took their wives along with them on their preaching trips.

3.CEPHAS (Simon Peter) is mentioned specifically by the inspired penman; evidently to expose, hundreds of years later, the false teaching of the apostate church; after that church had made its appearance (beginning in the fifth or sixth century. The *celibacy* of the apostles and/or preachers is not a Bible doctrine (1 Tim. 4:3). Those who abide not in Christ's doctrine have not God (2 John 9).

1.BELIEVING - one who is a Christian.

gospel should live of the gospel. 15. But I have not used any of these *things*. And I have not written this to get these *things* done for me; for it would be better for me to die than to have my glorying made void.

16. For if I preach the gospel, it is no reason for me to boast, for necessity is imposed upon me, for woe to me if I do not preach the gospel. 17. For if I do this willingly, I have a reward, but if unwillingly, a stewardship is entrusted to me.

18. Then what is my reward? That when I preach the gospel, I may make the gospel without expense, so that I may not make full use of my right in the gospel. 19. For though I am free from all *people*, I have made myself a servant to all, that I may gain more. 20. To the Jews I become as a Jew that I might gain the Jews. To those under *the Law* as under the Law (though not being myself under *the Law*), that I might gain those under *the Law*.

Christ's law

21. To those without *the Law*, as without the Law (being not without God's law¹, but under *the law* of Christ), that I might gain those without *the Law*.

22. To the weak I become as weak, that I might gain the weak. I become all *things* to all *people* so that by all means I might save some. 23. And I do all *things* through the gospel, so that I may be his partner.

24. Do you not know that in a race all run, but one receives the prize? You

must run in such a way² that you can receive it.

25. But everyone who is a contestant exercises self-control in all *things*. They *do so* to win a perishable crown, but we *do so for* an imperishable. 26. And this is the way I run, not uncertainly. This is the way I box, not beating *the air*; 27. But I keep under my body³ and bring it into subjection lest after preaching to others I myself might be disqualified⁴.

Chapter 10

Written for our Instruction

(See Romans 15:4; 2 Tim.3:16,17)

1. I do not want you to be ignorant, brethren, that our fathers were all under the cloud and all went through the sea;

2. And were all immersed into Moses in the cloud and in the sea. 3. And all ate the same spiritual food,

4. And all drank of the same spiritual drink; for they all drank of the spiritual Rock that followed them, and that Rock was Christ.

God not pleased with them

5. But God was not well pleased with many of them, for they were overthrown in the wilderness. 6. And these *things* became an example for us, that we should not lust after evil *things* as they

2. IN SUCH A WAY - One must run according to the rules (2 Tim. 1:5). See Heb. 12:1; 1 Cor. 9:5. There is no way to win the crown except by abiding in Christ's doctrine (2 John 9).

3. KEEP UNDER MY BODY (Under, from *hupopiazō*, to discipline, coerce, buffet, strike, to place under arrest; to seize). This is essential to living after the inner person, the spirit. Paul does not suggest that he mistreats his body, but that he keeps a firm control of bodily desires.

4. DISQUALIFIED, from *adokimos*, unable to stand the test; rejected; worthless. Paul knew that *once saved, always saved* was not a Bible doctrine. Notice his warning in 1 Cor. 10:12, "Take heed lest you fall."

1. GOD'S LAW in this Christian age is "the law of faith" (Romans 3:27). It is called "the perfect law of liberty" (James 1:25), and "the law of the Spirit of Life" (Rom. 8:2). It is the doctrine of Christ (2 John 9); and the law by which we are to be judged at the last day (James 2:12; John 12:47,48). It is the law of Christ (1 Cor. 9:21).

also lusted. 7. Do not worship idols as some of them *did*, as it is written, The people sat down to eat and drink and rose to play¹. Exodus 32:6

8. And we are not to be sexually immoral², as some of them were; and twenty-three thousand fell in one day.

9. Neither tempt the Lord as some of them did, and were destroyed by the serpents³. 10. Nor grumble as some of them did, and were destroyed by the destroyer. See Philippians 2:11-13.

Take heed lest you fall

11. These *things that* happened to them are examples. They were written for our instruction, to whom the end of the ages⁴ has come. 12. So he who thinks he stands should beware lest he fall⁵.

13. No temptation has come upon you but such as is common to people, and God is trustworthy, who will not allow you to be tempted above your

strength; but will with the temptation also make a way of escape⁶, that you may be able to bear up under it.

Flee from idolatry

14. Therefore, my beloved, flee from idolatry. 15. I speak as to the wise, consider what I say. 16. The cup of blessing⁷ which we bless; is it not *our* sharing in the blood of Christ? The bread⁸ which we break, is it not *our* sharing of the body of Christ?

We are one Body

17. Because there is one bread, we who are many are one body for we all partake of the one bread. 18. Look at fleshly Israel. Are not those who eat of the sacrifices partners of the altar?

19. Then what am I saying? That a thing sacrificed to an idol is anything, or that an idol is anything?

The sacrifice to Demons

20. But that which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not want you to be partners⁹ of demons.

Can't worship God and Demons

21. You cannot drink¹⁰ *the* cup of the Lord and *the* cup of demons. You cannot partake of *the* table of the Lord and *the* table of demons. 22. Or, are we

1.PLAY from *paizo*, play as children; to practice festive gestures of idolatrous worship. They had turned from God, to idols.

2.SEXUALLY IMMORAL, from *pornas*, Balaam showed Balak how to cause Israel to sin in such a way that God destroyed many of them (Rev. 2:14; Num. 25:1-9). The difference in the number of those killed (24,000 in Num. 25:9 and 23,000 in 1 Cor. 10:8) is easily explained by the custom of relating numbers in Bible times. A number between 23,000 and 24,000 would be "rounded off" to either number.

3.SERPENTS - See Numbers 21:5,6 for the account. Moses made the brazen serpent to heal Israel. See John 3:14.

4.END OF THE AGES, the Christian age is the last age before the judgment. See Acts 2:16,17; Heb. 1:2; Isaiah 2:2; Dan. 2:44.

5.FALL - If it were not possible for the believer to fall, this warning would not have been given. Some of the Galatian Christians "fell from grace" (Gal. 5:1-4), by going back to the Law of Moses for righteousness. Ananias and Sapphira, members of the Jerusalem church, sinned and died in their sin (Acts 5:1-11). The writer of Hebrews tells of some who "fell away" after being saved, and are lost forever (Heb. 6:4-6). See Heb. 10:26-31.

6.A WAY OF ESCAPE - God will not allow us to be tempted beyond our ability to bear it; and he will provide the way of escape. However, it is up to the Christian to use his/her strength, and to take the way of escape provided. We need a strong faith.

7.CUP OF BLESSING - the fruit of the vine of the Lord's Supper (Luke 22:15-20; Mt. 26:26-29).

8.BREAD - The unleavened bread of the Lord's Supper (Luke 14:22-25).

9.PARTNERS, from *koinonos*, companion; partner; sharer. One cannot "abide in the doctrine of Christ" and share in such evil practice and/or teaching (2 John 9).

10.CANNOT DRINK - One could physically drink of both, but his drinking the Lord's cup would not be acceptable worship.

provoking the Lord to jealousy? We are not stronger than he, *are we?*

23. All *things* are lawful, but not all *things* are advantageous. All *things* are lawful, but not all *things* build up. 24. No one is to seek his own *rights*, but that which *builds up* the other.

25. Eat whatever is sold in the market, asking no question for conscience sake; 26. For the earth and its fullness belong to the Lord.

27. If any unbeliever invite you, and you want to go; eat whatever is set before you without asking questions, for the conscience sake. 28. But if someone says to you, This is sacrificed to an idol. Do not eat it; because of the one who informed you and because of conscience.

29. Conscience, I say, not yours but that of the other. For why should my freedom be limited by another's conscience? 30. If I by grace partake, why am I spoken against over that for which I give thanks?

Do all to the glory of God

31. Therefore whether you eat or drink or whatever you do, do all to *the* glory of God¹.

32. Be blameless before *the* Jews and *the* Greeks; and *before* the church of God. 33. Just as I please all *people* in all *things*, not seeking my own benefit but that of many, that they may be saved.

Chapter 11

Relative Rank of members

1. Be imitators of me, as I am of Christ. 2. I praise you because you remember me in all *things*, and keep the instructions just as I delivered them to

you. 3. But I want you to know that the head of every man is Christ; and *the* head of woman is the man; and *the* head of Christ is God.

4. Every man praying or prophesying with his head down² dishonors his head.

5. But every woman praying or prophesying with the head uncovered dishonors her head; for it is one and the same as having been shaved. 6. For if a woman is not covered let her be shorn, but if it is a shame for a woman to be shorn or shaved, she is to be covered.

7. For a man ought not have his head covered since he is the image and glory of God; but the woman is the glory of man. 8. For *the* man is not of *the* woman, but *the* woman is of *the* man³.

9. And man was not created for the woman, but woman for the man. 10. For this reason a woman should have authority⁴ on *her* head because of the angels⁵.

11. Besides, in *the* Lord, *the* woman is not without *the* man, nor man without woman. 12. For as woman is out of man,

2. WITH HIS HEAD DOWN (or *something* down from the head, as a covering or long hair). The Greek has *kata kephales echon*, "down head having." Possibly the practice of the followers of Mohammed, which was to come some centuries later, putting their heads to the ground, is indicated. It appears that simply bowing in prayer would not be indicated. The context seems to favor something "down from" the head. All these matters related to "custom" (verse 16).

3. OF THE MAN - Eve, the first woman, was made from Adam's rib (Gen. 2:21-24; 1 Tim. 2:13). The inspired apostle says, by inspiration, that the Genesis account is true.

4. AUTHORITY, from *exousia*, power, authority. A sign of her accepting the authority of her husband, evidently. At that time and place the "sign" was her long hair and/or another covering.

5. ANGELS - This may indicate that heavenly angels are present, especially during worship activities; and would be offended at any show of disrespect for God's will. See Heb. 1:14. Some suggest that "angels" refer to human messengers, such as an evangelist. Not likely.

1. DO ALL TO THE GLORY OF GOD - This covers the entire life, in all of its activities and pursuits.

so is man through the woman; but all things are of God.

The customary seems right

13. Judge among yourselves, is it fitting¹ for a woman to pray to God uncovered?

14. Doesn't nature² itself teach you that if a man have long hair³ it is a disgrace to him;

15. But if a woman have long hair it is an honor to her? For the long hair is given her in place of⁴ a covering.

16. But if anyone seems to be contentious, we have no such custom⁵; neither the churches of God⁶.

Matters of the Assembly

17. But in giving this instruction I do not praise you, because you assemble not for the better but for the worse.

18. For first of all, when you come together in an assembly⁷, I hear that there are divisions among you, and I believe it in part.

It will be evident who is walking

in Christ's doctrine 1 John 1:7; 2 John 9

19 For there must be divisions among you, that those who are approved may

be evident⁸ among you.

20. Therefore when you assemble on the same occasion, it is not to eat the Lord's Supper⁹; 21. For in eating each takes his own supper first; and one is hungry while another is drunk¹⁰.

22. Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those who have not? What shall I say to you? Should I praise you? I do not praise you in this.

The Lord's Supper

23. For I received from the Lord that which I delivered to you; that in the night the Lord Jesus was betrayed he took bread; 24. And after giving thanks he broke it and said, Take, eat, this is my body which is given for you. Do this in memory of me.

25. In the same way also he took the cup after supper, saying, This cup is the new covenant in my blood, do this as often as you drink it, in memory of me.

Show forth the Lord's death

26. For as often as you eat this bread and drink this cup you proclaim the Lord's death until he comes.

27. Whoever eats this bread and drinks the cup of the Lord in an un-

1.FITTING - This indicates that the matter of acceptable custom was being considered.

2.NATURE, from *phusis*, natural; natural condition. That with which we are accustomed seems "natural."

3.LONG HAIR, from *kome*, hair. The context and the prevailing custom of that day (among the Jews and those of that area at least) suggests "long" hair.

4.IN PLACE OF, from *anti*, a preposition; for; in place of; as; instead of. It is evident that (in that day, time, place and with that custom) a woman would have "power" on her head if she had long hair and/or a covering (the covering unspecified. *Veil* is not specified; neither is *hat*).

5.CUSTOM - The custom of short hair for men and long hair for women is again stressed.

6.CHURCHES OF GOD is a precise synonym to CHURCHES OF CHRIST (Rom. 16:16; for it is God the Son (Acts 20:28).

7.AN ASSEMBLY, from *ekklesia*, assembly, local congregation of the Lord's "called out," church.

8.THOSE APPROVED - EVIDENT - Approved is from *dokimas*, tried, proved; approved after examination and trial. Those who continue "in the doctrine of Christ" are the ones approved (2 John 9). The division there clearly identified who was approved and who was not.

9.LORD'S SUPPER - It seems evident that their divisions (1 Cor. 1:11ff) were so affecting the assembly as to make their worship unacceptable. It is also evident that they ate a "love feast" (commonly practiced in the early church. See *Agape* in any Bible dictionary) in connection with the Lord's Supper. (See 1 Pet. 2:13; Jude 12).

10.DRUNK, from *methuo*, to be intoxicated; to be drunk. The point made here is that while some had no supper others were overfilled. In their "love feast" the love was lacking.

worthy manner is guilty of the body and the blood of the Lord.

Examine Self

28. A person is to examine himself¹, and in this way eat of the bread and drink of the cup. 29. For he who eats and drinks without considering *in it* the Lord's body, eats and drinks judgment to himself.

30. Because of this many among you are weak and sick; and many sleep; 31. But if we judge ourselves, we would not be condemned. 32. But when we are judged by the Lord we are disciplined² that we may not be condemned with the world.

33. So then, by brethren, when you come together to eat, wait one for another. 34. If anyone is hungry let him eat *in the house*, so that you may not be condemned in your coming together.

I will give directions about the other matters³ when I come.

Chapter 12

Spiritual Gifts

1. Now concerning spiritual *gifts*, brethren, I do not want you to be un-informed. 2. You know that when you were Gentiles, you were going, wherever you might be led, after idols that could not speak. So I make known to you that no one speaking in *the Spirit* of God,

1.EXAMINE SELF (JUDGE SELF -verse 31) - To make the proper and needed corrections in action and intent; so that one would worship "in spirit and in truth" (John 4:24).

2.DISCIPLINED by the Lord, likely. See Heb. 12:5-11. God trains those he loves; those who are his own. We are to exercise church discipline, but that doesn't seem to be the thought here.

3.OTHER MATTERS - The brethren had written about several matters. It appears that Paul was reserving an answer to some of them (possibly relating to the Lord's Supper) until he came.

can say Jesus is accursed. And no one can say, Jesus is Lord, except in *the Holy Spirit*.

Many different Gifts⁴

To end with the completed revelation

There are different gifts⁴, but the same Spirit. 5. There are different services⁵ but the same Lord. 6. And there are different workings, but the same God who works all in all.

7. But the manifestation⁶ of the Spirit is given to each one⁷ for the benefit of *all*. 8. For to one is given *the word of wisdom*⁸ through the Spirit; but to another, *the word of knowledge* by the same Spirit.

Faith to work miracles

9. To another faith⁹ is given, in the same Spirit; but to another *the gift of healing*, in the one Spirit. 10. To another is given *the working of miracles*; but to another prophecy; and to another distinguishing of spirits¹⁰. To another is given languages of nationalities; but

4.GIFTS, from *charisma*, a free favor; free gift; benefit; a divinely-conferred endowment. Such gifts were of great help in the early church, and they lasted until the completed law of Christ was given in written form (1 Cor. 13:10; Eph. 4:13).

5.SERVICES, from *diakonia*, serving; ministering. There were different areas of service in a congregation.

6.MANIFESTATION, from *phanerosis*, disclosure; announcement; clear display.

7.TO EACH ONE who received a spiritual gift. Each member did not receive a spiritual gift. Those receiving gifts did not all receive the same gift; rather the gifts varied greatly (verses 8-10,29,30).

8.WORD OF WISDOM - ability to speak with wisdom in teaching and counseling.

9.FAITH, as a gift, was the miraculous faith enabling one to perform signs and wonders (see 1 Cor 13:1-3 and Romans 12:6).

10.DISTINGUISHING OF SPIRITS - the power to tell whether one was speaking from the Lord, or speaking falsely. 1 John 4:1 warns against false prophets, and admonishes brethren to "try the spirits."

interpretation of languages to another.

11. But the one and the same Spirit works all these, distributing each one's gift as it chooses.

12. For just as the *human* body is one and has many members, and all the members, being many, are one body, so it is with Christ.

Immersed into the one body, the church

13. For in one spirit¹ we all were immersed² into *the* one body³; whether Jews or Greeks; whether servants or free; and of one spirit have we all been made to drink.

14. For the body is not one member, but many. 15. If the foot should say, Because I am not a hand, I am not of the body; it is not, because of this, not of the body.

16. If the ear should say, Because I am not an eye, I am not of the body; it is not, because of this, not of the body.

17. If the whole body were an eye, where is the hearing? If the whole were hearing, where is the smelling?

All are not the same member

18. But now God has placed the members, each one of them, in the body just as he desired. 19. But if they all were one member, where is the body?

20. But now *there* are many members

but one body. 21. And the eye cannot say to the hand, I do not need you. Or again, the head *cannot* say to the feet, I do not need you.

22. But much more, the parts of the body that seem to be weaker are necessary; 23. And those *parts* of the body that we consider less honorable, on them we give more honor; and on our uncomely *parts*, more comeliness.

24. Our prettier parts have no need, but God has arranged the body together, giving more honor to that which lacked; 25. That there should be no division in the body; but that the members should have the same care for one another.

26. And if one member suffer, all the members suffer with *it*. Or if one member is honored, all the members rejoice with *it*.

All of you are Christ's body

27. Now you all are *the* body of Christ⁴ and members individually.

28. God has appointed some in the church; first, apostles; second, prophets; third, teachers; then miracles, next gifts of healing; helpers, managers⁵, kinds of languages⁶. 29. All are not apostles, *are they?* All are not prophets, *are they?* All are not teachers, *are they?* All do not work miracles, *do they?* 30. All do not have the gift of healing, *do they?* All do not speak in other languages, *do they?* All do not interpret, *do they?*

31. But be zealous for the greater

1. IN ONE SPIRIT (& of one spirit; same verse) - the spirit of faithful obedience (Acts 8:37, "If you believe with all your heart you may." Rom. 6:17,18, "...but have obeyed from the heart that form of doctrine, being then made free from sin." Heb. 5:9, Christ became the author of eternal salvation to all who obey him."

2. WE ALL WERE IMMersed - There is no unimmersed Christian. Immersion is the point at which we enter the body (the church, Eph. 1:22,23).

3. ONE BODY, the church (Eph. 1:22,23; 4:4). Every saved person is added by the Lord to his church at immersion (Acts 2:47; 1 Cor. 12:13).

4. BODY OF CHRIST - the church of Christ (Eph. 1:22,23), and every Christian has been immersed into that one body (1 Cor. 12:13; Eph. 4:4).

5. These four categories are listed in Eph. 4:11 like this: "And he himself gave some *to be* apostles, and some prophets, some *to be* evangelists, some *to be* pastors and teachers." In that passage the gifts of supernatural power are not mentioned.

6. LANGUAGES - Notice that languages, the gift most sought after, apparently, is listed last of all, as of least importance.

gifts. And yet I show you a way that is more excellent.

Chapter 13

Greatest thing in the world

1. If I speak the languages of people and of the angels, but do not have love¹, I have become a noisy gong or a clashing cymbal. 2. And if I have *the* gift of prophecy, and know all mysteries and all knowledge, and have all faith, so as to move mountains, but do not have love, I am nothing.

3. If I dole out everything I have *to the poor*, and if I give my body to be burned², but do not have love, it is of no value to me.

Love personified

4. Love is patient. Love is kind. *It is* not jealous, boastful or proud. 5. *Love* does not behave unbecomingly or seek its own *advantage*. *It is* not easily irritated; does not record a wrong.

6. *It* does not rejoice in unrighteousness, but rejoices with the truth. 7. Love always bears, believes, hopes and endures. 8. Love never fails.

Spiritual gifts shall fail

When the completed revelation comes

But whether there be prophecies, they shall be done away; or languages, they shall cease; or knowledge, it shall be done away.

9. For we know a portion and prophesy a portion. 10. But when the completed *revelation* comes, that which

is by portion will be done away³.

11. When we were a child I spoke like a child, thought like a child, reasoned like a child; but when I became a man I left those childish ways. 12. For until now we see through a reflector, not clearly, but then face to face. Until now I know a portion⁴ but then I shall know fully, even as I was known.

13. But now faith, hope and love continue, these three, but *the* greatest of these is love.

Chapter 14

Use of Spiritual Gifts

1. Pursue love. Be zealous for spiritual *things*, but especially that you may prophesy⁵. 2. For he who speaks in a *foreign* language⁶ does not speak to people but to God, for no one understands, but by the Spirit he speaks mysteries.

The Prophet Teaches

More important than languages

3. But he who prophesies speaks to people, building them up with exhortation and encouragement. 4. The one speaking a language builds up himself, but the *one* who prophesies builds up *the*

3. THE PARTIAL GIFTS would (and did) cease when the Scriptures were finished. The perfect law of liberty (James 1:25) made the gifts unnecessary. 4. PORTION - a part. In Rom. 12:6 we find Paul telling the brethren at Rome how those with certain gifts should use them. He says, "If it be prophecy, *prophecy* according to the proportion of the faith." The *portion* of instruction they had received from the Spirit was the sum total of what they were to present to brethren. 5. PROPHECY was especially needed in the "childhood" days of the church because they did not have the Bible, the completed revelation of God, to guide them.

6. A FOREIGN LANGUAGE foreign to the others assembled. They would not be able to understand a word he said.

1. LOVE, from *agape*, the word used most widely in the Bible for love. "Faith only, or "faith plus works" can't save without love. It is the greatest. See 1 Cor. 13:13.

2. TO BE BURNED is the choice of this translation, as well as most versions: KJV, ASV, RSV, NIV, NAS, TEV, as well as others; yet the manuscripts Aleph, A, B, and 33 have, "that I may boast."

church. 5. I wish all of you spoke *other* languages, but *even* more that you prophesy, for the *one* who prophesies is greater than the *one* who speaks in languages; unless he interprets so that the church may receive edification¹.

What do languages profit?

6. But now, brethren, if I come to you speaking in *foreign* languages, what does it profit you if I do not speak *understandably*, in revelation or in knowledge or in prophecy or in doctrine? 7. Even lifeless *things* giving sound, whether flute or harp, if it does not give a distinction in the tones; how may one know what is played on the flute or harp?

8. Also, if the trumpet give an indistinct sound, who will prepare himself for battle? 9. It is the same with you, if you do not give an understandable message through the language, how will it be known what is spoken? You will be speaking into *the* air.

Languages

10. There may be many kinds of racial languages in *the* world, and none without a language. 11. But if I do not know the meaning of the language, I will be a foreigner to the one who is speaking, and he a foreigner to me.

12. So it is with you all, since you are eager for spiritual *gifts*, seek to abound in that which builds up the church. 13. Therefore the one speaking in a *foreign* language should pray that he may interpret.

Pray/Sing Understandably

(See Eph5:19; Col3:16,17)

14. For if I pray in a language, my spirit prays but my understanding is

unfruitful. 15. What is it then? I will pray in the spirit and I will pray in the understanding also. I will sing in the spirit and I will sing in the understanding also. 16. Otherwise, if you bless² in spirit *only* how will the person who is in the place of the unlearned say the amen to your giving of thanks, since he does not understand³ what you are saying?

17. You give thanks well, but the other is not strengthened

Better; 5 to 10,000

18. I am thankful to God that I speak in languages more than all of you; 19. But in the assembly I would rather speak five words with my understanding, so that others may hear and understand, than ten thousand words in a *foreign* language. 20. Brethren, do not be little children in mind; but in evil *things* be babes, but in mind be mature.

21. It is written in the Law, *The Lord* says, I will speak to this people in other languages and in other dialects, yet even so they will not listen to me. Isaiah 28:11,12

A sign to Unbelievers

22. So the languages are a sign, not to the believers, but to the unbelievers; but prophecy *is* a sign, not to the unbelievers, but to the believers.

Babble of Languages

23. Then if the whole church be assembled in the same *place*, and all speak in *foreign* languages, and the ignorant or unbelievers come in, will they not say that you are insane? 24. But if all prophecy and one enters who is

2.BLESS and "giving thanks" are synonymous. They both express the same idea. See 1 Cor. 10:16, "the cup of blessing that we bless ..."

3.UNDERSTANDING - To sing and pray "in the understanding" is to do so in a way and in a language that is understandable even to the unlearned. Notice that the one with the gift was in control of it.

1.EDIFICATION, from *oikodomeo*, be strengthened, built up. Everything done should be to build up and strengthen the saints (1 Cor. 14:26).

ignorant or an unbeliever, he is convinced by all. He is judged by all; 25. And the secrets of his heart are revealed. He will fall down upon *his* face and worship God, reporting that God is really with you all.

26. What is it then brethren? When you assemble each one has a psalm, has a doctrine, has a revelation, has a *foreign* language, has an interpretation. All things are to be done to build up.

By two; at most three;

If no interpreter present, don't speak

27. If anyone speak in a *foreign* language, it is to be by two, or at most three, in turn, and one is to interpret. 28. But if there is no interpreter, he is to be silent in the assembly, and speak to himself and to God.

29. Two or three prophets are to speak and the others are to judge. 30. But if another who is sitting receives a revelation, the first is to be silent. 31. For you all may prophesy one by one, that all may learn and be encouraged.

Gift in control of person

32. Also, *the* spirits of the prophets are subject to the prophets¹, 33. For God is not a *God* of confusion, but of peace.

Women to keep quiet

As in all the churches of the saints, 34. The women are to keep quiet in the assemblies, for they are not allowed to talk, but to be in subjection, as also the law says. 35. But if they desire to learn, they should ask their own men² at home, for it is a disgrace for a woman to talk in *the* assembly. 1 Tim. 2:11,12; 1 Peter 3:1

36. Did the word of God come forth from you, or has it come down to you

only? 37. If anyone think that he is a prophet or spiritual, let him know that the *things* I write to you is *the* commandment of *the* Lord. 38. If anyone does not understand, he keeps himself from understanding.

39. So, my brethren, be zealous to prophesy, and do not prevent the speaking in languages. 40. All *things* are to be done properly and in an orderly manner.

Chapter 15

The Power of the Gospel

1. Brethren, I make known to you the gospel which I preached to you, which you all received and in which you stand; 2. And through which you are saved, if you hold fast the word I preached to you, unless you have believed in vain.

Facts of the Gospel

(See Romans 6:3-6,17,18)

3. For I delivered to you first that which I received, that Christ died for our sins, according to the Scriptures³; 4. And that he was buried, and that he was raised the third day according to the Scriptures; 5. And that he was seen by Cephas, then by the twelve.

6. After that he was seen by more than five hundred brethren at once, of whom most remain until now, but some have died. 7. He was then seen by James, then by all the apostles.

8. And last of all, as one untimely born, he was seen by me also. 9. I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the church of God. Acts 20:28

10. By *the* grace of God I am what I am, and his grace to me was not in vain; but I labored more than all of them; yet

1. SUBJECT TO THE PROPHETS - they had control of themselves and their gifts.

2. MEN, from *aner*, men or husbands. The same word means both, depending on the context.

3. ACCORDING TO THE SCRIPTURES - in fulfillment of and in agreement with the Old Testament prophecies. Minute details are given.

not I but the grace of God that was with me. 11. So whether I or they, thus we preach and thus you all believed.

Christ's Resurrection

12. But if Christ be preached that he was raised from *the* dead, how do some among you say that there is no resurrection of the dead? 13. But if there is no resurrection from *the* dead, then Christ has not been raised.

14. And if Christ has not been raised, then our preaching is vain, and your faith also is vain, 15. And we are found to be false witnesses of God; for we testified, as from God, that he raised Christ, whom if *the* dead are not raised, he did not raise.

16. For if *the* dead are not raised, neither was Christ raised. 17. But if Christ was not raised your faith is foolish; you are yet in your sins. 18. Therefore even those who have died in Christ¹ have perished. 19. If only in this life we have hope in Christ, we are the most pitiable of all people.

20. But now Christ has been raised from *the* dead, *the* first fruits of those who have died. 21. For since death *came* by man, it was by man that *the* resurrection of *the* dead *came*.

Made alive in Christ

22. For as in Adam all die, even so in Christ² all shall be made alive. 23. But each in his own order; Christ first, then those who are Christ's at his coming³. 24.

After that *comes* the end, when he will deliver the kingdom to God, even *the* Father; when he has brought to an end all rule and all authority and power. 25. For he must reign until he has put the enemies under his feet.

Death the last Enemy

26. Death is the last enemy to be destroyed. 27. For he has put all *things* under his feet, but when he said that all things were subjected to him it is evident that he is excepted who subjected all *things* to him.

28. And when all *things* have been made submissive to him, then the Son himself will become subject to him who subjected all things to him, that God may be all in all.

With reference to the Dead

Being raised to a new life

29. What are they to do who are immersed with reference to the dead⁴ *being raised*? If *the* dead are not raised at all, why then are they immersed with reference to them? 30. And why are we in danger⁵ every hour?

31. By your rejoicing, brethren (which I *also* have in Christ Jesus our Lord), I affirm that I die every day. 32. If in accordance with man I fought⁶ wild beasts in Ephesus, what does it profit me if *the* dead are not raised? Let us eat

him. The Bible does not teach a "first" resurrection of the saints, then 1,000 years later another resurrection - that of the rest.

4.DEAD BEING RAISED - in immersion one dies to sin and is raised to walk the new life (Rom. 6:3,4); and those who have part in that resurrection, and continue to live faithfully, have no fear of the second death (Rev. 20:6).

5.IN DANGER - Paul was continually in danger because he preached Christ and the resurrection of the dead (Acts 24:21).

6.FOUGHT - We have no account of such being done by Paul, but it is likely, judging by this verse, that he was placed in the arena with animals.

1.DIED IN CHRIST - Literally, "fallen asleep in Christ." They died as faithful Christians (Rev. 14:13; 1 Thess. 4:15,16) and are blessed indeed.

2.IN CHRIST is where life is (Rom. 6:8-11), and one gets into Christ at the point of immersion (Rom. 6:3,4; Gal. 3:26,27).

3.AT HIS COMING all the dead are to be raised (John 5:28,29), and are to be judged at the same judgment (Mt. 25:31-46; Rev. 20:11-15; 2 Cor. 5:9-11). When Jesus returns "every eye shall see him" (Rev. 1:7), even those wicked men who crucified

and drink , for tomorrow we die. *Isaiah 22:13*

33. Do not be misled, evil companionships corrupt good manners. 34. In a righteous manner wake up and do not sin. Some do not have a knowledge of God. I say this to shame you.

How are the Dead Raised?

35. But someone will say, How are the dead raised? With what kind of body do they come? 36. Foolish person! That which you sow is not made alive unless it die. 37. And that which you sow is not the body that will be, but a naked seed; it may be of wheat or some other. 38. But God gives it a body as it pleased him; and to each of the seeds a body of its own.

All flesh not the same

39. All flesh is not the same flesh; but there is a flesh of humans, but a different flesh of beasts; and another flesh of birds and another of fish.

Heavenly bodies differ

40. And there are heavenly bodies and earthly bodies; but there is one glory of the heavenly and another of the earthly.

41. *The* sun has one glory while *the* moon has a different glory. And there is yet another glory of *the* stars, for star differs from star in glory.

42. The resurrection of the dead is like this too. It is planted in decay; it is raised without decay. 43. It is planted in dishonor, it is raised in glory. It is planted in weakness, it is raised in power.

Raised a spiritual body

44. It is planted a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body.

45. And thus it is written, The first man, Adam, became a living soul. The last Adam is a life-giving Spirit. *Genesis 2:7*

46. However, the spiritual was not first, but the natural, and then the spiritual. 47. The first man was *made* out of the dust of the earth; the second man is from heaven.

48. Now those of the dust are like the one *made* of the dust; and those who are spiritual are like him who is spiritual. 49. And just as we have born the image of *him* who was from the dust, let us bear the image of *him* who is from heaven.

We are to be changed

50. This I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither can the decaying inherit the immortal. 51. Behold I tell you a mystery, we shall not all sleep but we shall all be changed.

52. In an instant, in *the* blink of an eye, at the last trumpet; for it shall sound, and the dead shall be raised imperishable; and we shall be changed. 53. For this perishable must put on the imperishable; and this mortal put on immortality.

54. But when this perishable will have put on *the* imperishable and this mortal will have put on immortality, then will come to pass the saying that is written, Death is swallowed up in victory. 55. Death, where is your victory? Death, where is your sting?

56. The sting of death is sin, and the strength of sin is the law; 57. But thanks to God who gives us the victory through our Lord Jesus Christ.

So, Be Steadfast!

58. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord; knowing that your labor is not in vain in *the* Lord¹. *Gal. 3:26,27; Eph. 1:3; 2 Cor. 5:17*

1. IN THE LORD by immersion (Rom.6:3).

Chapter 16

Collection for the saints

1. Now concerning the collection for the saints¹; as I directed the churches of Galatia, thus you are to do also. 2. On every first day of the week² each of you is to put into *the treasury*³ as he may prosper⁴, that no collections be made when I come.

3. And when I come I will send those you approve, with letters⁵ of introduction, to carry your gift to Jerusalem. 4. But if it seem fitting for me to go, they shall go with me.

5. But I will come to you after I pass through Macedonia, for I am going through Macedonia. 6. It may be that I will stay, or even spend the winter with you, so that You may send me on to wherever I go.

He wanted to benefit them

7. I do not want to see you now *just* in passing, for I hope to be with you for some time, if the Lord permit. 8. But I am remaining in Ephesus until Pentecost; 9. For a great and effective oppor-

tunity⁶ is opened to me, and there are many opponents.

10. If Timothy come, see to it that he is with you without fear, for he does the Lord's work even as I do. 11. No one is to despise him, but send him on in peace, that he may come to me, for I expect him with the brethren.

12. But concerning brother Apollos, I strongly urged him to go to you with the brethren, but he did not at all want to come now; but he will come when he has a convenient time.

Stand fast in the faith

13. Be vigilant! Stand fast in the faith⁷! Be courageous! Be strong! 14. You are to do all things with love.

15. I admonish you, brethren (you know the household of Stephenas, that it is the first converted of Achaia, and that they have devoted themselves to serving the saints), 16. That you submit yourselves to such, and to everyone who works together with *us* and labors.

17. I rejoice over the coming of Stephenas, Fortunatus and Achaicus, because they supplied that which you lacked. 18. For they refreshed my spirit and yours. You should acknowledge such *men* as these.

Brethren from around Ephesus

19. The churches of Asia greet you. Aquila and Priscilla, with all the church in their house greet you heartily in the Lord. 20. All the brethren greet you. Greet one another with a holy kiss. 21. The greeting of me, Paul, is in my own hand. 22. If anyone does not love the Lord, let him be accursed. Lord, come! 23. The grace of the Lord Jesus Christ be with you. 24. My love is with you all in Christ Jesus. Amen.

1.FOR THE SAINTS - To relieve the poor saints in Jerusalem and Judea. The collection is mentioned at length in 2 Cor. 8, 9, and in Rom. 15:25-28. See also verse 3 of this chapter.

2.FIRST DAY OF THE WEEK (Sunday) is the regular meeting day of the Lord's church (Acts 20:7). Toward the close of the first century the first day of the week was called "the Lord's day" (Rev. 1:10).

3.TREASURY - This apostolic example and directive to the brethren serves as an example to us today. Any work the church has the right and the responsibility to undertake may be financed in this orderly manner. We give each first day of the week to finance the work being done by the congregation.

4.AS HE MAY PROSPER indicates a *portion* of his income in keeping with a *planned* schedule of giving (2 Cor. 9:7).

5.WITH LETTERS to identify the messengers as faithful brethren on a mission of charity.

6.OPPORTUNITY, from *thura*, door, entrance; opening; occasion; opportunity.

7.THE FAITH - the doctrine of Christ (2 John 9).

Second Corinthians

Second Corinthians is an intensely personal letter. Paul expresses his deep love and concern for the brethren at Corinth, laying his heart bare as he defends his apostleship, and condemns those false apostles; ministers of Satan (11:13-15), who had attempted to get the Corinthian brethren to turn from Paul and to reject him. The letter was written from Macedonia, likely from Philippi where he waited for word about the Corinthians brethren from Titus (2:12,13; 7:5-7). Paul had been waiting in Asia, but when he came to Troas, and Titus had not come, he went on, even though a great opportunity to preach Christ presented itself there. His concern for the brethren at Corinth was too great for him to delay meeting Titus. His relief and joy were great, for the report Titus brought was generally encouraging to the apostle. (7:7-11). Chapters 8 and 9 deal with the "collection for the saints" (1 Cor. 16:1,2). Paul used several persuasive arguments to move the brethren to liberality. In chapter 13 he admonished them to examine themselves, to be sure they were in "the faith" (verse 5); and he closes by encouraging them to rejoice; be complete; be of the same mind and be at peace. If they did these things, he promised, God would be with them.

To the Church

and to all the Saints

(See Acts 20:28)

1. Paul, an apostle of Christ Jesus through *the* will of God, and brother Timothy, to the church¹ of God² in Corinth, with all the saints in the whole of Achaia: 2. Grace to you, and peace from God our Father and *the* Lord Jesus Christ.

3. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercy and God of all encouragement³; 4. Who encourages us in all our affliction, so that we are able to encourage all in affliction, through the encouragement with which we ourselves are encouraged by God.

5. For just as the suffering of Christ abounds in us, so through Christ our encouragement abounds also. 6. If we

are afflicted, it is on behalf of your encouragement and salvation; or if we are encouraged, it is for your encouragement to patiently endure the same afflictions which we also suffer.

7. And our hope for you is certain, knowing that as you participate in the afflictions, so also in the encouragement.

8. We do not want you to be ignorant, brethren, of the affliction which came upon us in Asia⁴, that we were distressed above measure; more than we were able to endure, so that we despaired even of life.

9. But we had the sentence of death in ourselves, so that we should not trust on ourselves, but on God who raises the dead; 10. Who has delivered us from so great a death, and will deliver; in whom we have set our hope that he will yet deliver *us*.

11. Even with your helping together by prayer in our behalf, so that grace may be unto us, because of much thanksgivings for us from many people.

You can fully understand

12. For our boasting is this, our conscience testifying, that in spotless sincer-

1.CHURCH - The local congregation of the Lord's "called out" people.

2.CHURCH OF GOD the Son here as in other of Paul's writings (1 Cor. 1:1). See Acts 20:28, "the church of God which he purchased with his own blood." John points out that Christ (the Word) is God (John 1:1).

3.ENCOURAGEMENT, from *paraklesis*, a calling upon, exhortation; incitement; persuasion; consolation.

4.ASIA - the province of Asia on the western edge of Asia Minor (Turkey now); the scene of John's labors after the fall of Jerusalem in 70 AD.

ity before God we conducted ourselves in the world; but especially before you; not in worldly wisdom, but in *the* grace of God. 13. For we write nothing to you except what you can read and understand fully, and we hope that you will understand it perfectly; 14. Just as you understand us in part, that you have *reason* to boast of us just as we have of you in the day of the Lord Jesus.

No indecision with us

15. It was in this confidence that I first desired to come to you, that you might have a second blessing; 16. By going from you into Macedonia, and returning again from Macedonia to you, and be sent by you into Judea.

17. Therefore it was not with lightness that I desired to come to you, *was it*? Did I desire it according to *the* flesh, that with me there should be yes, yes and no, no¹?

Christ not indecisive

18. But God is faithful, the word which is from us to you is not yes and no. 19. For the Son of God, Jesus Christ, who preached the gospel among² you through us - through me and Sylvanus and Timothy - was not yes and no; but in him is yes. 20. As many as *the* promises of God may be, there is in him the yes; therefore through him is glory to God by our Amen.

He established us with you

21. He who established us with you in Christ, and *who* anointed us, is God. 22. And he sealed us, and gave us the earnest of the Spirit³ in our hearts.

1.YES - NO; that he was indecisive; prone to indecision; double-tongued; vacillating.

2.AMONG, from *en*, in; with plural object (as here); among, with, in the midst.

3.EARNEST OF THE SPIRIT - The apostles were immersed in the Holy Spirit, thus *anointed*. Note that it is *us*, not *you* thus anointed. See Rom. 8:23 -

You stand in "the faith"

23. But I call upon God as witness upon my soul that it was to spare you that I did not come to Corinth. 24. Not that we are lording over your faith, but we are working together for your joy, for you stand in the faith⁴.

Chapter 2

Graciously encourage him

1. But this I decided of myself, not to come to you again causing sorrow. 2. For if I cause you sorrow, who is it to make me glad except the *one* made sad by me?

3. And I wrote this same *thing* to you lest in coming I have sorrow from those who ought to bring me joy; having confidence in you all that my joy is *the* joy of you all.

4. For out of much affliction and anxiety of heart I wrote to you with many tears; not to cause you sorrow, but that you may know that my love abounds for you.

The censured brother⁵

5. But if anyone has caused sorrow, he has not grieved me, but to some extent, that I not overstate it, all of you. 6. The censure by the majority⁶ has been sufficient to such a one as this.

Show him the needed love

7. So now, on the other hand, rather be gracious and encourage *him*, so that he may not be overwhelmed by excessive

"we ... first-fruit of the Spirit."

4.THE FAITH is Christ's doctrine (Jude 3; 2 John 9). It is the law of faith (Rom. 3:27) that "we establish" (Rom. 3:31). It is the law of God, Christ's law (1 Cor. 9:21). "The faith" is a neglected phrase in the versions.

5.CENSURED BROTHER - likely the man who had his father's wife (1 Cor. 5:1ff).

6.CENSURE OF THE MAJORITY - evidently they had "delivered him to Satan" (withdrawn from him) as Paul ordered (1 Cor. 5:5,6).

sorrow. 8. So I admonish you to confirm your love to him. 9. For this is why I wrote, to test you and to see if you are obedient in all *things*.

Schemes of the Devil

(See 1 Peter 5:8)

10. For to whom you are gracious, I am too; for that which I forgive, if I forgive anything, it is for your sakes in *the presence of Christ*; 11. So that Satan might not get an advantage of us, for we are not ignorant of his schemes.

12. When I came to Troas to *preach* the gospel of Christ, and a door was opened for me in *the Lord*, 13. I had no rest to my spirit because I did not find my brother Titus¹, but taking leave of them I departed to Macedonia.

14. But thanks to God who always causes us to triumph in Christ and who manifests through us, in every place, the fragrant aroma of the knowledge of him. 15. Because among² the saved and among the lost we are a fragrant aroma³ of Christ to God.

16. To the one an odor from death unto death, but to the other an aroma from life unto life. And who is competent for this⁴ *task*? 17. *We are* for we do not corrupt⁵ the word of God as many

do, but from sincerity, as from God, in the presence of God we speak in Christ.

Chapter 3

You are our Letter

1. Do we begin to commend ourselves again⁶? Or do we need, as some, letters of commendation to you or from you? 2. You are our letter, written in our hearts, known and read by all people; 3. Being manifested that you are a letter of Christ, administered by us, not written in ink, but by *the Spirit of the living God*, not in tablets of stone but in *the fleshly tablets of the heart*. Hebrews 8:10

By strength God's supplies

4. And we have just such confidence before God through Christ. 5. Not that we are competent of ourselves to consider anything as from us; but our competence is from God; 6. Who also qualified us as ministers of *the new covenant*⁷; not the letter⁸, but of *the Spirit*; for *the letter kills* but *the Spirit makes alive*⁹.

Ministry of Death

7. Now if the ministry of death which was engraved in letters on stones came with glory, so that the children of Israel could not look into the face of Moses because of the glory that was fading from his face; 8. How shall not the ministry of the Spirit be greater in glory?

1.TITUS was coming from Corinth with word about conditions there - how they had responded to his previous letter/s and visit; what they had done about the man who had his father's wife; about the division there. His concern was great.

2.AMONG .. AMONG, from *en*, in. When its object is plural (as here); with, among; in the midst. See 1 Cor. 3:16; John 1:14.

3.FRAGRANT AROMA to all who believe and are immersed into Christ, but condemnation to those who do not believe (Mark 16:16).

4.COMPETENT FOR THIS TASK - that of preaching the gospel. Only those who are true to the word of the Lord are. The effects of gospel preaching reach into eternity (1 Cor. 1:21).

5.CORRUPT, from *kapeleuo*, a retailer, a huckster; to deal paltrily with, or to corrupt, adulterate.

6.AGAIN - This is based on 2:17 where Paul affirms that he is competent for the task.

7.NEW COVENANT - the law of the Spirit of life which frees us from the Law of sin and death (Rom. 8:2). It is the law of liberty (James 1:25; 2:12); the law of Christ (1 Cor. 9:21).

8.LETTER relates to the Law of Moses, the Law of sin and death (Rom. 8:2); the yoke; Acts 15:7-9.

9.SPIRIT - The law of the Spirit makes alive in Christ, and free from the Law of Sin and death (Rom. 8:2; 6:3-5,17,18; 1 Pet. 1:22. It is the perfect law of liberty (James 1:25).

9. For if the ministry of condemnation¹ had glory, the ministry of righteousness² abounds in much greater glory.

10. For that which had glory has no glory compared to the surpassing glory of this glory; 11. For if that which passed away had glory, that which remains has much greater glory.

12. Because we have such hope I speak with great boldness; 13. And not as Moses who put a veil on his face, so that the children of Israel could not look to the fulfillment³ of that Law which is brought to an end.

14. But their minds were hardened, for until this day at the reading of the old covenant, the same veil remains unremoved⁴; because it is removed in Christ⁵. 15. But unto this day a veil lies upon their heart when Moses is read;

16. But when one turns to *the* Lord the veil is removed. 17. The Lord is the *life giving* Spirit⁶, and where the Spirit of the Lord is there is freedom⁷.

We are becoming Christ-like

17. But we all with unveiled face are continuing to reflect his image⁸, being transformed in his image, from glory

unto glory⁹, even as *the* spirit is from *the* Lord¹⁰.

Chapter 4

Satan has blinded some

1. Because of this¹¹, even as we received mercy¹², receiving this ministry, we do not give up; 2. But disclaiming the hidden *things* of deceit; neither engaging in cunning practices nor handling God's word deceitfully, but in a clear display of the truth we present ourselves to every person's conscience in *the* presence of God¹³.

3. But if our gospel is veiled, it is veiled among those who are being destroyed.

4. In whom the god of this age¹⁴ has blinded the minds of those who do not believe; so that they might not see clearly the light¹⁵ of the glorious gospel of Christ, who is the image of God. 5. For we do not preach ourselves, but Jesus Christ *the* Lord, and ourselves

1. MINISTRY OF CONDEMNATION - the Law of Moses (Rom. 7:7-12).

2. MINISTRY OF RIGHTEOUSNESS - The law of Christ, his doctrine, the law of faith (1 Cor. 9:21; 2 John 9; Rom. 3:27,31; 1:16; Titus 3:4-7).

3. FULFILLMENT took place at the cross (Eph. 2:15; Col. 2:14. The Law as nailed to the cross and fulfilled).

4. UNREMOVED - The Jews were still hearing the Law as being in effect, with its works binding.

5. REMOVED IN CHRIST - If one accepts Christ's sacrifice as the fulfillment of the Law, the veil is no longer there. One is free from "the Law of sin and death in Christ (Rom. 7:6; 8:2).

6. LIFE GIVING SPIRIT - See John 4:24, "God is spirit," and 1 Cor. 15:45, Paul points out that Christ is the life-giving spirit.

7. FREEDOM - "Stand fast in the freedom with which Christ has made us free" (Gal. 5:1).

8. Have the mind and spirit of Christ.

9. GLORY UNTO GLORY as we grow in Christ-likeness and mature spiritually (Phil. 2:5; Rom. 8:9; Col. 3:9). See Heb. 12:2,3.

10. SPIRIT IS FROM THE LORD - See Eccl. 12:7, "The spirit returns to God who gave it." See also Heb. 12:9, "... be submissive to the Father of spirits and live."

11. BECAUSE OF THIS, that we reflect the image of Christ; becoming mature in Christ, we openly and candidly present God's truth.

12. RECEIVED MERCY - Paul is relating God's mercy on him, chief of sinners, forgiving and entrusting him with the ministry (1 Tim. 1:12-17).

13. IN THE PRESENCE OF GOD - with God looking on, witnessing these very words.

14. THE GOD OF THIS AGE is Satan, who has been given great power; partly to help test and prove people (apparently).

15. LIGHT (of the gospel) is the light we are to walk in if we would have fellowship with everyone else who is also walking in the light; and if we would have Christ's blood continue to cleanse us of every sin (1 John 1:7).

as your servants through Jesus. 6. For God who said, Let light shine out of darkness¹, is the *One* who has shone in our hearts to bring the light of the knowledge of the glory of God in the presence of Jesus Christ.

In Earthen Vessels

7. But we have this treasure in earthen vessels, that the surpassing power may be of God and not of us.

8. We are afflicted in every way, but not crushed; perplexed but not in despair; 9. Persecuted, but not forsaken; cast down, but not destroyed.

10. Always carrying about in the body the death of Jesus, that the life of Jesus may be evident in our mortal flesh. 12. So then, death works in us, but life in you. 13. But having the same spirit of faith², as it is written, I believed, therefore I spoke; we also believe and therefore speak.

14. Knowing that he who raised the Lord Jesus will raise us also with Jesus, and present us with you. 15. For all *things* are for your sakes, that the abounding grace may, through the thanksgiving of many, abound to the glory of God.

Inner person renewed daily

16. Therefore we do not give up, but even though our outer person is perishing, yet our inner is being renewed daily; 17. For our light affliction, which is but

for a moment, is producing for us an exceedingly weighty eternal glory.

18. We are not looking at *things* that are seen, but at the unseen. For the *things* seen are temporary, but the unseen *things* are eternal.

Chapter 5

We groan for the eternal

1. For we know that if our earthly tent abode³ is destroyed, we have a building from God; an house not made with hands, eternal in the heavens.

2. For this reason we groan⁴, desiring greatly to be clothed with our body from heaven. 3. If indeed we are so clothed, that mortality may be swallowed by life.

The earnest of the Spirit

4. For we who are in this tent groan, being burdened, not desiring to be unclothed, but fully clothed; that mortality may be swallowed by life.

5. But he who works in us to obtain this very *thing* is God, who gave us⁵ the earnest of the Spirit⁶.

We walk by faith; not sight

6. Therefore we are always of good courage, knowing that while we are dwelling in the body, we are dwelling away from the Lord. 7. (For we walk by faith, and not by sight.) 8. But we are confident and willing rather to dwell away from the body, and to dwell with

1.LET LIGHT SHINE OUT OF DARKNESS; "Let there be light and there was light" (Gen. 1:3) is the passage referred to by Paul. By his referring to it he also puts the stamp of approval of the Holy Spirit (who inspired Paul in this statement), on the validity of the Genesis account of creation. Genesis, like all the Bible, is from God (2 Tim. 3:16,17; Rom. 15:4; 2 Pet. 1:20,21).

2.SPIRIT OF FAITH - Attitude showing and expressing faith. See Gal. 6:1, "Spirit of gentleness." Also see 2. Tim. 1:7, "Spirit of fear," and Romans 8:14, "spirit of sonship."

3.OUR EARTHLY TENT ABODE is our fleshly body which is perishing (2 Cor. 4:16).

4.WE GROAN for the spiritual, immortal body (Rom. 8:22,23; 1 Cor. 15:52-54). This is the groaning pictured in Rom. 8:22,23, and this passage helps explain Rom. 8.

5.WHO GAVE US, the apostles, the earnest of the Spirit (Acts 2:1-4; 5:32), even as Jesus had promised that very thing (John 14:26; 15:26; 16:7-13; Acts 1:5-8).

6.EARNEST OF THE SPIRIT - As a surety or guarantee that their word would be from God.

the Lord.

Struggle to be acceptable

9. Therefore we earnestly endeavor, whether dwelling in *the body* or dwelling out, to be acceptable to him.

Must appear to be judged

10. For we must all appear before the judgment seat of Christ¹, that each may receive of the *things* done in the body, according to what he has done, whether good or bad. 11. Knowing therefore the fear of the Lord, we persuade people.

We are fully known by God, and we hope that we are also fully known in your consciences.

12. We are not commending ourselves to you again, but we are giving you an opportunity to boast in our behalf; that you might have something for those who boast in appearance and not in heart.

13. For if we are beside ourselves, it is to God; if we are sober, it is for you. 14. For the love of Christ constrains us. This we judge, that if One died in behalf of all, then all were dead. 15. And he died for all so that those living should no longer live for themselves, but for him who died and was raised.

A New Creation in Christ

16. So then, from now on we no longer know anyone according to the flesh², even if we did know Christ according to the flesh, we no longer know him *like that*. 17. Therefore if anyone is in Christ *he is* a new creation, the old *things* have passed away, behold all

have become new³.

18. But all things are of God who reconciled us to himself through Christ, and gave us the ministry of reconciliation. 19. For it is in Christ that God was reconciling *the world* to himself; not counting their trespasses against them, and has placed in us the message of reconciliation.

Ambassadors for Christ

20. Now we are ambassadors for Christ, as God is entreating through us, in Christ we plead, Be reconciled to God.

21. He made him who knew no sin to be sin for us, that we might be God's righteousness in him.

Chapter 6

Receive the grace of God

1. And now as fellow workers we admonish you not to receive the grace of God in vain. 2. (For he says, at *the acceptable time* I listened to you, and in *the day of salvation* I helped you; behold now is *the acceptable time*; behold now is *the day of salvation*.) Isaiah 49:8

3. Giving no cause for offense in anything, that the ministry not be blamed; 4. But in everything presenting ourselves as God's servants, in much steadfastness, in afflictions, in distresses, in hardships, 5. In beatings, in imprisonments, in tumult⁴, in labors, in being without sleep, in fasting,

As holy in our spirit

6. In pureness, in knowledge, in patience, in kindness, in a spirit *that is*

1. Christ has been appointed to be the Judge (John 5:28; Acts 17:31), and it is the word of Christ that will be the standard by which we are judged (John 12:47,48). See James 2:12.

2. BY THE FLESH - Now we, as Christians no longer live after the flesh but after the spirit, we have been created anew (Eph. 2:10; 2 Cor. 5:17). We have set our mind on things above (Col.3:1).

3. ALL HAVE BECOME NEW in Christ Jesus because he/she has been created anew in Christ, on the basis of certain good works which God foreordained (Eph. 2:10 & see notes there).

4. TUMULT, from *akatastasia*, instability; unsettled state; tumult; riot.

holy, in sincere love; 7. In *the* word of truth, in *the* power of God; through the weapons of righteousness on the right and on *the* left; 8. Through honor and dishonor, through reproach and praise; as deceivers yet true;

9. As unknown yet well known; as dying yet behold, we live; as disciplined yet not put to death; 10. As sorrowful yet always rejoicing; as poor but making many rich; as having nothing yet possessing everything.

11. Our mouth is opened¹ to you, O Corinthians, our heart is enlarged². 12. You are not restrained in us, but you are restrained in your own affections. 13. Now as to children I say, Repay in kind, be also enlarged.

Not Unequally Yoked

14. Do not be unequally yoked³ with the unfaithful⁴, for what partnership can righteousness have with lawlessness⁵? Or what fellowship can light⁶ have with darkness? 15. Or what agreement can Christ have with Belial⁷? Or what share can *the* faithful have with *the* unfaithful?

We are the temple of God

16. And what agreement can *the* temple of God have with idols? For we are *the* temple of *the* living God; just

as God said⁸: I will live in their midst⁹, and walk among them, and I will be their God, and they shall be my people.

The temple of God is holy

17. Therefore come out from among them and be separate, says *the* Lord, and do not touch *the* unclean, and I will receive you; Isa. 49:8; Isa. 52:11; Ezek. 37:27; Jer. 32:38

18. And I will be a Father to you, and you shall be sons and daughters to me, says *the* Lord Almighty. 2 Sam. 7:14

Chapter 7

Holy in body & Spirit

1. Therefore, having these promises¹⁰, beloved, let us cleanse ourselves¹¹ of every defilement of *the* flesh and of *the* spirit; perfecting holiness¹² in *the* fear of God. 2. Make room for us, we have wronged no one, we corrupted no one; we took advantage of no one. 3. I do not say this to condemn you, for as I told you before, you are in our hearts to die together and live together.

Great confidence in you

4. I have great boldness about you and I boast greatly of you. I am filled with encouragement and abound in joy in all our affliction.

5. For when we came into Macedo-

1.MOUTH OPENED to lay his heart bare to them; no secrets, but everything out in the open.

2.ENLARGED with the great love Paul had for them.

3.YOKED, from *zeugeo*, to yoke together (as oxen). See Mt. 19:6, "What God has yoked together ..."

4.UNFAITHFUL, from *apistos*, unfaithful, without faith, unbelieving, disobedient, untrustworthy.

5.LAWLESSNESS, from *anomia*, doing religious deeds by a rule or tradition or law that is not Christ's, as shown in Mt. 7:22,23. Those claimed to be doing righteous deeds "in Christ's name," while in reality they were working *lawlessness* (*anomia*, iniquity). Paul is saying in effect, "Do not be unequally yoked with someone working *anomia*."

6.LIGHT/DARKNESS - truth and error.

7.BELIEL - Prince of Demons; Satan, the devil.

8.WE ARE THE TEMPLE - "We" the church. See 1 Cor. 3:16; Eph. 2:19-22; 3:21; 1 Pet. 2:5).

9.IN THEIR MIDST, from *en*, in. When its object is plural (as here); with, among, in the midst. See 1 Cor. 3:16; John 1:14.

10.THESE PROMISES - See 6:16-18, God will be our God and dwell among us *if* we are holy and not tied (yoked) to unholy people, practices and things.

11.CLEANSE OURSELVES by laying them aside (1 Pet. 2:1); putting off (Eph. 4:22ff); putting to death (Col. 3:5) those things that are unclean and unholy.

12.PERFECTING HOLINESS, for without holiness we cannot see God (Heb. 12:14; Mt. 5:8).

nia, our flesh had no rest, but we were in every kind of affliction; fighting without, fears within.

Encouraged by Titus

6. But God who encourages the humble encouraged us by the coming of Titus.

7. And not only by his coming, but also in the encouragement with which you encouraged him. He reported to us your longing, your mourning, your zeal for me; so that I rejoiced more.

Sorrowed to Repentance

8. For if I caused you sorrow with the letter, I do not regret it, even if I did regret it (for I see that the letter caused you sorrow only for a time).

9. Now I rejoice, not that you were made sorry, but you sorrowed unto repentance, for you sorrowed in keeping with God's will.

Godly sorrow works

Repentance not to be regretted

10. For godly sorrow works repentance¹ unto salvation, not to be regretted²; but the sorrow of this world works death.

11. For behold what earnestness this same sorrow that is in keeping with God's will has worked in you; what defense; what indignation; what fear; what earnest desire; what zeal; what execution of justice. In everything you have shown yourselves pure in the matter³.

12. So even though I wrote to you, it was not *altogether* because of the offen-

der, nor *altogether* because of the *one* offended; but to make evident to you our diligence⁴ in your behalf before God.

13. Because of this we are encouraged. And on top of your encouragement, we rejoiced even more for the joy of Titus, because his spirit was refreshed by all of you. 14. For wherein I had boasted of you, I was not put to shame; but just as we spoke all *things* to you in truth, so also our boasting of you to Titus was truth.

15. And his affections abound toward you as he remembers the obedience of all of you; as you received him with fear and trembling⁵. 16. I rejoice because I have full confidence in you.

Chapter 8

Ministering to the saints

Consider the Macedonians

1. We would have you know, brethren, the grace of God which was given among the churches of Macedonia⁶; 2. That in a great trial⁷ of afflictions their

4.OUR DILIGENCE - A few manuscripts have the pronouns reversed, so as to read, "Your diligence in our behalf. We have chosen the one given in the text, not only because it was as well supported textually, but because it "fits" the thought expressed in a more sensible manner.

5.FEAR AND TREMBLING - Respectful attention and compliance to the apostolic instructions that Titus brought to them from Paul. 6.CHURCHES OF MACEDONIA - the congregations of the church Jesus Christ built (Mt.16:18), and to which he himself adds every saved person (Acts 2:47). The church was established in Philippi first, then Thessalonica, Berea and Athens. These churches helped Paul after he left Macedonia, while he was at Corinth (Phil. 4:15; 11:8,9; Acts 18:5).

7.TRIAL, from *dokime*, trial, proof by trial; that which has been tried and approved. Tribulations are needed to test and provide one's character. James says, "Count it pure joy ..." (James 1:2). It works steadfastness.

1.REPENTANCE, from *metanoia*, a change of mind; a change of thinking; a determination to change one's life and obey the Lord. See Acts 2:38, "Repent and be immersed."

2.REGRETTED, from *metamelomai*, to regret. See Mt. 27:3 and footnote (about Judas).

3.IN THE MATTER relating to the man with his father's wife (1 Cor. 5:1ff).

joy and deep poverty abounded to the riches of their liberality¹. 3. For I testify that to their power and beyond their power, of their own accord, 4. With much entreaty they requested of us that they might have the favor also to participate in ministering to the saints².

First gave selves to God

5. And not as we had hoped, but first they gave themselves to the Lord, and to us through *the* will of God. 6. So that we advised Titus, that as he had started it, he should also finish this grace³ among you.

Abound in grace of giving

7. But just as you abound in all things, in faith and word and knowledge and in all diligence and in your love for us; abound in this grace also. 8. I do not say this as a commandment, but by the diligence of others I am testing the genuineness of your love.

9. For you all know the grace of our Lord Jesus Christ, that though he was rich he became poor for your sakes, that you, through his poverty might be rich.

Had purposed a year ago

10. And in this I give my judgment, for this is appropriate to you who began before, not only to do, but to desire to a year ago. 11. But now finish doing it; just as there was a readiness to desire it, so also fulfill it out of what you have.

According to what one has

12. For if there be a readiness first, it

is acceptable according to what one has, not according to what one does not have. 13. For this in not to ease others and afflict you, but that which is equitable;

14. That in the present time your abundance may be for their need, so that their abundance may be to your need; so there may be equality. 15. Just as it is written, The *one* with much had nothing over, and the *one* with little had no lack.

Exodus 16:18

16. But thanks be to God who put the same diligence in behalf of you in the heart of Titus. 17. For he not only received our encouragement, but being very diligent, he has gone to you of himself.

A highly praised brother

18. We sent with him the brother⁴ whose praise in the gospel is in all the churches. 19. And not only *this*, but he was chosen⁵ by the churches to travel with us with this grace; which is administered by us to the glory of the Lord himself, and *showing* our readiness.

Careful to avoid blame

20. Avoiding this, that no one should blame⁶ us about this abundant *offering* that is being administered by us. 21. For we are providing for that which is honorable, not only before the Lord, but also before people.

An outstanding brother to come

22. We will send with them our

1. LIBERALITY, from *haplotes*, sincerity; purity; liberality, generosity.

2. THE SAINTS (Christians) needing help were in and around Jerusalem. The collection of 1 Cor. 16:1,2 is mentioned here again; and was finally taken to "the saints" at Jerusalem (Acts 20:1ff; Rom. 15:25-31).

3. GRACE, from *charis*, favor; care; help; good will. The word "gifts" (of the Spirit) in 1 Cor. 12:1-12 is *charisma*, free favor; free gift; benefit.

4. THE BROTHER - Possibly Luke. In Acts 20:5,6 we find the "us" and "we" of the writer. He was with those taking the "grace" to Jerusalem.

5. CHOSEN BY THE CHURCHES in some unspecified manner. "Chosen" is from *cheirotoneo* to appoint; choose (by a show of hands, evidently, *cheir* is hand).

6. BLAME - All the details of collecting and delivering the funds were very carefully handled to avoid any possible accusation of deceit or dishonesty.

brother whom we have proved diligent in many *things*, but now even more diligent because of his great confidence in you.

23. As for Titus, he is my partner and fellow-worker among you. As for our brethren, they are messengers of the churches, to the glory of Christ. 24. Therefore show to them, before *all* the churches, the proof of your love, and of our boasting in your behalf.

Chapter 9

God will multiply your seed

1. Now concerning the ministering to the saints, it is superfluous for me to write to you. 2. For I know your readiness, concerning which I boast to the Macedonians, that Achaia was ready a year ago, and your zeal has provoked many.

3. But I have sent the brethren lest our boasting of you might be empty in this matter; that, as I was saying, you might be ready; 4. Lest possibly those coming with me from Macedonia find you unprepared, and we (that we not say you) be embarrassed in this confident boasting.

5. Therefore I considered it necessary to encourage the brethren to come to you and complete beforehand your previously promised¹ benevolence, that it might be ready as a matter of benevolence, and not as a forced gift².

God loves a cheerful giver

6. But *listen* to this, He who sows sparingly shall reap sparingly; and he who sows bountifully shall reap bountifully. 7. Each is to *give* as he has pur-

posed in the heart; not sorrowfully or by compulsion; for God loves a cheerful giver. 8. And God is able to abound in every grace to you, that always having all sufficiency³, you may abound in every good work⁴.

9. As it is written, He scattered abroad, he gave to the needy; his righteousness continues forever. Psalm 112:9

10. But he who supplies seed to the sower and bread for food, will also supply and multiply your seed; and increase the harvest of your righteousness; 11. Being enriched to all liberality, which through us is working thanksgiving to God.

11. For the ministry of this liberality is not only supplying the needs of the saints, but it is also abounding through many thanksgivings to God⁵. 13. Because of the proof of this ministry, they glorify God for your professed obedience to the gospel⁶ of Christ; and for the liberality of *your* fellowship to them⁷ and to all⁸; 14. And by their prayers⁹ in your behalf; longing for you because of the exceeding grace of God upon you.

15. Thanks be to God for his inexpressible gift.

3.SUFFICIENT, from *autarkeia*, able to care for the necessities of life; adequate in one's self.

4.GOOD WORKS include benevolence (Titus 2:14; 3:1; Gal. 6:10), as well as works of faith (Eph. 2:10; John 6:29).

5.THANKSGIVINGS TO GOD - Another reason to give. It causes many to glorify God, and give thanks to him.

6.OBEDIENCE TO THE GOSPEL is essential for one to be in Christ, freed from sin, and be a servant of righteousness (Rom. 6:3-5,17,18). All who do not obey the gospel are to be punished eternally (2 Thess. 1:8,9). The term is the same as "Obedient to the faith" (Acts 6:7).

7.THEM - the saints being helped.

8.TO ALL the rest, those not saints, not Christians.

9.THEIR PRAYERS - Prayers of the saints being helped, as they prayed for those who had visited them in their time of need.

1.PROMISED - This is an "apostolic example" of planning to give (a pledge) for as much as a year ahead (verse 2).

2.FORCED GIFT, from *pleonexia*, covetousness; grasping; extortion; a gift gotten by pressure.

Chapter 10

Paul defends himself

1. I myself, Paul, admonish you through the meekness and gentleness of Christ; I who am lowly when with¹ you,, but bold toward you when away. 2. But I ask that I may not be bold when with you, with that confidence in which I think to be bold against some who count us as walking according to *the* flesh. 3. For though we are living in *the* flesh, we do not war according to *the* flesh.

4. For the weapons of our warfare are not of *the* flesh, but are strong in God to the overthrowing of fortresses; 5. Casting down speculations and every high *thing* that lifts itself against the knowledge of God; and subjecting every thing to the obedience of Christ.

6. We are ready to execute justice on all disobedience; whenever your obedience is fulfilled.

7. You are looking at the outward appearance. If anyone is sure that he is of Christ, let him consider within himself again, that just as he is of Christ, so also are we. 8. For if I boast freely about our authority, which the Lord gave *us* to build up; and not to overthrow you; I should not be embarrassed.

1. WITH, from *en*, in. When its object is plural (as here); with, among, in the midst. If one translated *en* here as most versions have it in 1 Cor. 3:16 (and in many other places where it deals with the Holy Spirit), we would have, "I who am lowly when in you ..." "In" would be understood as "in your midst" or "with" or "among" by most of us; but in 1 Cor. 3:16, the Spirit of God dwelling "in" you all, seems to be not so easily understood as "with," etc. Also, in John 1:14 we find Jesus (the Word) dwelling *en* us, yet translators have no problem rendering *en* as "with" in that passage. The reason is obvious: When it has to do with the Holy Spirit they are determined to get you (the reader) to assume without question that the Holy Spirit is inside the human body. The Bible doesn't teach that.

9. For I do not want to seem as if I would terrify you through the letters; 10. For, His letters, they say, are weighty and strong; but his bodily presence is weak and his word contemptible!

11. Let such a *person* consider this, that just as we are in word through our letters when away, we are also in deed when present.

Measuring selves by selves

12. For we do not dare classify or compare ourselves with some who commend themselves, but they, measuring themselves by themselves, and comparing themselves among themselves are not wise. 13. We do not boast ourselves immeasurably, but according to the rule which God assigned to us, to reach even to you.

14. For we do not over-extend ourselves. as if we did not reach to you; for we even reached you with the gospel of Christ. 15. We are not boasting immeasurably in *the* labors of others, but having hope that as your faith is enlarged, that our sphere of influence will be enlarged abundantly among you;

16. To preach the gospel in regions beyond you, and not to boast in things made ready by another. 17. But he who boasts, let him boast in *the* Lord; 18. For it is not the one who commends himself who is justified, but whom the Lord commends.

Chapter 11

Beware False Apostles

1. I wish you would allow me a little foolishness, but indeed you are allowing me. 2. For I am devoted to you with the devotion of God; for I betrothed you to one husband, to present you as a pure virgin to Christ. 3. But I am afraid that, as the serpent deceived Eve in his craftiness, your minds may be corrupted

from¹ the sincere and pure devotion to Christ. 4. For if someone might come and preach another Jesus whom we have not preached, or if you receive another spirit which you did not receive, or another gospel which you have not accepted; you might well bear with it.

Not behind the chiefest

5. For I consider that I am in no way behind the very chiefest apostles.

6. Even if I am but plain² in speech, I am not in knowledge. But in everything and in every way we have made this evident to you.

7. Have I committed an error³ in humbling myself that you might be exalted, because I preached the gospel of God to you freely?

Wages from other churches

8. But I received of other churches⁴, taking wages *of them*, to do you service. 9. For when I was with you and had need, I was not a burden to anyone;

Silas & Timothy brought help
for my need was supplied by the brethren

ren coming from Macedonia⁵. And in all things I have kept, and will keep myself from being a burden to you.

10. As the truth of Christ is in me, no one will silence my boasting in the regions of Achaia. 11. Why? Because I do not love you? God knows! 12. But I will continue to do what I am doing, to cut off opportunity from those who desire an opportunity; to be found, even as they are boasting *themselves to be*, just as we are.

Such are false apostles

13. For such are false apostles, deceitful workers, disguising themselves as apostles of Christ. 14. And no wonder, Satan himself disguises himself as an angel of light. 15. Therefore it is no great *thing* if also his ministers disguise themselves as ministers of righteousness⁶; whose end shall be according to their works.

16. Again I say, let no one think of me as a fool; but if so, even as a fool receive me, so that I may boast a little. 17. What I am saying, I am not saying it as according to *the* Lord, but as in foolishness, in this basis of boasting.

18. Since many boast according to *the* flesh, even so I will boast. 19. For being wise, you gladly endure the foolish. 20. For you bear with anyone if he enslave you; if he devour you; if he take *from*

1.FROM (serving God faithfully) - As Eve was deceived by the serpent, false teachers can beguile, deceive and mislead God's people today. Adam and Eve were pure and holy; abiding in the grace of God; but they fell. People can fall from grace today (see Gal. 5:1-4). This statement of Paul's about Eve being deceived by the serpent puts God's stamp of approval on The Genesis account. It did happen. The account given by Moses in Gen. 3 was and is true. Don't let anyone fool you into thinking that those passages are fable. Satan would like to deceive you too!

2.PLAIN, from *idiotes*, one in private life; without special learning or talent. A plain, ordinary person.

3.ERROR, from *hamartia*, error, offense, sin.

4.OF OTHER CHURCHES - Paul received help from *churches* while preaching at Corinth. The assistance from *churches* came through the church at Philippi, only it had fellowship with Paul in a "credits and debits account" (Phil. 4:15 - relating to this very fellowship). *Churches* helped Paul through Philippi.

5.BRETHREN COMING FROM MACEDONIA were Silas and Timothy (Acts 18:5). Timothy had been sent to Thessalonica (1 Thess. 3:1-3). Evidently Silas returned to Philippi, for Paul was left alone at Athens, and the help came from Philippi (Phil. 4:15).

6.MINISTERS OF RIGHTEOUSNESS - If Jesus could (and he did) refer to Peter as "Satan," (Mt. 16:22,23), then it should be fair and in order to call denominational preacher who hinder people from obeying the truth, and who cause divisions multiplied (see John 17:20,21; Rom. 16:17,18; 1 Cor. 1:10), "ministers of Satan."

you; if he exalt *himself*; if he hit you in *the* face.

21. I speak concerning shame, as though we had been weak. In whatever anyone is bold (I speak foolishly), I am bold also.

22. They are Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I.

23. Are they servants of Christ? (I speak foolishly), I am more. In far more labors, in far more imprisonments, in afflictions¹ beyond measure; in deaths frequently.

Received 39 stripes 5 times

24. By Jews five times I received forty stripes less one². 25. Three times I was beaten³; once I was stoned⁴; three times I suffered shipwreck; night and day I was in the sea.

26 I have been in many journeys; in danger of rivers; in danger of robbers; in danger of *my own* countrymen; in dangers of Gentiles; in dangers in *the* city; in danger in the wilderness; in danger in *the* sea; in danger among false brethren;

27. In trouble and toil; in watching often; in hunger and thirst; in fasting often; in cold and nakedness.

Concern for the churches

An inner stress

28. Besides *all* these *things* without,

there is that which comes upon me daily, the concern for all the churches. 29. Is anyone weak and I am not weak? Is anyone offended and I am not indignant?

30. If I must boast, I will boast of my weakness. 31. The God and Father of the Lord Jesus Christ, who is blessed forever, knows that I do not lie.

32. In Damascus the governor under Aretas the king kept guards at the gates of Damascus to arrest me; 33. And through a window in *the* wall I was lowered in a basket, and escaped his hands.

Chapter 12

Caught up to Paradise

1. I must continue to boast; though it is not appropriate, but I will go on to visions and revelations of *the* Lord.

2. I knew a person in Christ about fourteen years ago (whether in *the* body I do not know, or out of the body I do not know; God knows), and how he was caught up to the third heaven. 3. And I know that this person (whether in *the* body or apart from the body I do not know; God knows); 4. That he was taken suddenly to paradise⁵, and he heard words of *things* kept secret; of which it is not lawful for a person to speak⁶.

Paul doesn't name himself

5. I will boast in behalf of such a person, but I will not boast in my own behalf; except in my weakness. 6. For if

1.AFFLICTIONS, from *plage*, a blow, stripe; a wound; public calamity; a heavy affliction.

2.FORTY LESS ONE - The O.T. Law allowed the judge to sentence a wicked person to forty stripes, and not to exceed forty (Deut. 25:1-3). We have no account (in Acts) of those beatings.

3.BEATEN - Acts 16:22,23 gives an account of one such beating, by the Romans. See Acts 21:31,32.

4.STONED - The account is related in Acts 14:19, and is likely the background for the event in Paul's life given in 2 Cor. 12:1ff. It is of interest to note that the stoning was "once for all" (*hapax*), unto death.

5.TO PARADISE - that part of Hades where the saved await judgment (see Luke 16 and the account of the rich man and Lazarus; see Luke 23:43 where Jesus told one of those crucified with him, "Today you shall be with me in Paradise." Jesus went to Hades, as indicated in Acts 2:27.

6.NOT LAWFUL - TO SPEAK - Paul was not permitted to tell what he saw and heard while in Paradise, the third heaven.

I do not wish to boast, I shall not be foolish, for I will speak the truth, but I refrain, lest someone credit to me more than he sees in me or hears of me; 7. And in the surpassing greatness of the revelations.

A thorn in the flesh

Therefore, that I might not overly exalt myself, there was given me a thorn¹ in the flesh, an angel² of Satan to afflict me, so that I might not be overly exalted.

8. Three times I requested that the Lord remove it from me. 9. And he said to me, My grace is sufficient for you, for my power is perfected in weakness³. Therefore I will most gladly boast in my weaknesses, so that the power of Christ may dwell on me.

10. So I will take pleasure in weaknesses; in mistreatment; in distresses; in persecutions and difficulties in behalf of Christ. For when I am weak, then I am strong.

11. I am foolish. You have compelled me, for I should have been commended by you. For in nothing am I behind the very highest apostles; even though I am nothing.

Miracles of an Apostle

Paul worked many signs & wonders

12. Indeed the miracles of an apostle were performed⁴ among⁵ you in all steadfastness; in miracles, wonder and

works of power. 13. In what were you inferior to other churches, except that I myself was not burdensome to you? Be gracious to me in this wrong.

A Third visit planned

14. Behold, this is *the* third time I am ready to come to you, and I will not be burdensome; for I do not seek your *things*, but you; for the children should not store up for the parents, but the parents for the children.

Love not returned?

15. But I will most gladly spend and be spent in behalf of your souls⁶. If I abound in love for you, am I loved less?

16. But it may be that I did not burden you; but being crafty I took you with deceit.

17. Did I take advantage of you by any of those I sent to you? 18. I encouraged Titus *to visit you*, and sent the brother with him. Titus did not take advantage of you, *did he*? Did we not walk in the same spirit? In the same manner?⁷

It is all to build you up

19. Do you again think that we are defending ourselves to you? It is in the presence of God in Christ that we speak; and it is all for building you up, beloved.

20. For I fear that when I come I shall not find you as I wish; *but* much strife, jealousy, anger, party spirit, slander, whispering, pride, disorder.

21. Lest when I come to you again my God may humble me before you, and that I may mourn over many who have sinned and have not repented of the uncleanness, sexual immorality and worldliness which they have practiced.

1.THORN, from *skolops*, anything pointed; fig. a thorn; a plague. Some have concluded that the affliction had to do with his eyes. See Gal. 4:15; 6:11). More likely it was the stoning.

2.ANGEL, from *aggelos*, an angel; messenger.

3.IN WEAKNESS - The one who recognizes his spiritual poverty, weakness, is blessed (Mt. 5:3).

4.PERFORMED to prove that he was an apostle, and that what he preached was God's word (see Heb. 2:4; Mark 16:17-20).

5.AMONG, from *en*, in. When its object is plural (as here); with, among; in the midst.

6.SOULS - Their eternal spirits were of concern to Paul; their eternal destiny. See Mt. 16:26 - What would a person give in exchange for his/her soul?

7.MANNER, from *ichnos*, track; footprint; conduct.

Chapter 13

Examine Yourselves

1. This is the third¹ time I am coming to you. On the basis of two or three witnesses every word will be established.

2. As I said before when present the second time, though I am away now, I forewarn those who have sinned, and all the rest, that if I come again I will not spare.

3. Since you seek proof of Christ speaking in me, who is not weak to you, but is mighty among you. 4. For he was crucified out of weakness; but he lives by the power of God. And we are also weak with² him; but with him we shall live unto you by God's power.

Are you in "the faith"?

5. Examine yourselves, whether you are in the faith³. Prove yourselves. Do you not know that Christ Jesus is with you? - If indeed you stand the test.

6. But I have confidence that you will know that we are able to stand the test.

7. Now we pray to God that you may do no evil; not that we may appear approved, but that you may do that which is good, even though we appear to be unapproved.

8. For we can do nothing against the truth, but in behalf of the truth. 9. For we rejoice when we are weak and you are strong; and this we also pray, *even* your perfection.

10. Because of this, I am writing

these *things* to you while away, so that when I am with you I may not use severity in keeping with the power the Lord gave me, to build you up, and not destroy you.

God be with you

11. Finally, brethren, rejoice; be complete; be encouraged; be of the same mind; be at peace, and the God of love and peace shall be with you.

12. Greet one another with a holy kiss. All the saints greet you.

13. The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. *Amen.*

Introduction to Galatians

The churches of Galatia had been established by the apostle on his first missionary journey, if indeed lower Galatia included the cities of Antioch, Iconium, Lystra and Derbe, which seems very likely.

Those who would demand that Christians be circumcised and keep the Law of Moses had deluded the brethren of that area to a large extent (1:6-9), as they did to some degree in Corinth (2 Cor. 11:13-15).

The burden of Paul's letter to these churches in Galatia is to defend the gospel he preached as from Christ (1:10-2:21). Paul shows that the Law of Moses was given because of transgression (3:19) and was to last only until the seed (Christ) came (3:16,19-25).

He shows that now we are children of God in Christ Jesus through "the faith"; not through the Law (3:26,27); and that we are all spiritual descendants of Abraham, and heirs of the promise.

Paul warns against going back to the Law for righteousness, for in so doing one falls from grace (5:1-4).

He shows that circumcision (being a Jew) or uncircumcision (being a Gentile) has no value. It is "faith that works through love" (5:6); and being "a new creature" (6:15), that counts.

He shows that we should do good to all people, especially to the household of the faith (6:10).

1. THIRD - We have no record of Paul's second visit, only his first (Acts 18) and his third (Acts 20). He apparently made a hurried visit from Ephesus, during his stay there.

2. WITH is supported by Aleph, A, G while B, D, 33 have "in." "In ourselves" is found in manuscript 2127, while "through him" is in the Armenian text.

3. IN THE FAITH is equal to being "in the doctrine of Christ" (2 John 9).

Galatians

Likely to the churches in lower Galatia: Antioch, Iconium, Lystra and Derbe.

A Perverted Gospel

1. Paul, an apostle, not from men nor through men, but through Jesus Christ and God *the* Father, who raised him from the dead; 2. And all the brethren who are with me; to the churches of Galatia:

3. Grace to you, and peace from God our Father and the Lord Jesus Christ; 4. Who gave himself for our sins, that he might deliver us from this present evil age, according to the will of God *our* Father; 5. To whom be glory forever. Amen.

You are so soon removed!

6. I am astonished that you are so soon turned from the one who called¹ you in *the* grace of Christ. 7. Which is not another, but there are some who pervert² the gospel of Christ.

8. But even if we, or an angel from heaven preach a gospel different from the gospel we preached to you, let him be accursed³. See 2 Cor.11:13-15

9. As we said before, I say again, if anyone preaches a gospel to you that is different from that which you received, let him be accursed.

10. Do I now persuade people or

1.CALLED YOU - God calls by the gospel (good message) (2 Thess. 2:14), and he begets people for his eternal kingdom by the gospel (1 Cor. 4:15; James 1:18).

2.PERVERT - some had added the Law of Moses and circumcision to the gospel, nullifying it and making it of no value. Those who followed the false doctrine fell from grace (Gal. 5:1-4).

3.ACCURSED, from *anathema*, cut off, without hope of being redeemed; accursed; devoted to destruction; doomed.

God? Or do I seek to please people? For if I yet pleased people, I should not be a servant of Christ.

Received it from Christ

11. But I declare to you, brethren, that the gospel which I preached is not according to man. 12. For I neither received *it* from man nor was taught *it* by man, but I *received it* by revelation of Jesus Christ.

13. For you have heard how I formerly conducted myself in the Jewish religion; that I persecuted the church of God⁴ exceedingly, and was trying to destroy it. 14. And I advanced in the Jewish religion above many of my peers among my people; surpassing *others* in zeal for the traditions⁵ of my ancestors.

15. But when it pleased God, who set me apart *even* from my birth, and called⁶ *me* through his grace⁷; 16. To reveal his Son in me; that I might preach him among the Gentiles; I did not immedi-

4.CHURCH OF GOD is the term used frequently by Paul when writing of the church of Christ (Rom. 16:16). In Acts 20:28 he admonished the elders to feed the church of God which he purchased with his own blood. It is very likely that every time he uses the phrase, "church of God," that he refers to God the Son.

5.THE TRADITIONS and doctrines of men make worship *vain*, according to Jesus (Mt. 15:7-9). Paul had followed those carefully, as did many Jews of that day; and the Jewish converts wanted to hold on to them, trying to impose them on the Gentile Christians.

6.CALLED by the word of God's grace (2 Thess. 2:14; Tit. 2:11,12; Acts 20:32). Of course Paul's call was more direct, from the Lord himself (Acts 9).

7.GRACE, from *charis*, favor; charm; mercy; good will. God saves us by grace through "the faith" - the gospel (Eph. 2:8; Rom. 1:16; Titus 2:11,12).

ately confer with flesh and blood. 17 Neither did I go up to Jerusalem, to those who were apostles before me; but I went into Arabia and returned again to Damascus.

After three years

18. Then after three years¹ I returned to Jerusalem to visit Cephas, and stayed with him fifteen days. 19. But I did not see any of the other apostles except James² the Lord's brother.

20. Behold, before God I do not lie in what I am writing to you. 21. After that I went into the districts of Syria and Cilicia³.

Unknown by face

They had never seen Paul

22. But I continued to be unknown by face to the churches in Christ of Judea⁴; 23. Only they were hearing, He who was persecuting us is now preaching the faith⁵ which once he *tried* to destroy. 24. And they were glorifying God in me.

1. AFTER THREE YEARS - This is not related by Luke in Acts (see Acts 9:20-26). Here in Galatians he is showing that he could not have learned the gospel from people. He didn't see Peter until three years after his conversion; and when he did visit him it was for only fifteen days.

2. JAMES - AN APOSTLE - of the church likely, as Barnabas was (Acts 11:22; 14:14). We have no other indication relating to it, other than his apparent prominence in the Jerusalem church.

3. CILICIA was Paul's native country; a province of Asia Minor. That is where Barnabas went to find him and bring him to Antioch of Syria, to assist in the work there (Acts 11:22-26). That is also the area through which Paul and Silas went on the second preaching journey (Acts 15:40,41).

4. UNKNOWN BY FACE TO CHURCH OF JUDEA - This is an important point relating to the relief taken from Antioch for the brethren of Judea by Paul and Barnabas (Acts 11:27-30). they took it to the elders, but he was continuing to be unknown by face to the churches in Judea. It is highly likely that the elders of the Jerusalem church, from which Agabus came, were the elders mentioned.

5. THE FAITH is the gospel - see verse 11.

Chapter 2

Gospel not from men

1. Then fourteen years later I again went up to Jerusalem⁶ with Barnabas, taking Titus along too. 2. I went up *as directed* by revelation, and I laid before them the gospel which I preached among the Gentiles; but privately to those of reputation, lest I had run or might be running in vain.

3. But neither Titus, who was with me, being Greek, was forced to be circumcised; 4. Despite the *efforts* of false brethren who had slipped in to spy out our liberty which we have in Christ Jesus; to bring us into bondage.

Did not yield to them

5. But we did not yield in submission to them, not *even* for an hour, so that the truth of the gospel may be unchanged⁷ with you.

6. But of those who seemed to be someone added nothing⁸ to me. 7. But on the other hand, when they saw that the gospel of uncircumcision was committed to me; just as that of circumcision was to Peter; 8. (For the One who worked in Peter to the apostleship of the circumcision, also worked in me to the Gentiles.

Considered Leading Men

9. And when James, Cephas and

6. WENT UP TO JERUSALEM - This is the conference reported in Acts 15:3-29. In that conference Peter showed that God purified the hearts of the Gentiles through the faith (Acts 15:9).

7. UNCHANGED, from *deameno*, to continue throughout; to be permanent; unchanged; to remain constant.

8. ADDED NOTHING TO ME - He did not get the gospel from them. This is his argument stated in 1:11. His gospel was from Christ, and if anyone, even an angel, preached any other, he was accursed (1:7-9).

John, who were considered pillars, knew of the grace which was give to me, they gave to me and Barnabas *the right hand* of fellowship; that we go to the Gentiles and they to the circumcision. 10. Only *they wanted us* to remember the poor¹, the same thing I was diligent to do.

Peter visited Antioch

Just before Paul's 2nd. preaching trip

11. But when Cephas came to Antioch, I opposed² him to his face, because he stood condemned. 12. For before certain *brethren* from James came he was eating with the Gentiles. He withdrew and separated himself, fearing those of the circumcision.

They were hypocritical

13. The rest of the Jews joined him in the pretense also, so that even Barnabas was carried away with their hypocrisy.

14. When I saw that they were not straightforward with the truth of the gospel, I said to Cephas before them all, If you, a Jew, are living like a Gentile, and not like a Jew, how can you insist *that* the Gentiles live like Jews?

15. We are Jews by nature, and not Gentile sinners. 16. Knowing that no person is justified out of works of *the* Law, but through *the* faith of Jesus Christ, we too have believed in Christ Jesus that we might be justified by *the*

faith of Christ and not out of works of *the* Law. 17. But if, while we are seeking justification in Christ, we ourselves are found to be sinners, is Christ then a servant of sin? Let it not be! 18. But if I build again what I destroyed, I show myself to be a transgressor.

Through the law of Christ

(See Romans 7:4)

19. For through *the* law³ I am dead to *the* Law⁴, that I might live unto God.

20. I am crucified with Christ, and I myself no longer live, but Christ lives in me; and the life I now live in *the* flesh, I live in *the* faith of the Son of God who loved me and gave himself for me.

21. I do not reject the grace of God; for if righteousness is through *the* Law⁵, then Christ died for nothing⁶.

Chapter 3

Why go back to the Law?

1. O foolish Galatians, who has deluded you, before whose eyes Jesus Christ was portrayed as crucified? 2. This only I wish to learn from you: Did you receive the Spirit by works of *the* Law, or by the hearing of *the* faith?

3. Are you so foolish? Having begun in Spirit are you now perfected if flesh?

4. Have you suffered so much for nothing? If it is indeed for nothing.

1.THE POOR of the Jerusalem area; but also to all the poor, generally (James 1:27; 2 Cor. 9:13). See 1 Cor. 16:1,2 and Rom. 15:25,26.

2.OPPOSED him verbally, as shown. Peter was in the wrong, but Paul is not here simply relating an error of an outstanding apostle. Rather, he is continuing his argument relating to his gospel being from Christ, not from men. This incident helps support *Paul's* authority to brethren in Galatia who had been told that Paul was nothing, and that his gospel was not complete - it needed the Law. No doubt Peter was held up as an example of one upholding the Law.

3.THE LAW of Christ (1 Cor. 9:21; Rom. 3:27,31; 2 John 9; Jude 3) is the law in this present age. Its commandments are kept by Christians, and in so doing, we know that we know him (1 John 2:3,4).

4.THE LAW of Moses was fulfilled in the death of Christ, nailed to the cross and taken out of the way (Eph. 2:15; Col. 2:14). We were made dead to the Law of Moses "through the body of Christ" (Rom. 7:4).

5.THROUGH THE LAW of Moses no one could be justified - could not have life. See Gal. 3:21.

6But it was not possible for the blood of bulls and goats to take away sin. It took the blood of the sinless Lamb of God. See Heb. 10:1-10.

5. He who ministers to you the Spirit¹, and works miracles² among you, *does he do so* by works of the Law or by the hearing of the faith³?

Abraham believed God

6. Even so *with* Abraham, he believed God⁴ and it was credited to him unto righteousness. 7. You should know that those of the faith are the children of Abraham.

8. And the Scriptures, foreseeing that God would justify the Gentiles⁵ by the faith, preached before the gospel to Abraham, that, In you all nations shall be blessed. Genesis 12:3; 18:18; 22:18; 26:4; 28:14

9. So then those who are of the faith are blessed with faithful Abraham. 10. For as many as depend on the works of the Law are under a curse; for it is written, Cursed is everyone who does not abide in all the things written in the

book of the Law, to do them. Deut. 27:26

Not justified by the Law

11. But that no one is justified before God in the Law is evident, for the just shall live by faith; 12. But the Law is not of faith but, He who does them shall live in them. Hab. 2:4; Lev. 18:5

13. Christ has redeemed us from the curse of the Law by becoming a curse for us, as it is written, Cursed is everyone who hangs on a tree. Deut. 21:23 14. So that the blessing of Abraham might come to the Gentiles in Christ Jesus⁶, that we might receive the promise⁷ of the Spirit through the faith⁸.

To his descendant, Christ

15. Brethren, I say *this* in human terms: If it be but a human contract, when it is ratified no one sets it aside or adds to it.

16. Now the promises were given to Abraham and his descendant⁹. It does not say, And to descendants, as of many, but as of one, And to your descendant, who is Christ¹⁰. Gen. 13:15; 24:7

The Law & the promise

17. And this I say: the Law which was given four hundred and thirty years later could not annul the contract which had already been ratified by God, so as to cancel the promise. 18. For if the inheritance is of the Law it is no longer of the

1. MINISTERS TO YOU THE SPIRIT - It was through the laying on of Paul's hands that spiritual gifts were bestowed. No doubt many of them had received such gifts. See Acts 14:21-23; 19:6.

2. WORKED MIRACLES - Paul had worked many miracles while with them. See Acts 14:3,4,8-10.

3. HEARING OF THE FAITH - "Hearing of the gospel" is the meaning, for the gospel message is "the faith once delivered" (Jude 3). It is the doctrine of Christ that we must hear and abide in to be saved (John 8:31,32; 2 John 9). It is the light in which we must walk if we would have fellowship with all others who are "walking in the light" (1 John. 1:7). Paul admonished the Corinthians to test themselves to see whether or not they were in "the faith" (2 Cor. 13:5). They were reprobate, unacceptable, if not in the faith.

4. BELIEVED GOD - believed what God said; believed enough to act in obedience on that faith (James 2:22-24; Heb. 11:8-10,17-19).

5. JUSTIFY THE GENTILES - See Acts 15:9 where Peter shows that it is through "the faith" that the Gentiles hearts are purified. See Rom. 3:30 where Paul shows that it is through "the faith" that the uncircumcised (the Gentiles) are justified. And see 1 Peter 1:22 Where Peter shows that it is at the point of obeying the word of truth that we purify our souls (whether Jew or Gentile).

6. IN CHRIST JESUS - Notice verse 26; one (Gentile and/or Jew) is a child of God "in Christ Jesus." When one is immersed into Christ, he/she becomes a child of God, having been born of the water and the Spirit (John 3:3-8; Rom. 6:3-6,17,18). 7. THE PROMISE is eternal life (1 John 2:25), and is to all who obey the gospel (Acts 2:38,39; John 17:2; Gal. 3:26-29).

8. THE FAITH is Christ's doctrine (2 John 9); the body of teaching (Jude 3); the gospel (Rom. 1:16; 1 Cor. 15:1-4; Gal. 1:11,23).

9. DESCENDANT, from *sperma*, seed (singular).

10. CHRIST is the heir of the promises, and we are heirs in Christ and with Christ (Rom. 8:17).

promise; but it was by promise that God bestowed it upon Abraham.

The purpose of the Law

19. Then what about the Law? It was added because of transgressions, until the descendant to whom *the* promise was made should come. It was appointed by angels in *the* hand of a mediator.

20. But a mediator is not of one, but God is one.

The Law could not forgive

21. Is *the* Law then against the promises of God? Let it not be! For if a law had been given which could give life, then righteousness would have been by *the* Law. 22. But the Scripture has concluded all under sin, that the promise by *the* faith of Jesus Christ might be given to those who believe. Romans 3:23

The Law led to Christ

23. But before the faith came we were kept in restraint under *the* Law, shut up unto the faith¹ which was to be revealed. 24. So then the Law is our guide to lead us to Christ; that we might be justified by faith².

Children through The Faith

25. But *now that* the faith has come we are no longer under *the* guide. 26. For you are all children of God in Christ Jesus through the faith.

Immersed into Christ

(See Romans 6:3,4)

27. For as many as have been immersed

into Christ³ have put on Christ.

28. There is neither Jew nor Greek; there is neither slave nor free; there is neither male nor female, for you all are one in Christ Jesus.

Abraham's Descendants

29. And if you are of Christ, then you are Abraham's descendants, and heirs according to *the* promise⁴.

Chapter 4

Don't go back to the Law

1. And I say, as long as the heir is a child he is no better off than a slave, *though* he is lord of all. 2. But he is under guardians and managers until the time fixed by the father. 3. It is the same way with us. When we were children we were enslaved to the basic things of the world.

4. But when the fullness of time came, God sent his Son, born of woman, born under *the* Law; 5. To redeem those under *the* Law; that we might receive the adoption.

The spirit of God's child

6. And because you are children⁵, God sent the spirit of his child⁶ into our hearts, crying, Abba, Father.

7. So you are no longer a slave but a child of God, and if a child, then an heir of God through Christ, 8. But at that

1. THE FAITH is presented as being that which replaces "The Law of Moses." The Law was to guide until "the faith" came. It came with Christ; and with the death of Christ on the cross the Law was "nailed to the cross" and taken out of the way. "The faith" - Christ's law took its place. See Rom. 3:27-31; 1 Cor. 9:21; 2 John 9; Jude 3).

2. BY FAITH - through "the faith" (Rom. 3:30). There Paul says that the uncircumcised (the non-Jews; Gentiles) are justified through the faith. "The faith" - God's word, produces faith (Rom. 10:17).

3. IMMERSED INTO CHRIST - The Bible shows no other way *into* Christ. One believes, repents and confesses *unto* life; salvation, but one is immersed *into* Christ (Rom. 6:3; Gal. 3:27).

4. THE PROMISE is eternal life according to John (1 John 2:25).

5. CHILDREN - literally, sons. The word, *sons* is used regularly to mean descendants, children. See 3:26. The phrase "children of Israel" = "sons of..."

6. SPIRIT OF HIS CHILD, as opposed to *spirit of bondage*. See Rom. 8:15 and footnote. It is the attitude, disposition, sense of being a child in the family of God.

time you did not know God; *but* you served those which were by nature no gods.

9. But now, knowing God, or rather being known by God, how *can* you turn again to the weak and worthless elements, and wish to be enslaved to them again? 10. You observe days and months and seasons and years. 11. I fear for you, that I may have labored in vain for you.

12. I earnestly entreat you, brethren, become as I am, for I became like you. You did not do injustice *then*. 13. And you know that because of an infirmity¹ of mine that I first preached the gospel to you.

14. Through my ill body you were tested, but you did not despise or reject *me*; but you received me as an angel² of God, *even* as Christ Jesus.

Am I now your enemy?

15. Where then is your happiness? For I testify that if possible you would have taken out your eyes and would have given them to me. 16. Have I now become your enemy for telling you the truth?

17. They zealously affect you, *but* not well; but they would shut you off *from me* so that you might seek them. 18. But it is always good to be zealously affected by *that which is good*; and not only when I am with you.

Become Christ-like

19. My children for whom I am suffering birth-pangs again until Christ be formed in you; 20. I wish I could be with you and change my voice, because

I am perplexed about you.

21. Tell me, you who want to be under *the Law*, do you not hear the Law?

22. For it is written that Abraham had two sons; one by a bond-woman and one by the free *woman*. 23. And the *son* of the bond-woman was according to the flesh; but the *son* of the free *woman* was through *the promise*.

These are two covenants

24. Which is an allegory, for these are two covenants, one from Mount Sinai, bearing *children* who are in bondage, who is Hagar³.

25. And Hagar is Mount Sinai⁴ in Arabia, and corresponds to the present Jerusalem⁵, who is in bondage with her children.

26. But the Jerusalem above⁶ is free, and is our mother. 27. For it is written, Rejoice you sterile *woman* who has not born a child. Break forth and shout, you who have no birth pangs. For the desolate *woman* has many more children than the *one* having a husband. Isa. 54:1

28. But we, brethren, like Isaac, are children of *the promise*. 29. But even as then, the *one* born of the flesh persecuted the *one born of the Spirit*; so it is now.

30. But what does the Scripture say? Cast out the bond-woman and her son; for the son of the bond-woman shall not inherit with the son of the free woman. 31. So, brethren, we are not children of

3. HAGAR was Sarah's handmaid; by whom Abraham had Ishmael (Gen. 16:1,15).

4. SINAI is where the Law of Moses was given (Ex.20).

5. JERUSALEM was the source of the present false gospel by which some (possibly many) of the Galatian brethren had been deluded (Gal. 1:6-9; 2 Cor. 11:13-15).

6. JERUSALEM ABOVE is the "heavenlies" of Eph. 1:3 - the Lord's church.

1. INFIRMITY, from *astheneo*, to be sick, ill, weak, infirm. Likely the stoning he received at Lystra caused this infirmity. No doubt that his black and blue, bruised body posed a problem.

2. ANGEL, from *aggelos*, messenger. Usually it refers to a heavenly messenger, but at times to human messengers.

the bond-woman but of the free. Gen. 21:10

Chapter 5

Some fell from Grace

1. Stand fast in the freedom with which Christ has made us free, and do not become entangled in the yoke of bondage again. 2. You see that I Paul am saying to you, that if you are circumcised Christ is of no value to you.

3. And I testify again that every man who is circumcised is obligated to keep the whole Law. 4. Whoever of you are *seeking to be justified in the Law*; you are cut off from Christ. You have fallen from grace¹.

A working faith

(See James 2:22-24)

5. For we in a spirit of faith confidently wait for *that* righteousness. 6. For in Christ Jesus neither circumcision nor uncircumcision² has meaning, but faith working through³ love. 7. You were running well; who hindered you from obeying⁴ the truth? 8. This persuasion is not from the *One* who calls you.

9. A little yeast affects the whole dough. 10. In *the* Lord I have confidence

1. **FALLEN FROM GRACE**, from *ekipto* (*ek*, out of; *pipto*, to fall, to fall out of the grace. These have separated themselves from the grace of God by spurning the sacrifice of Christ and going back to the Law which Christ had "taken out of the way, nailing it to his cross" (Col. 2:14).

2. **CIRCUMCISION/UNCIRCUMCISION** - Neither Jew nor Gentile is of value. In 1 Cor. 7:19 Paul shows that it is "keeping the commandments of God that counts; and in Gal. 6:15 that it is a matter of being a new creature that is of value.

3. **FAITH WORKING** is the kind James writes about in James, chapters 1 & 2. In James 2:24 James shows that people are justified by "works," and not by "faith only." It must be a working faith, a visible faith (James 2:17,18).

4. **OBEYING** is present, continuing action - "who hindered you from *continuing to obey* ..."

in you, that you will not take another view of the matter, but that the *person* troubling you will bear his judgment, whoever he is.

Wish they were cut off

11. And I, brethren, if I still preach circumcision, why am I being persecuted? For then the stumbling block of the cross is removed. 12. I wish that those who trouble you were cut off. 13. For you, brethren, were called in liberty. But do not use liberty as an opportunity for the flesh, but through love serve one another.

Love fulfills the law

14. For all *the* law is fulfilled in one saying: Love your neighbor as yourself. 15. But if you bite and devour one another, beware lest you destroy one another.

16. But I say, walk in spirit and you will not gratify *the* lusts of the flesh. 17. For flesh lusts against spirit; and spirit against flesh. These are opposed to each other, so you may not do what you please.

18. But if you are led by *the* Spirit⁵ you are not under the Law⁶.

Deeds of the Flesh

(See 1 John 2:15-17)

19. The deeds of the flesh are evident; they are: fornication, impurity, worldly living; 20. Idolatry, sorcery, discord, quarreling, jealousy, anger,

5. **LED BY THE SPIRIT** by doing what the Spirit-inspired word directs. In Gal. 3:26 we find that we are children of God in Christ Jesus "through the faith" - the word given by the Spirit, Christ's doctrine. In Rom. 8:14 we read that we are children of God if we are "led by the Spirit." Both passages teach the same thing. We are children of God when we *obey* the Spirit's word; "the faith."

6. **YOU ARE NOT UNDER THE LAW** because it has been "nailed to the cross" and taken out of the way (Col. 2:14; Eph. 2:15). The Spirit teaches (leads) us to Christ, not to the dead Law.

divisions, contentions, factions; 21. Envy, murders, drunkenness, carousing, and the like. I now warn you as I have before, that those who do such things¹ shall not inherit *the* kingdom of God.

Living for the spirit *the inner person*

22. But the spirit² produces love, joy, peace, longsuffering, kindness, goodness, faith; 23. Gentleness, self-control; against such there is no law.

24. And those who belong to Christ have crucified the flesh³ with its passions and lusts. 25. If we live in *the* spirit, let us also walk in *the* Spirit. 26. Let us not be ambitious for vain honors, challenging one another, envying one another.

Chapter 6

Help bear other's burdens

1. Brethren, if a person is overtaken in a transgression, you all who are spiritual restore that one in *the* spirit of gentleness; watching yourself lest you be tempted too. 2. Carry one another's burdens, and so fulfill the law of Christ⁴.

Each bear his own burden

3. For if a person think himself to be something when he is nothing, he deceives himself. 4. Let each one prove his own work, and then he will be pleased with what he has done, and not in that of another; 5. For each one must bear his own burden.

6. Let the *one* who is taught the word share in all good things with the one teaching.

7. Do not be deceived, God is not to be scoffed at; for what a person sows, that he will reap.

8. For one sowing to his own flesh⁵, will of the flesh reap death; but one sowing to the spirit⁶ will of the spirit reap eternal life.

9. Let us not be discouraged in doing that which is praiseworthy; for in due time we shall reap if we do not give up⁷.

10. So then, as we have opportunity, let us do that which is good to all; but especially to the household⁸ of the faith.

11. See with what large letters I write to you in my own hand. 12. Those who wish to make a good show in *the* flesh would compel you to be circumcised; only to keep from being persecuted for

1. THOSE WHO DO SUCH THINGS cannot blame it on the flesh, and say that they are not sinning - the flesh is, but the spirit is serving God. No way for that to be right. Those who claim that a Christian can't fall from grace should look at verses 1-4 of this chapter, and correct their thinking.

2. SPIRIT of the individual; the soul, inner person. It produces these wonderful traits when following the Holy Spirit's leading in the word - in Christ's doctrine (Rom. 8:14; 2 John 9).

3. CRUCIFIED - when immersed into Christ (Rom. 6:3-6). One is to follow that initial death with Christ by putting to death the members as they relate to fornication, uncleanness and the like (Col. 3:5).

4. THE LAW OF CHRIST is his doctrine (2 John 9); the faith (Jude 3; Rom. 3:27-31); the gospel (Rom. 1:16; 1 Cor. 15:1-4; Gal. 1:11,23). Helping

one another fulfills that part of Christ's law. There are other parts to it, as matters relating to worship; to primary obedience; to the assembly; to Christian growth, as well as others.

5. SOWING TO HIS OWN FLESH - giving in to the lusts and desires of the flesh, and producing the ungodly things listed in 5:19-21.

6. SOWING TO THE SPIRIT - to the inner person, will reap eternal life. This is the Christian who is "walking in the light" of God's word (1 John 1:7); abiding in the doctrine of Christ (2 John 9); adding the Christian virtues of moral courage, knowledge, self-control, etc. (2 Peter 1:5-11). He/she will produce the lovely fruit pictured in 5:22,23.

7. GIVE UP, from *ekluomai*, to become weary or slack up; give out; lose courage.

8. HOUSEHOLD OF THE FAITH, "the house of God, which is the church of the living God" 1 Tim. 3:15). It is the Lord's family, the church of Christ.

the cross of Christ. 13. For those who are circumcised do not keep *the* Law themselves, but they want you to be circumcised so that they can boast in your flesh.

14. But may it never be that I should boast except in the cross of our Lord Jesus Christ, through which *the* world is crucified to me and I to *the* world.

A new creature; something

15. for neither is circumcision anything, nor uncircumcision, but a new creature¹ is *something*.

16. Now to those who walk in this rule², peace and mercy upon them, even upon the Israel of God³.

17. Of the rest, let no one trouble me, for I bear the marks of Jesus in my body.

18. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Note

We are not informed about the reception of this letter to the churches of Galatia. No mention is made as to whether or not they took part in the contribution to the poor saints of the Jerusalem area.

We read that he had given certain orders to those churches, relating to the

collection for the saints (1 Cor. 16:1).

When Paul wrote to the brethren at Rome he mentioned the contribution as being from Macedonia and Achaia (Corinth, and possibly Cenchrea)..

Even so, there were at least two brethren from the Galatian area traveling with Paul when the gift was taken to Jerusalem: Gaius of Derbe, and Timothy (Acts 20:4).

Introduction to Ephesians

The letter was written by Paul when he was in prison at Rome, about 60-62 AD. It was one of the four "Prison Epistles" (letters) written by the apostle from Rome.

It was carried to its destination by Tychicus; as were the letters to Colossians and Philemon.

It is quite likely that this letter was intended as a "circular letter" sent to more than one congregation, with the name of the church penned in (1:1). See Col. 4:16: the letter from the Laodecians. It is very possible that this letter is the same as that.

Ephesians does not mention any brethren by name, does not refer to any past association Paul had with any of them. He even mentions that he "heard of their faith" (1:15), which seems a little out of place in a letter to brethren with whom he had labored three long years (Acts 20:31).

That Christ is the head of his body, the church is emphasized (1:22,23), and that there is but one body, therefore one church (4:4). He shows the purpose of gifts, and that they were to last until the unity of the faith was developed (see 1 Cor 13:10 - the completed revelation).

Paul shows that we are saved by grace through the faith - through the gospel, Christ's doctrine (2:8); and that we are created in Christ one the basis of good works God before ordained: faith, repentance; confession and immersion.

His statement relating to singing in worship; is the clearest statement on the matter, and when it is studied with its parallel passage (Co 3:16). it furnishes Christians with the information needed to guide us toward doing all in the name of the Lord.

ORAL music, vocal music, not instrumental (mechanical) is the inspired message.

The warfare we wage and the armor of God we are to don are given in detail (chapter 6).

1.A NEW CREATURE - One is a new creature in Christ Jesus (2 Cor. 5:17). and all things are new; old things have passed away.

2.RULE, from *kanon*, a measure, rule; fig. rule of conduct; doctrine. The doctrine of Christ is the rule by which we are to walk, and in which we are to abide (2 John 9).

3.THE ISRAEL OF GOD are God's children (Gal. 3:26-29), who by faith have been immersed into Christ.

Ephesians

With a copy possibly being sent to Laodicea (See Colossians 4:16).

Grace & Peace to Saints

1. Paul, an apostle of Christ Jesus through the will of God, to the saints¹ in Ephesus². 2. Grace to you and peace from God our Father, and *the* Lord Jesus Christ.

3. Blessed be the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenlies³, in Christ. 4. Just as he chose us in him⁴ before the foundation of the orderly universe; to be holy and blameless in his presence, in love.

His Children, in Christ

(See Gal 3:26,27; Rom.8:14)

5. He foreordained⁵ us unto sonship through Jesus Christ unto himself, according to the good resolve of his will; 6. Unto *the* praise and *the* glory of his

grace with which he favored us in the Beloved.

Redemption & forgiveness "In" Christ

7. In whom we have redemption through his blood; the forgiveness of sins according to the riches of his grace. 8. Which he superabounded toward us in all wisdom and understanding;

9. Having made known to us the mystery of his will, according to his good resolve which he purposed in him; 10. Unto an administration of the fullness of times, to bring together all *things* under one head, in Christ, *things* in the heavens and *things* upon the earth, in him.

The Inheritance "in" Him

11. In whom also we obtained an inheritance⁶, having been foreordained according to the purpose of the One who works all *things* according to the purpose of his will. 12. In order that we who first hoped in Christ⁷ may be unto the praise of his glory.

Heard; believed and obeyed

13. In whom also you all, after you heard the word of truth, the gospel of your salvation; in whom, after you believed, you were sealed by⁸ the Holy

1.THE SAINTS, from *hoi hagioi*, the holy ones; the sanctified people. All Christians were sanctified and made holy when buried with Christ in immersion; washed and raised to walk a new life (Rom. 6:3-5; 2 Cor. 5:17; Titus 3:5).

2.IN EPHEBUS is in A, 33 and many of the Greek manuscripts. It is lacking in P46, Aleph, B (Vaticanus) and a very few others. The letter itself seems to support the idea that it was not specifically to Ephesus, but was rather a general letter, possibly sent to other congregations as well. If that be the case, then the "in Ephesus" would have been replaced by some other, such as "in Laodicea" Col. 4:16).

3.IN THE HEAVENLIES (*en tois epouraniois*) evidently refers to the church in this passage. The church is from heaven; a kingdom "not of this world" (John 18:36; Mt. 21:25).

4.CHOSE US IN HIM - All who are in Christ are of "the chosen," "the elect." We get into Christ at immersion (Rom. 6:3,4; Gal. 3:26,27); thus our "choosing" took place at that point (see Rom. 6:17,18).

5.FOREORDAINED as a class of "all who obey him" (Heb. 5:9; Mt. 7:21).

6.INHERITANCE - Heirs of the promise (Gal. 3:26-29); "with Christ" (Rom. 8:17).

7.WE WHO ..., the apostles primarily; possibly including all Christians before the Gentiles were brought in. The "you all" (verse 13) relates to those to whom the letter was addressed; Gentiles primarily (2:11-13).

8.BY, from the dative case of the phrase. This is common idiom in the Greek of the New Testament. The context usually indicates the preposition to be used. Here either "by" or "in" would do.

Spirit of promise. 14. Who¹ is an earnest of our inheritance, unto the redemption of the possession, unto the praise of his glory.

15. Because of this, after I heard of your faith² in the Lord Jesus, and your love for all the saints; 16. I do not stop giving thanks for you in my prayers.

Spirit of wisdom in the knowledge of Him

17. *I pray* that the God of our Lord Jesus Christ, the Father of glory, give you a spirit of wisdom and enlightenment in the knowledge of him 18. Having the eyes of your mind enlightened to know what is the hope of his calling, and the riches of the glory of his inheritance in the saints.

19. And to know the surpassing greatness of his power toward us who believe; according to the working of the power of his strength, 20. Which he worked in Christ after he raised him from the dead, and set him at his right hand in the heavenlies;

21. Above every ruler and power and force and lordship; and above every name that is named; not only in this age but also in the one to come.

The church is His Body³

(See Colossians 1:18,24; 1 Cor.12:13)

22. And he put all things under his

feet, and gave him to be head over all things to the church, 23. Which is his body, the fullness of him who fills all in all.

Chapter 2

Saved by grace

1. And you all were dead in your transgressions⁴ and sins⁵; 2 In which you were then walking; according to the age of this world; according to the ruler of the power of the air⁶, the spirit which now works in the children⁷ of disobedience.

3. Among⁸ whom we all had our manner of life in the desires of our flesh and doing the will of the flesh and he mind; and were by nature the children of wrath, even as the rest.

God's mercy and love

4. But God being rich in mercy, because of his great love with which he loved us. 5. Even when we were dead⁹ in transgressions; made us alive together in Christ¹⁰ (by grace you have been saved),

6. And raised us together¹¹, and seated us together in the heavenlies, in Christ Jesus. 7. In order that in the ages

1.WHO, from *hos* is masculine, referring back to Christ for its antecedent (verses 10-13) "In Christ ... In whom ... Who is an earnest ..." Some manuscripts (A,B,G,P) have *ho*, neuter, referring to the Spirit. Present Greek texts U.B.S. and Nestle's have *hos*, with Christ as its antecedent. Westcott/Hort have *ho* in the text; *hos* in the margin.

2.AFTER I HEARD ... seems to be a strange statement for Paul to make to the brethren at Ephesus. He had worked with them three years (Acts 20:31), as indicated in Acts 20.

3.BODY of Christ is his church, the one he adds the saved to at their obedience (Acts 2:47; 1 Cor. 12:13). There is *one body*, one church (Eph. 4:4).

4.TRANSGRESSIONS, from *parapipto*, to fall off or away from the Lord and his word (Isa. 59:2; 2 John 9).

5.SINS, from *hamartia*, missing the mark; falling short; sin; offense.

6.POWER OF THE AIR - Satan and his forces. See Eph. 6:10-17; John 8:44; 1 Pet.5:8.

7.CHILDREN - literally, sons.

8.AMONG, from *en*, in. When its object is plural (as here); with, among; in the midst.

9.DEAD in sin is the condition of the person who comes in faith to be immersed. He/she is raised *dead to sin*, to walk a new life in Christ (Rom. 6:3-5,17,18).

10.ALIVE IN CHRIST, having been immersed *into* him (Gal. 3:27; Rom. 6:3).

11.RAISED WITH HIM from immersion. See Rom. 6:3-6; Col. 2:12-3:1.

to come he might display the immeasurable riches of his grace in kindness upon us in Christ Jesus.

By grace through "the faith"

8. For in grace you all have been saved, through the faith¹; and that not of yourselves; *it is a gift of God.*

9. Not of works², so that no one might boast; 10. For we are his workmanship;

Created in Christ Jesus

"upon" good works God foreordained

Created in Christ Jesus on the basis of good works⁴ which God foreordained that we should walk in them.

11. Therefore remember that you all were once Gentiles in *the flesh*, who were called uncircumcision by those who call themselves circumcision in the flesh, made by hands, 12. *Remember* that at

that time you were without Christ; aliens from the state of Israel and strangers from the covenants of promise; having no hope and without God in the world.

13. But now, in Christ Jesus you who were far off have been brought near by the blood of Christ. 14. For he himself is our peace⁵, who made both one and brought to an end the middle wall of partition;

Law of Moses Abolished

15. Having abolished⁶ in his flesh the enmity; the Law of commandments in ordinances; in order to make in himself of two, one new person, making peace; 16. And that he might reconcile both in one body⁷ to God through the cross, in it having put to death the enmity.

17. And he came preaching peace to you who were far away⁸, and peace to those who were near⁹. 18. That through him we *both* might have access in one spirit¹⁰ to the Father.

A part of God's family

19. Now you are no longer strangers and aliens, but you are fellow citizens with the saints, and *you are* of God's

1.THE FAITH - God's grace is revealed in the gospel (the faith - Gal. 1:11,23). We are saved by grace *through the faith*. The grace of God teaches (Titus 2:11,2). When we hear the word of his grace (Acts 20:32), and obey it (Rom. 6:17,18), we are his children.

2.NOT OF WORKS of the Law, or of our own righteousness, or works of which we might boast (Galatians 2:16; Rom. 3:20; Titus 3:5). Yet, certain works are essential to salvation (John 6:29).

3.ON THE BASIS OF, from *epi*, on, upon, on the basis of. Translators have generally incorrectly translated *epi* in this passage as, *unto*, evidently because they understood that there is no work, of any kind, to be done by a person in order to be saved. Paul is here showing that there are certain "good works" that serve as the basis of his/her being in Christ.

4.GOOD WORKS forming the basis of one's being created in Christ include *faith* (John 6:29 - "...this is the work of God, that you believe on him whom he sent."); *repentance* (Luke 24:47,48; 13:3,5; Acts 2:38; 11:18); *confession* (Mt. 10:32; Rom. 10:10); *immersion* (Mr. 16:15,16; Acts 2:38; 22:16; Rom. 6:3-5; 1 Pet. 3:21). When one does these *works of God's righteousness* - *works of faith* he/she is born again (John 3:3-8; Titus 3:5), and is raised to walk the new life (Rom. 6:4,5, 17,18; 2 Cor. 5:17), in Christ (Rom. 6:3,4; Gal. 3:26,27).

5.OUR PEACE - between the Jews and the Gentiles, uniting both in one body, the church (1:22,23; 4:4).

6.ABOLISHED, from *katargeo*, cancel, annul, abolish. Christ abolished the ten-commandment Law, the Law of Moses, when he fulfilled it by his death on the cross; the perfect sacrifice. The Law was in force until his death (Mt.5:17; Col.2:14 - "nailing it to his cross").

7.ONE BODY, the church (Eph. 1:22,23; 4:4). We both (Jew & Gentile) are immersed into the one body (1 Cor. 12:13).

8.YOU WHO WERE FAR AWAY are the Gentiles (non-Jews). See Acts 2:39, "to all who are far off" the Lord calls by the gospel (2 Thess. 2:14).

9.THOSE WHO WERE NEAR - The Jews; for the Gospel is God's power to save all who believe, the Jew first, and also the Greek.

10.IN ONE SPIRIT of humble, faithful obedience. See 1 Cor. 12:13.

family¹; 20. Having been built upon the foundation of the apostles and prophets, Christ himself being the chief corner stone.

21. In him *the* whole building is fitted together *and is* growing into a holy temple in *the* Lord; 22. In whom you all also are built into a dwelling of God in spirit.

Chapter 3

Fellow heirs in the church

1. For this reason I Paul, the prisoner of Christ Jesus in behalf of you Gentiles; 2. If indeed you have heard of the stewardship² of God's grace which was given to me for you; 3. That by revelation the mystery³ was made known to me, as I have briefly written before.

4. By reading this you will understand my insight into the mystery of Christ. 5. Which in other generations was not made known to the children of people, as it is now revealed to his holy apostles and prophets in spirit.

6. That through the gospel the Gentiles are fellow heirs⁴, and of the same body⁵; and are partakers of the promise in Christ Jesus. 7. Of whom I was made a minister⁶ according to the

gift of the grace of God which was given me by the exercise of his power.

8. To me, the least of all *the* saints, this grace was given, to preach to the Gentiles the immeasurable riches of Christ. 9. And to bring to light for all what is the administration of the mystery which has been hidden for ages in God, who created all things through Jesus Christ.⁷

God's wisdom is shown

10. So that now the many phases of God's wisdom may, through the church, be made known to the rulers and authorities in the heavenlies; 11. According to the eternal purpose which he purposed in Christ Jesus our Lord.

12. In whom we have boldness and confident access through the faith of him⁸.

13. Therefore I ask you not to be fainthearted because of my afflictions in your behalf, which is for your glory. 14. For this reason I bow my knees to the Father of our Lord Jesus Christ, 15. Of whom the whole family in heaven and on earth is named.

He dwells through the faith

16. *I pray* that he would grant you, according to the riches of his glory, to be strengthened with power through his spirit in the inner person;

17. That Christ may dwell with⁹ your hearts through the faith¹⁰, that you all, being rooted and grounded in love;

1.GOD'S FAMILY and BUILDING - All Christians make up God's family (Gal. 3:26-29); and are the spiritual BUILDING, the temple of God (1 Tim. 3:15; 1 Cor. 3:16; 1 Pet. 2:5).

2.STEWARDSHIP, from *oikonomian*, household governor." (Eph.1:10 & note). Paul considered himself obligated, as a steward, to preach the word of God's grace (Acts 20:32; Rom. 1:14,15).

3.THE MYSTERY, the details of the gospel. See Gal. 1:11ff.

4.FELLOW HEIRS with Christ (Rom. 8:17); and of the promise of Abraham (Gal. 3:26-29).

5.THE SAME BODY - All Christians are in the "one body," the church (Acts 2:47; 1 Cor. 12:13; Eph. 1:22,23; 4:4).

6.MINISTER, from *diakonas*, a servant, a deacon.

7.THROUGH JESUS CHRIST is lacking in B, C, 33 and some other manuscripts.

8.THE FAITH OF HIM is his doctrine in which we must abide to have both the Father and the Son (2 John 9).

9.WITH, from *en*, in. When its object is plural (as here); with, among, in the midst.

10.THE FAITH, Christ's doctrine, is the means or the medium through which Christ dwells with us (2 John 9 - we have both the Father and the Son when we abide in his doctrine),

18. May be able to comprehend with all the saints, what is the breadth and length and height and depth;

19. And to know the love of Christ¹ which surpasses knowledge, so that you all may be filled unto all the fullness of God.

Glorify Him in the Church

20 To him who is able to do exceedingly more than we ask or think, according to the power which works in us. 21. To him be glory in the church and in Christ Jesus unto all generations, forever and ever. Amen.

Chapter 4

Maintain Unity!

1. Therefore I, a prisoner of *the* Lord, entreat you all that you should walk in a manner worthy of the calling to which you have been called. 2. With all humility and gentleness, with patience showing forbearance to one another in love;

3. Giving all diligence to keep the unity of the spirit² in the bond of peace.

There is one body (church)

4. *There is one body*³ and one Spirit, even as you are all called in one hope of your calling;

5. One Lord, one faith, one immersion⁴; 6. One God and Father of all, who

is over all and through all and in all.

Gifts were given

7. But to each one of us grace was given according to the measure of the gift of Christ. 8. Therefore he says; When he went up on high, he led captive a host of captives, and gave gifts to people.

9. Now that he ascended, what is it except that he also descended into the lower parts of the earth? 10. He who descended is himself also the One who ascended far above all heavens, that he might fill all things;

11. And he himself gave some *to be* apostles, and some prophets; some *to be* evangelists; some *to be* pastors and teachers. 12. *He gave* these to equip the saints for the work of service, for building up the body of Christ;

Oneness of the faith, the completed revelation

13. Until we all attain the oneness of the faith⁵, unto a mature person, unto *the* measure of *the* stature of the fullness of Christ. 14. That we be no longer little children to be tossed back and forth and carried about by every wind of doctrine in the craftiness and deceitful scheming of people.

Speaking the truth in love

15. But speaking the truth in love we may grow up unto him in all things, who is the head, *even* Christ; 16. From whom all the body fitly framed and fitted together by that which every part supplies, according to the proper working of each part; making increase of the body unto the building up of itself in love.

17. This I say and testify in *the* Lord, that you no longer walk just as the Gentiles walk, in the vanity of their

1. LOVE OF CHRIST - we abide in his love by abiding in his commandments (John 15:10).

2. UNITY OF THE SPIRIT - or "spirit of unity." The spirit of humble, faithful obedience to the word (1 Cor. 12:13).

3. ONE BODY, the church (Eph. 1:22,23), to which every saved person is added at the point of immersion (Acts 2:47; 1 Cor. 12:13).

4. ONE IMMERSION, that immersion in water (Acts 8:37,38; 1 Peter 3:20,21). One is immersed into Christ; into his death; into death to sin; and raised to walk in newness of life (Rom. 6:3-5; Gal. 3:26,27).

5. THE FAITH is the doctrine of Christ (2 John 9; Jude 3).

minds¹; 18. Having their understanding darkened, being estranged from the life of God, through the ignorance that is in them because of the hardness of their heart. 19. Having become callous, they have given themselves over to outrageous behavior, to greedily practice every kind of uncleanness.

20. But you did not learn *to live* like this from Christ; 21. If indeed you have heard him and were taught in him, just as truth is in Jesus. 22. That, concerning your former manner of life, you put off the old person which is being corrupted in accordance to the deceitful lusts;

The mind & spirit of Christ

23. And be renewed in the spirit of your mind²; 24. And put on the new person which is created in the likeness of God; in righteousness and holiness of the truth³.

25. Therefore laying aside falsehood, speak truth each one of you with his neighbor, because we are members of one another.

Control your Anger

26. If you are angry, do not sin. Do not let the sun go down on your anger. 27. Neither give the devil an opportunity.

28. Let him who steals stop stealing, and rather, let him labor with his own hands in good *things*, that he may have to give to the needy.

29. Let no corrupt speech proceed from your mouth, but what is good to

the use of building up, that it may give grace to the hearers.

30. Do not grieve the Holy Spirit of God⁴, in whom you all were sealed⁵ unto the day of redemption.

31. Let all bitterness, wrath, anger, clamor, slander, with all malice, be put away from you. 32. Be gracious one to another, tenderhearted, forgiving one another just as God has forgiven you in Christ.

Chapter 5

Be careful how you walk

1. Therefore be imitators of God, as beloved children, 2. And walk in love, as Christ also loved us and gave himself for us, an offering and a sacrifice to God for a fragrant aroma.

3. But sexual immorality and all uncleanness or greed, let it not be named among⁶ you as being suitable for saints. 4. And *no* indecency or foolish talk or unbecoming jesting, but rather giving thanks.

Heaven not for the evil

(See Revelation 21:8).

5. For this you know, that no one who is a fornicator or unclean or a covetous person who is an idolater, has any inheritance in the kingdom of Christ and of God.

6. Let no one deceive you with empty words, for the wrath of God comes upon the children of disobedience because of these *things*. 7. Therefore do not be partakers with them. 8. For you were

1.VANITY OF THEIR MINDS - Vanity is from *mataiotas*, religious error (from the Hebrew); folly, vanity. In 2 Pet. 2:18 the word relates to false religious practices. See Acts 14:15.

2.MIND - Have the mind of Christ (Phil. 2:5), and his spirit (Rom. 8:9).

3.OF THE TRUTH - That righteousness and holiness that results from one walking in all the commandments of God (Luke 1:6); that holiness that results from our obedience to the gospel, the word of truth (1 Peter 1:22; Titus 3:5; John 15:3).

4.HOLY SPIRIT OF GOD - God is used here of the Godhead. "The Spirit of God" of the Old Testament is from *ruach elohim* - Spirit of the Godhead. Paul uses it this way.

5.WERE SEALED - upon obeying the word of the Spirit (John 3:3-8; James 1:18; Rom. 6:3-5,17,18). 6.IN, from *en*, in. When its object is plural (as here); with, among, in the midst.

once darkness, but now, in the Lord¹, you are light. Walk as children of light.

9. (For the fruit of light is in all goodness and righteousness and truth.)

Do what pleases the Lord

10. Choosing what is pleasing to the Lord; 11. And do not have fellowship with the unfruitful works of darkness, but instead even expose them; 12. For it is a shame to even speak of those *things* done by them in secret.

13. But everything exposed by the light² is revealed, for everything revealed is light. 14. So he says, Awake sleeper and arise from the dead and Christ will shine on you.

Redeem the time

15. Therefore be careful how you walk, not as unwise but as wise; 16. Making the most of the time, because the days are evil.

Fill yourselves in spirit

(See Col. 3:16)

17. So then, do not be foolish, but clearly perceive what the will of the Lord is. 18. And do not get drunk with wine³, in which is reckless dissipation, but fill yourselves in spirit⁴;

19. Speaking to one another in psalms and hymns and spiritual songs, singing⁵ and making melody⁶ in your heart to the Lord.

20. Always giving thanks for all, in

the name of our Lord Jesus Christ, to God, even *the* Father.

Submissive to one another

21. Be submissive one to another in the fear of Christ. 22. Wives, be submissive to your own husbands as to the Lord; 23. For the husband is the head of the wife as also Christ is *the* head of the church, and he is *the* Savior of the body. 24. But as the church is subject to Christ, so also the wives *ought to be* to *their own* husbands, in all *things*.

Husbands, love the wives

As Christ loved the church

25. Husbands, love the wives just like Christ loved the church and gave himself for it; 26. That he might sanctify it, having cleansed it by the washing of water⁷ by the word.

27. That he might present it to himself a glorious church, without spot or wrinkle or any such thing⁸, but that it should be holy and blameless.

28. In the same manner ought the husbands to love their own wives as their own bodies. He who loves his own wife loves himself. 29. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church; 30. Because we are members of his body.

31. For this reason a man shall leave his father and mother, and shall cleave to his wife, and the two shall be unto one flesh. 32. This mystery is great but I speak with reference to Christ and the church. 33. Nevertheless, let each one of you thus love his own wife as himself, and let the wife respect the husband.

1. IN THE LORD - As Christians (Rom. 6:3; Gal. 3:27).

2. EXPOSED BY THE LIGHT - Revealed by the word, which is light (Psalm 119:105,130; 1 John 1:7). See Heb. 4:12,13.

3. WITH WINE - fill the spirit instead.

4. FILL SELVES - by having the word dwell in you richly (Col. 3:16).

5. SINGING is the specific command to Christians. Not singing *and* playing.

6. MAKING MELODY, from *psallo*, with the instrument clearly presented: the heart, not some mechanical instrument.

7. WASHING OF WATER takes place at immersion. The "one immersion" of Eph. 4:4,5 is the "washing of water" pictured here. See John 3:5; Acts 8:37,38; 10:47,48; Heb. 10:22; 1 Peter 3:20,21. 8. SUCH THINGS - The church must be kept pure and separate from division and from immoral conduct (John 17:20,21; 1 Cor. 1:10-13; 1 Cor. 5:1; Gal. 5:19-21); or turning back (Heb. 6:4-6; 10:26).

Chapter 6

Serve from the Soul

1. Children, obey your parents in *the* Lord¹, for this is right. 2. Honor your father and mother, which is *the* first commandment with promise; 3. That it may be well with you, and that you may live long on the earth.

4. And fathers, do not provoke your children to anger, but bring them up in *the* discipline and instruction of *the* Lord.

5. Servants, be obedient to those who are your masters according to *the* flesh, with fear and trembling, in sincerity of your heart, as to Christ. 6. Not with eyeservice as pleasing people, but from *the* soul, doing the will of God as servants of Christ. 7. Serving with goodwill as to the Lord and not people.

8. Knowing that any good thing each one may do, this he shall receive back from the Lord, whether he is a bond-servant or free.

9. And masters, do the same to them, refrain from threatening; knowing that both your master and theirs is in *the* heavens, and there is no partiality with him.

The full armor of God

10. Finally, be strong in *the* Lord and in the strength of his power. 11. Put on the full armor of God, that you may be able to stand against the cunning schemes of the devil.

12. For our struggle is not against flesh and blood, but against rulers; against powers; against world-forces of this darkness, against spiritual evil in the heavenlies. 13. Therefore, put on the full

armor of God, that you may be able to resist in the evil day, and having done all, to stand.

14. Stand therefore, having your waist belted about with truth, and put on the breast armor of righteousness, 15. And have your feet shod with the preparation of the gospel of peace.

16. In all, take up the shield of the faith², with which you will be able to extinguish all the fiery arrows of the evil one. 17. And take the helmet of salvation³ and the sword of the Spirit, which is *the* word of God.

Pray without ceasing

(See 1 Thess.5:17)

18. Through it all, with prayers and petitions, praying at all times in spirit; watching, with this in view, with all perseverance and petition for all the saints; 19. And in my behalf, that when I open my mouth a message may be given me, to make known the mystery of the gospel with boldness;

20. For which I am an ambassador in chains, that in it I may speak boldly, as I ought to speak.

21. But that you may know of my affairs and how I do, Tychicus, the beloved brother and faithful minister in *the* Lord, will make everything known to you. 22. For this reason I have sent him to you, that you may know about us, and that he may comfort your hearts.

23. Peace to the brethren and love with faith, from God *the* Father and *the* Lord Jesus Christ. 24. Grace be with all who love our Lord Jesus Christ in sincerity. *Amen*

1. IN THE LORD indicates that the children addressed are Christians, and that they have a Christian responsibility to obey their parents. To disobey parents would be to disobey the Lord himself.

2. SHIELD OF THE FAITH is the word of God, the doctrine of Christ (Jude 3; 2 John 9). The word serves as a shield. Peter says that the devil goes about as a roaring lion ... resist him in "the faith" (1 Pet. 5:8,9). Jesus did (Mt. 4:4ff).

3. SALVATION - see 1 Thess. 5:8 - for a helmet the hope of salvation. See Hebrews 9:28.

Philippians

Paul wrote this letter, along with Ephesians, Colossians and Philemon, while imprisoned at Rome; about 60 - 62 AD. The congregation of the Lord's people at Philippi held a very special and a very warm place in Paul's affections. At Philippi Lydia and her business associates were converted to Christ (Acts 16). The jailer and his family were immersed into Christ, following the miracle of the prison being shaken and the doors and restraining stocks and chains being opened and loosened. It was there that the beloved physician, Luke, remained for a good while, as far as we can determine. This good church had assisted Paul at Thessalonica, Corinth and Rome. He urged them to "work out your own salvation with fear and trembling" (2:12-14).

Abound in full knowledge

1. Paul and Timothy, servants of Christ Jesus, to all the saints¹ in Christ Jesus who are in Philippi, with *the* elders and deacons. 2. Grace to you, and peace from God our Father and the Lord Jesus Christ.

3. Every time I remember you, I thank my God. 4. Always, in my every prayer for you, I pray with joy². 5. For your fellowship³ in the gospel from the first day until now.

6. I am confident of this, that he who began a good work in you will continue it until *the* day of Christ Jesus. 7. It is but right that I should think of you like this, for I have you in my heart; both in my imprisonment and in the defense and confirming of the gospel, you are partners with me of the grace⁴.

8 For God is my witness, how I long for you all in *the* affection of Christ

Abound in understanding

Jesus⁵. 9. This I pray, that your love may yet abound more and more in full knowledge and all understanding;

That you be blameless

10. So that you may approve the better *things*, in order that you may be sincere and blameless unto *the* day of Christ; 11. Being filled with *the* fruits of righteousness which are through Jesus Christ unto *the* glory and praise of our God.

God works all to our good

12. I would have you know, brethren, that the *things* that have befallen me have resulted in a greater progress of the gospel. 13. So that my imprisonment in Christ has become well known in the whole palace, and in all other *places*

14. And many of the brethren in *the* Lord are more confident because of my imprisonment, *and* are more resolute to speak the word without fear.

15. Some indeed preach Christ because of envy and strife; but some even of good will. 16. Those who preach Christ out of contention do so insincerely, thinking to add affliction to my imprisonment. 17. But the others *preach* out of love, knowing that I am appointed for the defense of the gospel. 18. What

1.SAINTS, from *hagios*, holy. A word used, especially by Paul, to describe Christians. One is sanctified and made holy by God's word (John 17:17,19; 15:3) when he/she obeys the truth; is born again by the word of God (1 Pet. 1:22,23; Titus 3:5).

2.I PRAY WITH JOY - Paul loved them sincerely.

3.FELLOWSHIP, from *koinonia*, partnership; fellow participants; workers together. They sent help to Paul twice while he was at Thessalonica and again while he was in Corinth; and also at Rome (Phil. 4:15-17; 2 Cor. 11:5-9; Acts 18:5).

4.OF THE GRACE - the work of preaching the gospel, the word of God's grace (Acts 20:32).

5.THE AFFECTION OF JESUS is expressed in John 13:34,35 as the new commandment: "That you love one another as I have loved you."

then? That in every way Christ is preached, whether in pretense or in truth; and in this I rejoice, and will continue to rejoice.

Your prayers will help

19. I know that this will result in my deliverance through your supplications and the support of the Spirit¹ of Jesus Christ; 20. According to my earnest expectation and hope, that in nothing I will be embarrassed, but *that* in all openness, even now as always, Christ may be magnified in my body, whether through life or death.

For me to live is Christ

21. For me to live is Christ, and to die is gain. 22. If I live in the flesh, this *brings more* fruit from my labor. I do not know what to choose.

23. I am between the two, having a strong desire to depart and to be with Christ, for that is far better. 24. But to remain in the flesh is needful for you.

25. Having this confidence, I know that I shall remain and be with all of you for your advancement and joy of the faith²; 26. So that in me, *and* through my coming to you again, your rejoicing may abound in Christ Jesus.

Contend for the faith

27. Conduct yourselves in a manner worthy of the gospel of Christ, that whether I come and see you or stay away and hear about you, that you stand in one spirit, with one soul contending

together for the faith of the gospel³.

Do not be terrified

28. Do not be terrified in any way by the opponents, which is an evident token⁴ to them of *their* destruction, but of your salvation; and this from God. 29. It has been granted to you in behalf of Christ, not only to believe in him, but also to suffer for him. 30. Having the same conflict which you saw in me and now hear *that* I have.

Chapter 2

Be of the same mind

1. So, if there is any exhortation in Christ, if any encouragement in love, if any fellowship of spirit, any tenderheartedness and compassion, 2. Fulfill my joy by being of the same mind⁵, having the same love, united in soul, with one purpose.

3. Do nothing from a party spirit, nothing from empty conceit, but in humbleness of mind treat one another as superior⁶ to yourself.

Have the mind of Christ

(See Romans 8:9)

4. Stop looking out for your own interests *only*, but also look out for the

1.SPIRIT - It is not clear whether Paul speaks of "the Spirit of Christ" in the sense of Christ appearing to him strengthening him (Acts 18:9,10); or "the spirit of Christ, meaning the spirit of confidence, assurance, determination, fortitude, etc. (Rom. 8:9). Either would fit the context here.

2.THE FAITH is Christ's doctrine (2 John 9; Jude 3); in which you stand and by which you are saved (1 Cor. 15:1-4); and in which you must abide if you would have the Father and the Son (2 John 9).

3."THE FAITH" OF "THE GOSPEL" - both terms relate to the "good message" of salvation; Christ's doctrine. See Gal. 1:11,23 where it is shown that Paul preached the gospel, the faith.

4.TOKEN - evidence - The boldness of the saints stands, to the opponents, as evidence that the saints are right, and they (the opponents) face condemnation.

5.SAME MIND indicates the kind of *unity* God's people should have. Being united in soul, spirit (attitude), love and purpose is the *unity* for which Jesus prayed (John 17:20,21) - Being one as he and the Father are one.

6.SUPERIOR, from *hegeomai*, to lead, to be chief; to preside; govern; rule (Heb. 13:7,17,24). We are to treat other Christians with the respect due to leaders (1 Thess. 5:12; Gal. 2:9).

interests of others. 5. Have this attitude of mind in you which was also in Christ Jesus; 6. Who, being in the form of God, did not count equality with God a thing to be grasped, 7. But emptied himself, taking *the* form of a servant, being in the likeness of people; 8 And being found in form like a man¹, he humbled himself, being obedient² unto death, even death on a cross.

God Exalted Him

9. Therefore God has also highly exalted him and gave him a name that is above every name, 10. That in the name of Jesus every knee should bow, in heaven and on earth and under the earth; 11. And that every tongue should confess that Jesus Christ is Lord, to *the* Glory of God *the* Father.

Work out your Salvation

12. So then, my beloved, as you have always obeyed, not only when I was present, but now much more in my absence, work out your own salvation³ with fear and trembling; 13. For it is God who is working among you, both to will and to do, in behalf of *his* good purpose.

14. You are to do all *things* without murmuring and disputing; 15. That you may be blameless and sincere, children of God above reproach in *the* midst of a crooked and perverted generation, among whom you shine as lights in *the*

world.

Heed the Word of Life

16. Taking heed to the word of life, so that in *the* day of Christ I may have cause to boast that I did not run in vain, or labor in vain. 17. But even if I pour out myself upon the sacrifice and service of your faith, I am glad and I rejoice with you all.

18. You are the same; you are glad and you rejoice with me.

To send Timothy

19. I hope in *the* Lord Jesus to send Timothy to you soon, that I may be encouraged when I know how you are.

20. I have no one likeminded⁴, who will genuinely care for your welfare. 21. For all seek their own *things*, not those of Jesus Christ. 22. You know he has stood the test, that as a child with *his* father he has labored with me in the gospel.

23 Therefore I hope to send him at once, as soon as I see how my case goes. 24. But I trust in *the* Lord that also I shall come soon. 25. But I thought it necessary to send Epaphroditus to you, the brother and fellow-worker, and my fellow-soldier, but your messenger⁵ and minister to my needs.

26. He has been longing to see you all, and was in sorrow because you had heard that he was ill. 27. For he was ill, near death, but God was merciful to him, and not to him only but to me also, that I might not have sorrow upon sorrow. 28. Therefore I have the more eagerly sent him so that you may rejoice when you see him, and that I may be

1.FORM, from *schema*, fashion, form, external show; guise; appearance.

2.OBEDIENT unto death, and thus Jesus became the author of eternal salvation to all who obey him (Heb. 5:7-9).

3.SALVATION (eternal life) is a gift of God (Rom. 6:23). That a person has something to do to receive it is evident here as elsewhere. See Acts 2:40, "Save yourselves ..." "Purify your souls ..." (1 Peter 1:22). "Make your calling and election sure" (2 Peter 1:5-11). See John 6:29; Eph.2:10; Heb.5:9; James 2:17-26.

4.LIKEMINDED, from *isopsuchos*, of the same soul and mind. We are to all be "like-minded" (1 Cor.1:10).

5.MESSENGER, from *apostolos*, one sent as a messenger or agent; the bearer of a commission; messenger; an apostle.

less sorrowful. 29. So receive him in *the* Lord with all joy, and hold such in honor. 30. For he came near to death because of the work of Christ, risking his life to supply that which was lacking in your service to me.

Chapter 3

Righteous through the faith

1. Finally, my brethren, rejoice in *the* Lord. To write these same things to you is no trouble to me, and is safe¹ for you. 2. Beware of dogs²; beware of evil workers; beware of the mutilators.

3. We are the true circumcision, who worship God in spirit³, and *who* glory in Christ Jesus, and have no confidence in *the* flesh. 4. Though I might even have confidence in *the* flesh, if any other think he has reason to have confidence in *the* flesh, I have more:

5. Circumcised the eighth day, descended from Israel, of *the* tribe of Benjamin, a Hebrew of *the* Hebrews; As to the Law, a Pharisee; 6. As to zeal, persecuting the church; as to *the* righteousness which is in *the* Law, found blameless.

7. But whatever *things* were gain to me, these I counted as loss for Christ. 8. Indeed I count all things to be loss for the surpassing knowledge of Christ Jesus my Lord, for whom I have lost everything, and count them as refuse that I might gain Christ;

9. And be found in him, not having my righteousness which is of *the* Law, but that which is through *the* faith of

Christ, the righteousness which is from God based upon the faith⁴.

10. To know him and the power of his resurrection, and to fellowship his suffering, being conformable to his death; 11. That I may come unto the resurrection from the dead. 12. Not as though I had already received *it* or were already perfect; but I pursue *it* if I may seize *it*, for which I was also seized by Christ Jesus.

Reaching out for the Prize

13. Brethren, I do not count myself as having laid hold of *it*, but one thing I *do*, disregarding those things that are behind, and reaching out for what is ahead, 14. I seek *the* goal, the prize of the high calling of God in Christ Jesus.

15. So let us who are mature have this attitude; yet if anyone is of another attitude; God will reveal even this to you all.

Live by the same Rule

16. Wherefore, let us live by the same rule to which we have attained. 17. Be imitators of me, brethren, and observe those who live according to *the* example you have in us.

Enemies of the Cross

18. As I have often told you, and now tell you with tears, there are many who practice living as the enemies of the cross of Christ; 19. Whose end is destruction, whose god is themselves⁵, and they glory in their shame; whose mind is on earthly *things*. 20. For our citizenship

4.BASED UPON THE FAITH - The only way we can be righteous is in Christ Jesus; and we get into Christ where all spiritual blessings are (Eph. 1:3) at the point of immersion into him (Rom. 6:3,4; Gal. 3:26,27). There is no other way *into* Christ.

5.THEMSELVES, literally, "whose god is the belly." They worship and gratify their own desires; so they are their own gods, somewhat like the humanists of today. People are at the top of the totem pole.

1.SAFE, from *asphales*, firm, secure from falling; sure; steady.

2.DOGS - An unbelieving person; a heretic or infidel; a religious corrupter.

3.SPIRIT - God is spirit and all who worship him must worship in spirit and truth (John 4:24).

is in heaven, from which we look for the Savior, *the* Lord Jesus Christ; 21. Who will change our lowly body to be like his glorious body, by exercising the power he has to subject all *things* to himself.

Chapter 4

Rejoice in the Lord

1. So, my brethren, beloved and longed for, my joy and crown, thus stand firm in *the* Lord beloved.

2. I exhort Euodias and Syntyche to be of the same mind in *the* Lord.

3. I urge you too, true associate, help these who supported in the gospel, also Clement and others of my fellow-workers, whose names are in *the* book of life.

4. Rejoice in *the* Lord always; again I say rejoice.

The Peace of God

that passes understanding

5. Let your gentleness be known to all people. The Lord is near. 6. Do not be overly concerned about anything; but in everything, in prayer and supplication with thanksgiving, let your requests be made known to God.

7. And the peace of God which surpasses understanding will guard your hearts and minds in Christ Jesus.

Think on these things

8. Finally brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable; if any excellence, if any praise, think on these *things*.

9. The things you have learned and received and heard and seen in me, these things practice, and the God of peace will be with you.

10. I rejoiced in *the* Lord greatly because you have already revived your concern for me. Indeed you were con-

cerned but you lacked occasion.

Content, whatever the state

11. Not that I speak from want, for I have learned *that* in whatever state I am to be content. 12. I know both how to be humbled and I know how to abound; and in all *things* I have learned both to be filled and to be hungry; both to abound and to be in need.

I can do all through Christ

13. I have power to do all *things* through him who empowers me. 14. Nevertheless you have done well to be partners with me in *my* affliction.

(See Acts 18:5; 2 Cor.11:8,9)

15. Now you Philippians know that in the beginning of the gospel, after I left Macedonia, no other church was partner with me in a credits and debits account¹ except you only; 16. For even in Thessalonica you sent once and again to my need.

17. Not that I seek the gift, but I seek the fruit that abounds to your account. 18. But I have all and abound. I am full, having received from Epaphroditus the *things* from you; a fragrant aroma, an acceptable sacrifice, well pleasing to God.

19. But my God will supply your every need according to the riches of his glory in Christ Jesus.

20. Now to our God and Father be glory forever and ever; Amen. 21. Greet all *the* saints in Christ Jesus. The brethren with me greet you. 22. All the saints greet you, especially those of Caesar's household. 23. The grace of the Lord Jesus Christ be with your spirit. Amen.

1.A CREDITS AND DEBITS ACCOUNT, from *logon doseas kai leipseas*. Literally, "an account of giving and receiving." The idiomatic meaning of this business term is, "a credits and debits account." The phrase was used with that meaning, and it has that meaning here.

Colossians

Paul wrote this letter, along with Ephesians, Philippians and Philemon, while imprisoned at Rome; about 60 - 62 AD. Paul had never visited Colosse. It appears that Epaphras had taught the people there; and later, when he was associated with Paul in Rome, told him of the church in Colosse (1:7,8).

Several false doctrines had made headway there, evidently. Paul wrote to correct these and to emphasize that Christ is the head of the church, his body (1:18,24). He showed that we are buried in immersion with Christ (2:12), thus settling the "mode" of Scriptural immersion. Paul taught them (and us) to set our hearts on things above (3:1); and Paul urged the brethren there (and us) to put their souls into being the kind of people God is well pleased with (3:23). He urged them to have the word of Christ abounding in them, teaching in psalms, hymns and spiritual songs, singing with grace to God. The kind of "church music" taught by Paul, and practiced in the early church was vocal. No instrumental music (3:16). Christians are to do all in the name of the Lord Jesus Christ (3:17).

♦ *Gospel bearing fruit*

1. Paul an apostle of Christ Jesus through *the* will of God, and brother Timothy;

2. To all the saints and faithful brethren in Christ who are in Colosse; Grace to you and peace from God our Father.

3. We give thanks to God *the* Father of our Lord Jesus Christ for you always as we pray. 4. We have heard of your faith in Christ Jesus, and the love you have for all the saints, 5. Because of the hope that is reserved for you in the heavens, which you heard about before in the word of truth, the gospel¹.

6. Which came to you, and just as it is bearing fruit and causing growth in all the world, even so it is among² you also from the day you heard and learned of the grace of God in truth.

Epaphras had taught them

7. Which you learned from Epaphras, our beloved fellow-servant, who is a faithful minister of Christ in our behalf;

1. THE WORD OF TRUTH; THE GOSPEL - The gospel is the word of truth by which God begets souls for his eternal kingdom (James 1:18). It is "the faith" of Jude 3; "the doctrine of Christ" of 2 John 9; and it is "the law of Christ" of 1 Cor. 9:21.
2. AMONG, from *en*, in. When its object is plural (as here); with, among; in the midst. See John 1:14; 1 Cor. 3:16.

8. Who also told us of your love in spirit³.

9. Because of this we also, from the day we heard, do not cease to pray for you⁴, and to request that you may be filled with the full knowledge⁵ of his will, in all wisdom and spiritual understanding; 10. *That* you may walk worthily for the Lord, pleasing *him* in all *things*, in every good work bearing fruit and growing in the knowledge of God;

11. Strengthened with all power according to his glorious might, *that you might* be steadfast and patient in all *things*, with joy 12. Giving thanks to the Father who qualified you to share the inheritance of the saints in the light.

In Christ's kingdom

13. Who *also* delivered us out of the

3. LOVE IN SPIRIT - or, "spirit of love." The phraseology is not uncommon in the Greek. In Eph. 4:3 we find "unity of spirit," meaning, "spirit of unity." See John 13:34,35.

4. DO NOT CEASE TO PRAY FOR YOU - Paul's concern for the brethren was genuine. No apostle had been to the brethren there. They had no spiritual gifts of wisdom, prophecy, discerning of spirits, etc. to guard them from false teachers and false doctrines. Such gifts were needed in the early church, before the completed revelation came (1 Cor. 13:10; Eph. 4:13; James 1:25; 2:12).

5. FULL KNOWLEDGE - The brethren there urgently needed the knowledge, wisdom and understanding Paul prayed that they might have.

power of darkness, and transferred¹ us into the kingdom² of his beloved Son; 14. In whom we have redemption, the remission of sins³.

15. *The Son is the image of the invisible God, the first-born⁴ of all creation.* 16. Because in him were created all things in the heavens and upon the earth; visible and invisible; thrones, authorities, rulers, powers; all *things* through him and for him were created⁵.

He is Head of the Body

17. And he is before all *things*, and in him all things are held together⁶. 18. He is the head of the body, the church, *for* he is the beginning, *the* first-born from the dead, so that he might have *the* pre-eminence in everything.

19. For it pleased *the Father* that all fullness should dwell in him. 20. And through him to reconcile to himself all *things* upon the earth and in the heavens, making peace through the blood of his cross.

You have been reconciled

21. At that time you were really alienated and enemies in mind by evil works. 22. But now you have been reconciled through the death of his

fleshly body, to present you holy, blameless and irreproachable in his presence; 23. If you continue⁷ firmly grounded in the faith⁸, and not moved away from the hope⁹ of the gospel which you heard; which was preached in all the creation under heaven, of which I Paul became a minister.

24. Now I rejoice in suffering for you, and in my flesh supplying that which is lacking of the suffering of Christ for the sake of his body, which is the church;

25. For which I became a minister, according to the stewardship that God gave me for your *benefit*, to fulfill the word of God;

Christ in you, the hope

26. The mystery that was hidden from the ages and from generations, but is now revealed to his saints 27. By whom it pleased God to make known the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.

28. Whom we proclaim, admonishing every person and teaching every person in all wisdom; that we may present every person complete in Christ. 29. For this I toil, striving in keeping with his power which is mightily working in me.

Chapter 2

To a full knowledge

1. I want you to know how great a struggle I am having for you, and for those in Laodicea, and all who have not seen my face in *the* flesh; 2. That their

1. TRANSFERRED, from *methistemi*, to cause a change of position; to remove; transport; to transfer. One is *transferred* out of the power of darkness when he "obeys from the heart that form of doctrine" (Rom. 6:17,18).

2. KINGDOM and church are one and the same (Mt. 16:18,19). See Heb. 12:28; Rev. 1:5-9.

3. REMISSION, from *aphesis*, deliverance; remission; forgiveness; pardon. One is to "repent and be immersed unto the remission of his/her sins" (Acts 2:38).

4. FIRSTBORN from the dead (Acts 13:33,34). See verse 18.

5. ALL WERE CREATED BY HIM- (John 1:2; Heb. 1:2,10).

6. HELD TOGETHER - See Heb. 1:3 where it is stated that he bears all things by the power of his word.

7. IF YOU CONTINUE - The condition indicated by the *if* is abiding in "the faith"; abiding in the doctrine of Christ (2 John 9).

8. THE FAITH is Christ's doctrine (Jude 3; 2 John 9).

9. HOPE is for eternal life. It serves as a helmet to protect (1 Thess. 5:8).

hearts may be encouraged¹, and *that* they may be instructed² in love unto all *the* riches of the fullness of understanding; unto a full knowledge of the mystery of God *and* of Christ. 3. In whom are hidden all the treasures of wisdom and knowledge.

Keep you from deception

4. I am saying this so that no one might deceive you by persuasive words; 5. For even if I am absent in the flesh, I am with you in spirit, and I rejoice in seeing your orderliness and the steadfastness of your faith in Christ.

Be established in "the faith"

6. Just as you received Christ Jesus the Lord, walk³ in him, 7. Being rooted and built up in him, and established in the faith⁴, as you were taught; overflowing in thanksgiving.

8. See to it that no one misleads you through philosophy and empty deception, after the traditions of people; after the *things* of the world, and not after Christ.

Fullness of the Godhead

Head of all things Eph.1:22,23

9. Because in him dwells all the fullness of the Godhead embodied. 10. And you are complete in him who is the head of all rule and authority. 11. In whom you were circumcised with a circumcision made without hands in the putting off of the body of flesh; in the

circumcision of Christ, 12. When you were buried⁵ with him in immersion; in whom also you were raised through the faith⁶; the power of God who raised him from *the* dead.

13. You were really dead in transgressions and in the uncircumcision of your flesh, *but* he made us alive with him, delivering us from all transgressions.

Nailed the Law to his cross

14. He wiped out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross⁷; 15. Disarming the rulers and powers⁸, he made a public display of them, triumphing over them in it.

16. Therefore no one is to condemn you in meat and in drink, or in respect to a feast or new moon or Sabbath; 17. Which were a shadow of *things* to come; but the body is Christ⁹.

18. Let no one rob you of the prize¹⁰, in desiring to be overly humble, worshipping angels, taking his stand on visions, vainly conceited by his fleshly mind;

5.BURIED - "Baptism" (immersion, *baptismos*) is a burial in water, for the remission of sins (Acts 2:38; Rom. 6:4 - "buried with him").

6.THE FAITH - the gospel, God's power to save the believers (Rom. 1:16). The facts of the gospel are: the death, burial and resurrection of Christ (1 Cor. 15:1-4); and when one obeys a form of that gospel in immersion, he/she is raised a new creature, to walk a new life, free from sin (Rom.6:3-5,17,18; 2 Cor. 5:17).

7.CROSS - His death being the perfect sacrifice (Heb. 9:10 - 10:10), fulfilling the Law and bringing it to an end; to establish the new.

8.RULERS AND POWERS - Satan and his forces (Eph. 6:12; 1 Cor. 2:8).

9.THE BODY IS CHRIST - He is the "substance" that the "shadow" portrayed. The Old Testament Law, with its "works" and ordinances are no longer in effect; so, no one is to impose those works on Christians.

10ROB YOU OF THE PRIZE - by false doctrine.

1.ENCOURAGED, from *parakaleo*, to exhort; persuade; admonish; entreat; beseech; encourage; comfort. The Holy Spirit was called "the *parakletos*" by Jesus (John 14:16,26; 15:26; 16:7).

2.INSTRUCTED, from *sumbibazo*, to hold together; unite; teach; advise; instruct. See 1 Cor. 2:16, "...mind of the Lord that he might *instruct* him?"

3.WALK, from *peripateo*, to walk; follow a manner of life or conduct; live.

4.THE FAITH is Christ's doctrine (Jude 3; 2 John 9); the law of Christ (1 Cor.9:21).

19. And not adhering to the head, from whom all the body, through the joints and sinews, is supplied and held together and grows as God *gives* the increase¹.

20. If you have died with Christ from the rules² of the world; why, as though living in *the* world, do you submit to *such* decrees as: 21. Do not handle, do not taste, do not touch. 22. (Which are to perish in using), according to the commandments and doctrines of men³?

23. Which things indeed have a wordy show of wisdom in a self-devised religion; self-humiliations and neglect of the body; not in any honor to satisfying the flesh.

Chapter 3

Set mind on things above

1. If you have been raised with Christ⁴, seek the *things* above, where Christ is seated at *the* right of God. 2. Set your mind on *things* above, not on the *things* upon earth.

3. For you are dead and your life is hidden with Christ in God. 4. When Christ who is your life appears, then you also will appear with him in glory.

Separate your body from:

5. Therefore put to death the *things* affecting your members upon the earth: sexual immorality, uncleanness, passion, evil desire, and greed which is idolatry. 6. On account of these the wrath of God comes on the children of disobedience.

7. You once practiced these, when you lived in them⁵.

8. But now you *must* put away these too: anger, wrath, wickedness, slander, foul talk out of your mouth. 9. Do not lie to one another. *You* have put off the old person with his practices,

10. And have put on the new; who is being renewed in knowledge after the image of the *One* who created him⁶; 11. Where there is neither Greek nor Jew, circumcision nor uncircumcision; barbarian, Scythian; servant *or* free-man; but Christ is all in all.

Be Christ-like in all things

12. So then, as *the* chosen of God, holy and beloved, be clothed with tender-heartedness, kindness, humility, gentleness, patience; 13. Bearing with one another and being gracious⁷ with one another. If anyone has a complaint against another; just as the Lord was gracious to you, even so you *are to be*.

Love, the tie that binds

14. Upon all these *add* love, which is the perfect uniting force. 15. Let the peace of Christ rule in your hearts, unto which you were called in one body; and be thankful.

Be filled with the Word Eph.5:18,19

16. All of you are to have the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another in Psalms, hymns *and* spiritual songs; singing with grace in your hearts

5.LIVED IN THEM - Lived in fornication; lived in sexual sins of every kind. When one practices - continues to be guilty of the act of adultery, he/she is living in adultery.

6.CREATED HIM - in Christ Jesus, on the basis of good works God foreordained (Eph. 2:10). The new creature in Christ (2 Cor. 5:17) is to be Christ-like in mind and spirit (Phil. 2:5; Rom. 8:9).

7.GRACIOUS, from *charizomai*, to gratify; to bestow in kindness; grant as a free favor; to remit; forgive.

1.THE INCREASE - The Lord adds the saved to the church (Acts 2:47). God gives the increase (1 Cor. 3:7).

2.RULES, from *stoicheion*, a row; a rule or element of any intellectual or religious system.

3.DOCTRINES OF MEN render worship vain and unacceptable (Mt. 15:7-9).

4.RAISED WITH CHRIST, and in Christ, from immersion into Christ; into his death (Rom. 6:3-5).

to God¹; 17. And whatever you do in word or deed, *do all in the name of the Lord Jesus*, giving thanks to God *the Father* through him.

Family Responsibility

(See Ephesians 5:21 - 6:9)

18. Wives, be submissive to *your own husbands*, which is fitting in *the Lord*².

19. Husbands, love *your wives* and do not be bitter with them.

20. Children, be obedient to *your parents* in all things, for this is right in *the Lord*.

21. Fathers, do not exasperate your children lest they be disheartened.

22. Servants, obey in all *things* your earthly masters; not with eye-service, as pleasing people, but in sincerity of heart, fearing the Lord.

Work with you Soul

23. Whatever you do, work with *your soul*, as to the Lord and not people; 24. Knowing that you shall receive the reward of the inheritance from the Lord; for you serve the Lord Christ.

24. But he who does wrong shall receive for the wrong, and there is no

partiality.

Chapter 4

1. Masters, be just and fair with the servants.

2. You are to earnestly continue³ in prayer, *and* be alert in the same with thanksgiving.

3. At the same time, pray also for us, that God may open for us an opportunity for the word, to speak the mystery of Christ, for which I am bound⁴; 4. That I may make it known as it is necessary for me to speak.

Live in a wise manner;

Let your speech be with grace

5. Conduct yourselves in wisdom toward outsiders, carefully using⁵ the time. 6. Let your word always be in grace, seasoned with salt⁶, that you may know how to respond to every person.

7. Tychicus⁷, the beloved brother and faithful minister and fellow-servant in *the Lord* will make known to you all my affairs; 8. Whom I have sent to you for this very purpose; that you may know *the things* relating to us; and that he may admonish your hearts.

9. *I have sent him* with Onesimus, the faithful and beloved brother who is

1. SINGING WITH GRACE IN YOUR HEARTS

TO GOD - This is the specified music to be offered in worship. It is *singing*, with the unaccompanied (by mechanical instrument) voice. The early church, without exception, sang. The did not *play* or make music on any kind of musical instrument in accompaniment with the singing. This was true for several centuries, and the Greek Orthodox Church still sings a *cappella* (without instrumental accompaniment). The Roman Catholic Church introduced instrumental music into the worship services, and the denominational world adopted it from her. It is a doctrine and practice not from heaven, not pleasing to God.

2. IN THE LORD - As Christians. In Christ one is a new creature; old things are passed away and all are new (2 Cor. 5:17). All Christians: husbands, wives, children; servants and masters are to respect the Lord's will, and treat others in keeping with that will.

3. EARNESTLY CONTINUE, from *proskartereo*, to persist in adherence to a thing; to be intently engaged in; attend constantly to.

4. BOUND, from *deo*, to bind; impede; hinder; by implication, compel; to pronounce as binding or obligatory. At the time Paul wrote this letter he was in prison at Rome for the cause of Christ. Even so, he always considered himself *obligated* to preach the gospel (Rom. 1:14; 1 Cor. 9:16).

5. CAREFULLY USING, from *exagorazo*, to redeem, set free; secure for one's own use; to rescue from loss or misapplication. See Eph. 5:16.

6. SEASONED WITH SALT - Savory; palatable; attractive. See 1 Pet. 5:16.

7. TYCHICUS also carried the Ephesians letter (Eph. 6:21,22). Note the similar statement there.

one of you. They will make known all the things done here.

Workers in the Kingdom

10. Aristarchus, my fellow-prisoner, greets you. Also Mark, nephew¹ of Barnabas (concerning whom you received instructions. If he come to you, welcome him), 11. Also Jesus who is called Justus. These who are my only fellow-workers in the kingdom of God² who are from the circumcision³ are an encouragement to me.

12. Epaphras⁴, who is one of you, a servant of Christ Jesus, greets you, always laboring earnestly for you in prayers; that you stand complete and fully assured in all the will of God.

13. For I bear him witness that he has great concern for you and those in Laodicea and in Hierapolis.

14. Luke, the beloved physician, and Demas greet you.

15. Greet the brethren in Laodicea, also Nymphas⁵ and the church that is in his house.

16. When this letter has been read to you, see that it is read in the Laodicean church also, and you too read the one from Laodicea⁶.

17. Say to Archippus, Take heed to the ministry you received in the Lord; that you may fulfill it.

18. The greeting is by my (Paul's) hand. Remember my imprisonment. Grace be with you all. *Amen.*

Introduction to First Thessalonians

It appears from Acts 17:2 that Paul and Silas were in Thessalonica for only three weeks (He preached three Sabbath days).

Some Jews and many of the devout Greeks and leading women were converted (Acts 17:4).

The church was established amid the hostility of the Jews. The Jews made such an uproar that the brethren took Paul and Silas by night to Berea.

Fearing for this young church, Paul remained alone at Athens and sent Timothy to see about them and to strengthen them in their faith (3:1,2).

It is likely that he sent Timothy because Timothy was not with him when he and Silas preached there, therefore he would be a stranger to the enemies of Paul and the brethren there, able to do the work that needed to be done.

It appears that some had gotten the idea that Christ's return was to be at any moment - very soon. Some had stopped working and were burdening others, living off them (4:11; 5:1ff). See also 2 Thessalonians 2:1-12.

Paul was preaching at Corinth when Timothy and Silas arrived (Silas had evidently been sent back to Philippi, where the brethren who had helped Paul twice in Thessalonica, sent assistance to him in Corinth (Phil. 4:15; 2 Cor. 11:8,9; Acts 18:5)).

His joyous relief is evident in this letter.

1.NEPHEW, from *anepsios*, nephew, niece, cousin.

2.KINGDOM OF GOD - Not only were Paul and others in the kingdom of God, but were working in it. The Kingdom came in the life-time of those mentioned in Mt. 16:28; Mark 9:1; and the saved were being added to it as of Acts 2:47. See Col. 1:13; Heb. 12:28; Rev. 1:6,9.

3.FROM THE CIRCUMCISION - those who were Israelites by birth. Since Luke is mentioned as being with Paul (verse 14) it is evident that he was not "of the circumcision" - not a Jew.

4.EPIPHRAS was the brother who had first taught them the gospel message (Col. 1:7,9).

5.NYMPHAS, from *numphas* or *numpha*. Gingrich *Shorter lexicon*, p. 144) states that it could be the accusative form of either. It is likely numphas (*masc.*).

6.Likely a copy of Ephesians.

First Thessalonians

Work of Faith

1. Paul, Silvanus¹ and Timothy to the church of *the* Thessalonians in God the Father and *the* Lord Jesus Christ: Grace to you and peace. 2. We give thanks to God always for all of you, mentioning *you* in our prayers; 3. Unceasingly remembering your work of faith, labor of love and steadfastness of the hope of our Lord Jesus Christ before our God and Father;

4, Knowing, brethren, beloved of God, your selection²; 5. Because our gospel did not come to you in word only, but also in power and in *the* Holy Spirit, and in full assurance (as you know the kind of *men* we were among you for your sakes).

6. And you became imitators of us and of the Lord, having received the word³ in much affliction, with joy of a spirit *made* holy⁴; 7. So that you became

an example to all the believers in Macedonia and in Achaia.

Your faithful obedience

8. For the word of the Lord echoed out from you, not only in Macedonia and Achaia, but your faith toward God has gone forth in every place, so that we do not need to say anything.

9. For they themselves report what manner of reception we had with you, and how you turned from idols to God, to serve *the* true and living God; 10. And to wait for his Son from the heavens, whom he raised from the dead, Jesus who delivers us from the wrath to come.

Chapter 2

Gentle as a nurse to them

1. For you yourselves know, brethren, that our coming to you was not in vain, 2. But after we suffered and were shamefully mistreated, as you know, in Philippi; we were bold in our God to speak the gospel of God to you with great concern⁵.

3. For our exhortation was not of deceit, or of impurity, or with guile. 4. But just as we have been approved by God to be entrusted with the gospel, so⁶ we speak; not as pleasing people, but *as pleasing* God who examines our hearts⁷.

5. We did not come to you with flattering word, as you know, nor in a

1.SYLVANUS, called "Silas" by Luke in Acts 15:22, as well as in most places where he is mentioned; also by Paul (2 Cor. 1:19).

2.SELECTION, from *ekloge*, the act of choosing out; election. When one hears the gospel he/she is called by the Gospel (2 thess. 2:14). The gospel is also God's method of choosing the redeemed (Mk. 16:16); "He who believes and is immersed will be saved." Christ is the author of eternal salvation to all who *obey* him (Heb. 5:9).

3.RECEIVED THE WORD, the seed of the kingdom (Luke 8:11; 1 Pet. 1:22,23; James 1:18). One purifies his/her soul by obeying the word (1 Pet. 1:22). See John 15:3, "You are clean through the word ..."

4.A SPIRIT *MADE* HOLY, from *meta charas pneumatos hagiou*; literally: "With joy of a spirit holy." The spirit is made holy when one experiences the washing of the new birth (Titus 3:5; Rom. 6:3-5,17,18). Joy is a fruit born by one living after the spirit rather than the flesh (Gal. 5:22,23).

5.CONCERN, from *agon*, a race; struggle; care.

6.SO, from *houtos*, thus, so, in this manner. They spoke as "men approved of God" to be trusted. They spoke as "with God listening in."

7.EXAMINES OUR HEARTS - God is the great "searcher of hearts" (Romans 8:26), and he knows what we think and pray for, even when we can't adequately express it.

cloak of greed, God is witness. 6. We did not seek glory from people, neither from you nor from others; *but* as Christ's apostles we could have asserted *our* authority. 7. But we were gentle among you, even as a nurse cares for her own children.

8. Caring for you like this, we were well pleased to deliver to you not only the gospel of God, but also our own lives, for you were dear to us. 9. For you remember, brethren, our labor and toil, *that* working night and day to keep from burdening any of you, we preached the gospel of God to you.

10. You are witnesses, and God is *too*, of how holy, just and blameless we were with you who believe; 11. Just as you know how we were exhorting, encouraging and urging each one of you as a father his children; 12. To conduct yourselves in a manner worthy of God, who called you into his own kingdom¹ and glory.

Received it as God's Word

13. And for this *reason* also we are giving thanks to God unceasingly, because when you received the word of God you heard from us, you did not receive *it as the* word of men, but as *the* word of God, as it really is; which is working in you who believe. 14. For you brethren became imitators of the churches of God in Christ Jesus that are in Judea, for you endured the same suffering of your own countrymen as they did of the Jews; 15. Who killed the Lord Jesus and the prophets, and persecuted us. They are not pleasing to God, but are in opposition to all people;

16. Hindering us from speaking to the Gentiles that they might be saved. Thus they fill up their sins always, but the wrath *is come* upon them to the end.

17. But we, brethren, having been bereft² of you for a time; in person, not in heart; were extremely eager with great desire to see your face.

18. I wanted to come to you, even I, Paul, once and again, but Satan hindered us. 19. For who is our hope or joy or crown of boasting, if not you in the presence of our Lord Jesus at his coming? 20. For you are our glory and joy.

Chapter 3

Sent to know your faith

1. Therefore, when we could no longer endure, we thought it good to be left alone at Athens, 2. And we sent Timothy³, our brother and God's minister in the gospel of Christ; to establish you and encourage *you* in your faith; 3. So that no one might be disturbed by these afflictions, for you yourselves know that we are not placed here for this.

4. When we were with you we told you beforehand that afflictions were

1.KINGDOM - the church established by Jesus (Mt.16:18,19, 28; Mk. 9:1; Col. 1:13; Heb. 12:28; Rev. 1:5-9). When the saved are added to the church (Acts 2:47), they are transferred (translated) into the kingdom (Col. 1:13).

2.BEREFT (orphaned - *aporphanisthentes*). See John 14:18, "I will not leave you orphaned (bereft ...)"; James 1:27, "Care for the widows and orphans."

3.TIMOTHY would not have been known by the enemies of the saints in Thessalonica. It is evident that he remained in Philippi when Paul and Silas were released from prison and departed to Thessalonica (Acts 16:25 - 17:10). It appears that Timothy joined them at Berea, and that he and Silas remained there when Paul left for Athens (Acts 17:14,15). From Athens Timothy was sent to Thessalonica, as indicated in this passage (1 Thess. 3:3). Silas was sent back to Philippi, as far as we are able to determine, for Paul received help at Corinth from that congregation when Timothy and Silas joined him there (Phil. 4:15; Acts 18:5; 2 Cor. 11:8,9).

coming, even as it also took place; even as you know. 5. Because of this, when I could no longer bear *it*, I sent to know your faith, lest somehow the tempter had tempted you and our labor be in vain.

6. But now that Timothy has come to us from you, and has brought us good news of your faith and love, and that you always have a good memory of us; desiring to see us just as we you.

7. Brethren, because of this, in all our anxiety and affliction, we were encouraged by your faith. 8. For now we are *really* living if you stand firm in *the* Lord. 9. For what thanks can we give to God for you, to repay for all the joy we have rejoiced before God because of you?

10. We are fervently praying night and day that we may see your face and complete that which is lacking of your faith.

11. Now may our God and Father himself, and our Lord Jesus, guide our way to you.

12. May the Lord *cause* you to increase and abound in love for one another and for all, just as we do for you; 13. So that he may establish your hearts to be spotless in holiness before our God and Father in the coming of our Lord Jesus with all his holy *ones*¹.

Chapter 4

Your Sanctification

1. Finally, brethren, we request and admonish you in *the* Lord Jesus, that as you received from us how you must conduct yourselves and please God, even as you do conduct yourselves; that you may abound more. 2. For you know

what instructions we gave you by the Lord Jesus. 3. This is the will of God, your sanctification, *that* you keep yourselves from sexual immorality.

4. Each of you is to know how to keep his own body² under control³ in sanctification and honor; 5. Not in a passion of lust, as the Gentiles who do not know God.

6. One is not to overstep and defraud⁴ his brother in the matter, because *the* Lord is the avenger of all such things; as we told you before, and earnestly declared. 7. God has not called us upon impurity, but in sanctification.

This is the Spirit's teaching

Paul spoke "words" given by the Spirit

8. Therefore the *one* who rejects *this teaching* is rejecting not man but God, who gave his Holy Spirit to us⁵.

9. Now concerning brotherly love you have no need *for anyone* to write to you, for you yourselves are taught of God to love one another; 10. Even as you do it to all the brethren of Macedonia. but I admonish you, brethren, to abound *even* more; 11. And make it your ambition to live quietly, attend to your own business and work with your hands, even as we

2.BODY, from *skeuos*, a vessel; instrument; the vessel or frame of the individual. See 1 Pet. 3:7. The wife is the weaker vessel; the husband is the stronger vessel. Some have foolishly translated the word here to mean *wife*. That could not be correct. 3.UNDER CONTROL, from *kataomai*, to provide; win the mastery over; keep under control; possess. 4.DEFRAUD, from *pleonektes*, to have more than another; to take advantage of. The noun form of the word (*pleonektes*) means a covetous, avaricious person; one who defrauds for the sake of gain. Don't *covet* the brother's wife, and defraud him (verse 6).

5.TO US, the apostles (John 16:7: Acts 1:8; 2:1-4; 5:32). The Holy Spirit was given to the apostles to guide them into all truth (John 14:26; 15:26; 16:13), therefore to reject the Spirit-guided apostle was to reject God (Mt. 10:40). A and other manuscripts have us; Aleph & B have you.

1.HOLY ONES - the angels (2 Thess 1:7). When the Lord returns the saints, both living and dead, shall be caught up to meet him (1 Thess. 4:15-18).

directed you; 12. That you may conduct yourselves in a becoming manner toward outsiders, without having need.

The resurrection is certain

13. I do not want you to be ignorant, brethren, about those who are asleep, that you may not grieve like the rest¹, who have no hope.

14. For if we believe that Jesus died and rose *again*, so through Jesus, God will bring with him those who sleep.

Those alive; no advantage over those who have gone on

15. For this we say to you in *the* word of *the* Lord, that we who are alive² and remain to the coming of the Lord shall not precede those who are asleep;

Dead Saints rise first

16. For the Lord himself will descend from heaven with a command, in *the* voice of an archangel and in God's trumpet; and the dead in Christ shall rise first³.

Second, live saints changed

17. *And* next we who are alive and remain shall be caught up with them in the clouds to meet the Lord in *the* air, and so we shall always be with the Lord. 18. Therefore encourage one another with these words.

Chapter 5

1. Now concerning times and seasons, brethren, there is no need to write to you, 2. For you yourselves know accu-

ately that *the* day of *the* Lord⁴ is to so come as a thief in *the* night. 3. When they are saying, Peace and safety, then suddenly destruction comes upon them as birth pangs upon a woman with child, and they shall not by any means escape.

4. But you, brethren, are not in darkness⁵ that the day should come upon you as a thief⁶, 5. For all of you are children of light and children of *the* day. We are not of *the* night nor of the darkness.

6. So then, let us not sleep as others, but let us stay awake and alert. 7. They who sleep sleep at night, and they who get drunk, get drunk at night.

8. But let us who are of the day be sober, being clothed with *the* breastplate of faith and love; and for a helmet *the* hope of salvation;

9. Because God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, 10. Who died for us so that whether awake or asleep we may live with him.

11. Therefore encourage one another and build up one another, just as you also do.

12. Brethren, we request that you know those who labor among you and lead⁷ you in *the* Lord and instruct you; 13. And to respect them highly in love because of their work. Be at peace among yourselves.

14. Brethren, we admonish you to warn those who are disorderly; encourage the faint-hearted; help the weak; be

1.THE REST, those not Christians.

2.ALIVE - are to be changed from mortal to immortal, then ascend (1 Cor. 15:52).

3.RISE FIRST, then, second, the living saints are to be changed. The wicked dead are to be raised at the same time the saints are raised (John 5:28,29), but are not mentioned here. The false doctrine that there are to be two resurrections, 1,000 years apart, is from the imagination of people, not from God.

4.DAY OF THE LORD - The Lord's return to judge and reward (John 5:28,29; Mt. 7:21-23; 25:31-46; 2 Cor.; 5:9-11).

5.DARKNESS, error, false teaching. They had the light of God's word in which to walk (1 John 1:7; Psalm 119:105).

6.THIEF - manuscripts A and B have *thieves*.

7.LEAD, from *proistemi*, to set before; to preside; govern; superintend.

patient toward all.

15. See that no one return evil for evil, but always strive after that which is good to one another and to all.

Be filled with Joy

16. Rejoice always. 17. Pray without ceasing. 18. In all *things* give thanks, for this is *the* will of God in Christ Jesus for you.

19. Do not suppress the spirit¹. 20. Do not disregard that which is prophesied². 21. Prove all *things*; hold fast that which is good.

22. Keep yourselves from everything *that* looks evil³.

23. Now may the God of peace himself sanctify you entirely, and keep you wholly; spirit, soul and body⁴ spotless in the coming of the Lord Jesus Christ.

24. He is trustworthy who calls you, and he will do it.

Make the kiss Holy

25. Brethren, pray for us. 26. Greet all the brethren with a holy kiss.

27. I charge you by the Lord to read the letter to all the holy brethren.

28. The grace of our Lord Jesus Christ be with you all. Amen.

1.THE SPIRIT - One's own spiritual life; the inner person.

2.THAT WHICH IS PROPHESED - The message of those directed by the Holy Spirit was to be respected as being from God (John 16:13).

3.LOOKS EVIL - a thing may not be evil of itself, but if it even has the appearance of evil about it, shun it.

4.SPIRIT, SOUL AND BODY - The entire person, including the physical body, the life itself, and the soul (spirit) that goes back to God at death (Eccl. 12:7; Mt. 10:28). Paul is the only inspired writer to use this term (body, soul, spirit), unless the writer of Hebrews is someone other than he. This is somewhat like "the great commandment": You are to love the Lord your God with all your heart, soul, mind and strength. See Mt. 22:37.

Introduction to Second Thessalonians

This letter was also written from Corinth, shortly after a report was received from Timothy, when he and Silas joined Paul at Corinth (Acts 18:5).

Paul's joy was apparent upon getting a favorable report about the brethren at Thessalonica from Timothy (1 Thess. 1:5-10).

It is evident that problems still remained, and that Timothy had related these to Paul. They had somehow gotten the idea that Christ's coming was to be momentarily - any day, very soon. Some had quit work, thinking that the Lord's appearance would be so soon that it would be foolish and needless to continue the ordinary pursuits of life.

Because of this, some were burdening others for something to eat, etc. while waiting for the end.

Due to that problem, we have some information about Christ's coming; about it not being quite as soon and immediate as some thought.

There was to be an apostasy - a "falling away" that would take place several centuries later (possibly in the sixth century). Christ would not come until after that.

"The man of Sin" whose coming was really a work of Satan, was to herald the apostasy (2:1-10). The information given seems to point to the apostate Roman church. The book of Revelation also seems to support that same conclusion (13:11; 17:1ff).

Instructions are given to withdraw from all who will not work and support themselves - such men are not to be fed (3:10).

This letter should serve as a warning to some now who follow that error.

Second Thessalonians

Your faith & love growing

1. Paul and Silvanus and Timothy to the church of *the* Thessalonians in God our Father and the Lord Jesus Christ:

2. Grace to you and peace from God *the* Father and *the* Lord Jesus Christ.

3. We ought always to give thanks to God for you, brethren, as is fitting, because your faith is growing so much, and your love toward each other is increasing more.

4. So we ourselves boast of you among¹ the churches of God² for your steadfastness and faith in all the persecutions and afflictions which you endure.

5. *This is a proof of God's righteous judgment, to prove you worthy of the kingdom of God, for which you also suffer.*

God's punishment & His rewards are just

6. Indeed it is just for God to repay with affliction those who afflict you; 7. And with us, *give* peace to you who are afflicted, when the Lord Jesus shall be revealed from heaven with his mighty angels;

Immersion in fire

(See Matthew 3:11,12)

8. In flaming fire bringing punishment upon those who do not know God, and upon those who do not obey the gospel of our Lord Jesus; 9 Who shall be punished with eternal destruction from

the presence of the Lord and from the glory of his power, 10. When he comes to be glorified with his saints; and to be admired among all who were believing; because our testimony was believed by you all in that day.

Work of Faith be fulfilled

11. Because of this we always pray for you all, that our God may *find* you worthy of the calling, and that every good intention of goodness and work of faith may be fulfilled in strength; 12. So that the name of our Lord Jesus Christ may be glorified in you and you in him, according to the grace of our God and *the* Lord Jesus Christ.

Chapter 2

The Second Coming

1. *Now* we are requesting of you, brethren, concerning the coming of our Lord Jesus Christ, and our being gathered together by him; 2. That you not be quickly shaken in mind, neither be alarmed; neither by spirit, nor by message, nor by letter purported to be from us, *saying* that the day of the Lord is here³.

The man of sin

3. Do not let anyone mislead you in any way, for there must be the apostasy⁴ first, and the man of sin revealed, the

1.AMONG, WITH, from *en*, in. When its object is plural (as here); with, among, in the midst. See John 1:14; 1 Cor.3:16; 2 Cor.6:16.

2.CHURCHES OF GOD - a term equal to "churches of Christ" (Rom. 16:16). It is the church of God (the Son) who bought the church with his own blood (Acts 20:28; Mt. 16:18).

3.IS HERE, from *enistemi*, be impending, be present; have come, arrived.

4.APOSTASY, from *apostasia*, a defection; an abandoning of the faith; a falling away from the truth. The apostasy began as early as 325 AD (date of the first man-made creed), and was fully developed by 533 AD, in the apostate church of Rome.

son of destruction; 4. Who arrogantly opposes all that is called God, or is worshipped, so that he sits in God's temple¹, proclaiming himself to be god.

He had warned them

5. Do you not remember that I told you these *things* while I was still with you? 6. And you know what restrains now, so that he might be revealed in his own time. 7. For the mystery of lawlessness already works; only he who now restrains will restrain until taken out of *the way*.

8. Then the lawless² *one* shall be revealed, whom the Lord Jesus will consume by the spirit of his mouth and destroy by his glorious appearing.

Lawlessness one was from Satan

9. The advent of *this lawless one* is the work of Satan, with every false power and signs and wonders; 10. And in every deception of unrighteousness in those being destroyed, because they would not receive the love of the truth so as to be saved.

11. And because of this God will send them a powerful deception, that they believe the lie; 12. So that they all might be condemned who do not believe the truth, but approve unrighteousness.

13. But we ought to give thanks to

God always for you, brethren, beloved of *the* Lord, because God chose you from the beginning unto salvation in sanctification of spirit and belief of *the* truth.

Called by the gospel

14. Unto which he called you through our gospel, to obtain *the* glory of our Lord Jesus Christ.

15. So then, brethren, stand *firm*, and hold fast the doctrine³ which you were taught, whether by word or letter from us.

16. Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal encouragement and good hope in grace, 17. Strengthen your hearts, and establish *you* in every good work and word.

Chapter 3

That the word may be honored, and spread rapidly

1. Finally, brethren, pray for us, that the word of the Lord may spread rapidly and be honored, even as it was with you; 2. And that we may be delivered from unreasonable and wicked people, for not all *have* the faith⁴.

3. But the Lord is faithful, who will help you stand, and guard *you* from the

1.GOD'S TEMPLE is the church (1 Cor. 3:16; 2 Cor. 6:16). The "man of sin" - the head of the apostate church, would take the very authority of God, and claim to speak as God. He did. He claimed to be Christ's spokesman on earth.

2.LAWLESS, from *anomos*, without God's law; lawless. The sin charged against those who claimed to have taught, saved, and worked wonders in Christ's name (Mt. 7:22,23), was that same sin this person has against him: lawlessness. When one does not do Christ's law; does not abide in the doctrine of Christ; but does his/her righteousness after a rule of righteousness different from Christ's, he/she is guilty of lawlessness. See Rom. 10:3.

3.HOLD FAST THE DOCTRINE - The Lord wants us to honor his word, abide in his doctrine, walk in the light of his word, contend earnestly for it (John 8:31,32; 2 John 9; 1 John 1:7; Jude 3). The word is the seed of the kingdom (Luke 8:11; James 1:18), which *begets* us so that we may be born into his family (John 3:3-8; 1 John 5:1).

4.THE FAITH for which we are to earnestly contend (Jude 3), is Christ's doctrine (2 John 9) in which we must abide if we would have the Father and the Son. It is the gospel, God's power to save the believer (Rom. 1:16; Gal. 1:11,23), which we must obey in order to be free from sin (Rom. 6:3-5,17,18).

evil. 4. But we have confidence of you in *the* Lord, that you do and will do what we direct. 5. And the Lord guide your hearts unto the love of God and the steadfastness of Christ.

Withdraw Fellowship

6. Brethren, in *the* name of the Lord Jesus Christ, we direct you to withdraw from every brother who walks out of step¹, and not according to the directions you received from us. 7. For you yourselves know how you ought to follow our example, for we were not out of order *while* with you.

8. We did not eat bread *that* was given by anyone, but we worked and toiled night and day, so that we might not be burdensome to any of you; 9. Not because we do not have *the* right², but that we might be an example for you to imitate us.

Won't work? Don't feed!

10. Now even when we were with you we gave you this order: If anyone is unwilling to work, do not let him eat. 11. For we hear that some of you are walking out of order, not working, but are busybodies.³

12. Now, in *the* Lord Jesus Christ we command and exhort such *people* to work with quietness *and* eat their own bread. 13. But brethren, do not become discouraged in doing good.

14. But if anyone does not obey our word given in the letter, mark that *person*, and do not associate with him,

that he may be ashamed. 15. And do not think of him as an enemy, but instruct him as a brother.

16. Now may the Lord of peace himself give you peace always in every way. May the Lord be with you all.

17. This greeting is in my, Paul's, own hand. It is *my* signature⁴ in every letter. *This* is how I write.

18. The grace of our Lord Jesus Christ be with you all. Amen.

Introduction to First Timothy

This first letter to Timothy and the one to Titus were written in the time between Paul's first imprisonment at Rome (Acts 28:16-31), about 61 and 62 AD; and his second imprisonment (according to tradition) about 67 AD.

If the tradition is accurate, and it seems to fit all the known facts, Paul was released from his first imprisonment and made a preaching tour that took him even to Spain.

On that tour he left Titus at Crete to preach and help organize the churches there; and he left Timothy at Ephesus to do a similar work.

In Acts 16:1-3 we learn of Timothy's becoming an associate and fellow-worker with the great apostle. Paul had great confidence in Timothy and sent him on various missions (see 1 Cor. 4:17; Phil. 2:19-22).

It appears that this letter to Timothy was to furnish him with the proper apostolic backing to enable him to gain the cooperation of the members of the church, in doing the work Paul assigned.

1.OUT OF STEP, from *ataktos*, used of soldiers, who are supposed to walk in step, in line, etc. So, disorderly - out of order; irregular in conduct.

2.RIGHT, from *exusia*, power; authority; right; liberty; capability supernatural power; jurisdiction. As an apostle, Paul had a right to be fed by those for whom he labored (1 Cor. 9:1-6).

3.BUSYBODIES - going about meddling in the affairs of others; spreading gossip.

4.SIGNATURE, from *semeion*, sign; Paul wrote the salutation at the close of his letters in his own handwriting.

First Timothy

Guard the Doctrine

(See Acts 7:53)

1. Paul, an apostle of Christ Jesus by *the* command of God our Savior and Christ Jesus our hope.

2. To Timothy, true¹ child in *the* faith. Grace, mercy *and* peace from God *the* Father, and Christ Jesus our Lord.

3. When I was going into Macedonia I urged you to remain in Ephesus, that you might warn some that they teach no other doctrine²; 4. Nor hold to myths and endless genealogies which cause useless speculations rather than *fulfilling* the stewardship of God, which is in *the* faith.

5. But the goal³ of the commandment is love out of a pure heart, and a good conscience, and sincere⁴ faith; 6. From which some have departed *and* have turned to vain talking; 7. Desiring to be teachers of *the* Law *but* understanding neither what they say, nor that which they assert so strongly.

8. But we know that the Law is good if anyone use it lawfully⁵. 9. Knowing

this, that *the* Law was not established⁶ for a righteous person, but for the lawless and disobedient; *for* the ungodly and sinners; *for* the impious and profane; *for* those who kill fathers and mothers; *for* murderers;

10. *For* sexually immoral *people*; *for* homosexuals; *for* kidnappers; *for* liars; *for* perjurers; and anything else that is contrary to sound teaching⁷, 11. According to the glorious gospel of the blessed God, with which I have been entrusted.

12. I thank Christ Jesus our Lord, who strengthened me, *and* that he counted me faithful; putting me in the ministry; 13. Although I once was a slanderer and a persecutor and violent; but I received mercy because I did it ignorantly, in unbelief.

Came to Save Sinners

14. But the grace of our Lord superabounded, with faith and love which is in Christ Jesus. 15. The saying is trustworthy and worthy of hearty acceptance; that Christ Jesus came into the world to save sinners; of whom even I am foremost.

By His Mercy, he saves

(See Titus 3:5)

16. But mercy was shown to me, so that in me, *the* foremost, Christ Jesus might show his longsuffering, and make *me* an example to those who would believe on him unto life eternal.

1.TRUE, from *gnesios*, genuine, true, loyal.

2.OTHER DOCTRINE - any of the "doctrines of men," whether Jewish traditions and works, or those of the Gentile world. Today, any of the denominational doctrines (those teachings peculiar to and essential to any given denomination or sect) is "other doctrine," and condemned by the Lord (Rom. 16:17,18).

3.GOAL, from *telos*, end; termination; goal; outcome; the object or condition sought.

4.SINCERE, genuine; not hypocritical. See Rom. 12:9.

5.USE IT LAWFULLY - recognize it as having been God's Law to Israel, but now done away with in the cross of Christ (Col. 2:14; Eph. 2:15). It is a part of that which "was written before time for our learning" (Rom. 15:4; 1 Cor. 10:11), and serves as admonition and example.

6.ESTABLISHED because of transgressions, and lasted until Christ died on the cross (Gal. 3:19-29; Eph. 2:14-16).

7.SOUND TEACHING (healthy doctrine) is Christ's doctrine. Anyone who teaches anything else is not abiding in the doctrine of Christ, and has separated himself/herself from God (2 John 9). We are not to receive such teachers; not even to give them a warm greeting (2 John 10).

17. Now to the King who is eternal, immortal, unseen, only wise God; honor and glory forever and ever. Amen.

18. This is the instruction I entrust to you, child Timothy, in keeping with the previous prophecies relating to you, that you may be them fight the good fight; 19. Keeping *the* faith and a good conscience, which some have rejected, *and* have made shipwreck in regard to the faith¹; 20. Of whom are Hymenaeus and Alexander, whom I have delivered over to Satan, that they might learn not to slander.

Chapter 2

Prayers, good & pleasing

1. I counsel, first of all, *that* supplications, prayers, intercessions *and* giving of thanks be made for all people²; 2. For kings and all who are in authority; that we might lead a quiet and peaceful life in all godliness and dignity. 3. This is good and pleasing before God our Savior, 4. Who wants all people to be saved and come to a full knowledge³ of the truth.

5. For *there* is one God, and one mediator between God and people, a man, Christ Jesus; 6. Who gave himself as a ransom for all; the witness⁴ to be

born in the suitable time.

7. Unto which I was made a preacher and an apostle (I speak *the* truth in Christ, I am not lying), a teacher of *the* Gentiles in faith and truth.

In worship, men to pray

8. I want the men⁵ in every place to pray, lifting up holy hands without anger and dispute.

9. Likewise, that the women should dress becomingly, adorning themselves in a respectable and sound-minded manner; not with braids and gold or pearls or expensive clothes; 10. But through good works, which become women professing godliness.

God-imposed limits

11. *The* woman is to learn in quiet attention, submissive in all. 12. But I do not permit a woman to teach or have authority over a man, but to be quiet.

13. For Adam was formed first, then Eve; 14. And Adam was not deceived, but the woman was deceived *and* fell into transgression.

15. But she shall be saved through raising her family⁶, if they⁷ continue in faith and love and holiness, with sound-mindedness.

Chapter 3

Elders and Deacons

1. This is a trustworthy saying, if anyone really wants *to be* an overseer⁸,

1. THE FAITH is the doctrine of Christ (2 John 9; Jude 3). Those men had departed from the teaching of Christ and had separated themselves from God (2 John 9).

2. PEOPLE, from *anthropos*, the generic word for man, mankind; people; humans

3. FULL KNOWLEDGE- God wants us to *want* to have full knowledge: "Happy are those who hunger and thirst for righteousness" - Desire greatly to know (Mt. 5:6). We need that knowledge, for it is the belt, shield, shoes, and sword we need in our battle with evil (Eph. 6:10-17).

4. WITNESSES - the apostles were to receive power by the Holy Spirit, and be Christ's witnesses in Jerusalem, Judea, Samaria and everywhere (Acts

1:8). In Acts 2 we read of the Spirit's power in them, and the beginning of the rule of Christ in his kingdom, on David's throne (Acts 2:30-36). The witness was born of these things from that day.

5. MEN, from *aner*, the specific word of man, as distinguished from women and/or children.

6. RAISING HER FAMILY, from *teknogoneo*, to bear children, to rear a family.

7. THEY, all of that class (see 5:4).

8. OVERSEER, from *episkopos*, overseer.

he desires a good work. 2. It is necessary¹ that an overseer be above reproach, husband of one wife², temperate³, sensible, well-behaved, hospitable, able to teach; 3. Not a drunkard, not quarrelsome; but kind, peaceable; not a *man who loves money*;

4. Managing his own household well, having his children⁴ in subjection with all seriousness. 5. (For if anyone does not know how to manage his own household, how can he take care of *the church of God*)⁵

6. Not a new convert, lest he be conceited *and* fall into the condemnation incurred by the devil⁶. 7. He must have a good reputation with outsiders, else he may incur reproach and fall into the devil's trap⁷.

8. Deacons too *must* be serious, not double-tongued, not addicted to much wine, not fond of ill-gotten gain; 9. Holding the mystery of the faith in a pure conscience.

10. Let these also first be proved, then let them serve as deacons if they are irreproachable.

11. *Their wives* also are to be serious,

not gossips; temperate; faithful in all *things*.⁸

12. Deacons are to be husbands of one wife; managing their children and their own households well; 13. For those serving well as deacons earn to themselves a good standing, and great confidence in the faith⁹ *which* is in Christ Jesus.

House of God - the church

14. I am writing these *things* hoping to come to you soon, 15. But if I am delayed, that you may know how *one* should conduct himself in *the house of God*, which is *the church of the living God, the pillar and foundation of the truth*.

16. And undoubtedly the mystery of godliness is great: *God*, who was revealed in *the flesh*, vindicated in spirit, seen by angels, preached among the Gentiles, believed on in *the world*, taken up in glory.

Chapter 4

Beware false teachers!

Doctrines of demons

1. But the Spirit says expressly that in *the latter times* some will turn away from the faith¹⁰, giving heed to deceitful spirits and doctrines of demons; 2. Speaking lies in hypocrisy; having their consciences seared with a hot iron;

3. Forbidding to marry *and commanding* to abstain from foods which God created to be received with thanks-

1.IT IS NECESSARY, from *dei*, it is necessary; one must, or has to. This word rules all the qualifications listed following it. It does not govern the preceding verse.

2.HUSBAND OF ONE WIFE - This statement rules out women elders. It rules out unmarried men and men with more than one wife.

3.TEMPERATE, from *nephaleos*, sober, temperate, abstaining from wine.

4.CHILDREN, from *tekna*, children (plural). He needs the experience of raising children with their different and differing personalities and problems. This is a part of his needed background.

5.How he keeps his children in subjection is an indication of his qualification in that area relating to church needs.

6.Apparently pride and conceit were weakness of Satan, and led to his fall.

7.DEVIL'S TRAP; - Ensnared by the devil to do his will.

8.This verse deals with the wives of both elders and deacons, describing the kind of women these who take a leading role in the church are to be.

9.THE FAITH, the doctrine of Christ, the gospel - a term used frequently by Paul.

10.TURN AWAY FROM THE FAITH and turn from God at the same time. One who will not abide in the doctrine of Christ (the faith) does not have God (2 John 9).

giving by those who believe and know the truth. 4. Because every creature of God is good, and nothing is to be regarded as vile *if* it is received with thanksgiving; 5. For it is sanctified by the word of God and prayer.

6. If you continue putting these *things* before the brethren you will be a good minister of Christ Jesus, nourished by the words of the faith¹; even the good doctrine which you have followed.

7. But avoid worldly and foolish myths, and exercise yourself to godliness. 8. For bodily exercise has some value, but godliness is profitable for all *things*, having promise of life now and that which is to come.

9. This statement is *true* and worthy of acceptance by all. 10. For to this *end* we labor and toil, because we have set our hope on *the* living God, who is *the* Savior of all people, particularly *the* faithful.

11. Keep on commanding and teaching these *things*. 12. No one is to despise your youth, but be an example of the faithful, in word; in manner of life; in love; in faith and in purity.

13. Until I come give attention to reading², to exhortation, to instruction. 14. Do not neglect the gift³ which is in you, which was given you through prophecy, with the laying on of the hands of the eldership.

15. Give careful attention to these *things*; abide in them so that everyone

may see your progress. 16. Give attention to yourself and the doctrine, continue in them, for in doing this you will save yourself and those who hear you.

Chapter 5

Really bereft widows

1. Do not be harsh with an older man, but encourage him as a father; younger men as brothers; 2. Older women as mothers; younger women as sisters, in all purity.

3. Honor⁴ widows who are really bereft⁵. 4. But if any widow have children or descendants, they are to learn to *show* piety to their own family, and pay the debt they owe their parents; for this is pleasing in the sight of God.

5. But she who is really bereft and has been left alone, has *her* hope on God, and continues in supplications and prayers night and day. 6. But she who lives indulgently is dead while she lives.

7. Continue giving these directions, that they may be above reproach.

Worse than an unbeliever

8. But if anyone does not provide for his own, especially for those of *his* household, he has disowned the faith and is worse than an unbeliever.

9. A widow is not to be enrolled who is less than sixty years old, *having been* the wife of one husband. 10. She *must* have a reputation for doing good deeds, as bringing up children, being hospitable to strangers, washing *the* saints' feet⁶,

1.WORDS OF THE FAITH - even the good doctrine you have followed. One of the reasons "the faith" is pointed out in these footnotes is that most versions of the Bible omit "the" before faith in many passages. Be alert to this problem in every version, including the KJV and the ASV.

2.READING - the public reading of the Word.

3.THE GIFT Timothy received by the laying on of Paul's hands (2 Tim.1:6); at the time the elders laid their hands on him in prayer.

4.HONOR, from *teme*, honor, reverence, respect, honorarium, compensation. Support seems to be the idea in this passage. See James 1:27.

5.REALLY BEREFT, from *ontos cheras*, "being widows" really bereft of husband and family.

6.WASHING THE SAINTS FEET is listed and identified as a "good work," not an act of worship to be practiced in a worship service.

and helping people in distress; following every good work.

11. But decline receiving *the* younger widows, for when they become headstrong against Christ they will want to marry, 12. Incurring censure because they broke their previous pledge.

13. And at the same time they will learn to be idle, going from house to house, and not only idle but tattlers and busybodies as well, saying things they should not.

14. Therefore, I would have the younger¹ marry, raise the family *and* guide the household; giving no opportunity to the opponent to revile; 15. For some have already turned after Satan.

16. If any faithful² *sister* have widows, she is to relieve them, and the church is not to be burdened, that it may assist those who are really bereft.

Elders who lead well

Both teaching and preaching

17. Elders who lead well should be counted worthy of double honor³, particularly those who serve in word⁴ and teaching. 18. For the Scripture says: You are not to muzzle the ox while he is treading out the grain; and The workman is worthy of his pay. Deut. 25:4; 1 Cor. 9:9

19. Do not consider a charge against an elder except on the basis of two or three witnesses⁵. 20. Those who continue to sin, expose before all, that the rest

may fear.

21. I solemnly charge, before God and Christ Jesus and the elect angels, that you observe these *things* without prejudice or partiality.

22. Do not lay hands⁶ on anyone in haste, *and* do not be partners in *the* sins of others, keep yourself pure.

23. Stop drinking water *only*, but use a little wine because of your stomach and your frequent illnesses.

24. The sins of some people are easily seen, leading to judgment; but some follow after. 25. Good works too are easily seen, and those that are otherwise cannot remain hidden.

Chapter 6

Beware the love of money

1. All who are under *the* yoke of slavery are to consider their own masters as worthy of every respect; so that the name of God and the doctrine not be slandered.

2. But those having faithful⁷ masters are not to despise them because they are brethren, but rather serve *them* better, because those who benefit by the service are faithful and beloved. These *things* teach and exhort.

3. But if anyone teaches a different doctrine, and does not hold to *the* sound words of our Lord Jesus Christ; even the doctrine which is according to godliness, 4. He is conceited, understanding nothing, with a morbid desire for questions and unprofitable disputes, from which come envy, strife, slanders, evil suspicions; 5. Constant friction between men of corrupt mind, deprived of the truth; who presume that godliness is

1.YOUNGER widows or women. The word "younger" is *neoteras*, feminine, plural. The context is about widows. Some versions have *women*.

2.FAITHFUL, from *piste* (feminine gender), is the reading in Aleph, A, C, 33 and several other manuscripts. *Pistos* (masculine gender) is in a few translations. *Pistos e piste* (brother or sister) is in D, K and several others.

3.DOUBLE HONOR - Respect; support. Either or both.

4.IN WORD - preaching the word.

5.WITNESSES - Two or three witnesses are necessary to convict (Mt. 18:15-17).

6.LAY HANDS in ordination or appointment of a work, such as elders and deacons.

7.FAITHFUL - Christian masters.

a means of gain. 6. But godliness with contentment is a means of great gain¹; 7. For we brought nothing into the world, neither can we take anything out.

8. But, having food and clothing, with these we will be satisfied.

Those who desire riches

9. But those who desire to be rich fall into temptation and a snare, and many foolish and harmful lusts which plunge people into destruction and ruin. 10. For the love of money is a root of all evils, and some, in reaching after riches, have wandered from the faith, and have pierced themselves with many sorrows.

The good confession

11. But you, man of God, flee these; but pursue righteousness, godliness, faith, love, steadfastness, kindness. 12. Fight the good fight of the faith. Lay hold on eternal life, unto which you were called, and before many witnesses you confessed the good confession.

13. I charge you in the presence of God, who gives life to all, and Christ Jesus who, in the time of² Pontius Pilate, confessed the good confession. 14. Keep the commandment without spot and irreproachable until the appearance of our Lord Jesus Christ;

15. Which he will show in his own time, the blessed and only Sovereign, the King of kings and Lord of lords; 16. Who only has immortality, dwelling in unapproachable light; whom no person has seen or can see; to whom is honor and power forever. Amen.

17. Warn the rich in this age not to be proud or to place their hope on uncertain riches, but upon God who richly gives us all things to enjoy.

18. Warn them to do that which is good, to be rich in good works, to be liberal, ready to share; 19. Laying up for themselves a good foundation for the coming age; that they may lay hold on life eternal.

20. O Timothy, guard that which has been entrusted to you. Turn away from the worldly, fruitless discussions and disputing of falsely called knowledge; 21. Which some, while professing knowledge, have erred from the faith³.

Grace be with you all. Amen.

Introduction to Second Timothy

As far as we are able to know, this was the last writing of the great apostle to the Gentiles, the apostle Paul.

Imprisoned for the last time, shortly to lose his life for the sake of Christ and the gospel, he wrote these final words.

He wrote them to guide, encourage and instruct the young evangelist (and us throughout time).

Here again he warns against false teachers (3:13) and false doctrine and weak members who will not bear the truth (4:2-4). He affirms that inspiration and reliability of God's word, the holy Scriptures (3:16,17).

He enjoins upon Timothy and us the necessity of giving all diligence to prepare (2:15), and then preaching the word without fear or favor.

He rejoiced in the prospects of the crown of life awaiting (4:8).

3. ERRED FROM THE FAITH - Strayed from the doctrine of Christ, thus separating themselves from God (2 John 9).

1. GAIN - A few late manuscripts have, "From such withdraw yourself."

2. IN THE TIME OF, from *epi*. When *epi* is used like this, it denotes a time relating to the incident. See Luke 32, relating to the priests, Annas and Caiaphas. *Epi* is used to show that it was "in the time" they were high priests. See Mark 2:26; Luke 4:27.

Second Timothy

Promise of life in Christ

1. Paul, an apostle of Christ Jesus through *the* will of God, according to *the* promise of life¹ which is in² Christ Jesus.

2. To Timothy, a beloved child: Grace, mercy *and* peace from God *the* Father and Christ Jesus the Lord.

3. I thank God, whom I serve from *my* ancestors in a pure conscience, as I constantly remember you in my prayers night and day. 4. And remembering your tears³, I desire to see you that I may be filled with joy.

5. I am reminded of the sincere faith which is in you, which dwelled first in your grandmother Lois and your mother Eunice; and I am persuaded that *it* is in you also.

The gift was under Timothy's control

6. Because of this I remind you to stir up the gift of God⁴ that is in you through the laying on of my hands. 7. God did not give us a spirit of fear⁵, but of power and of love and of a sound

mind.

8. So do not be ashamed of the testimony of our Lord, nor of me his prisoner; but suffer with *me* in the gospel, *depending* on the power of God 9. Our Savior, who also called⁶ us with a holy calling; not according to our own works⁷, but according to his own purpose and grace which he gave us in Christ Jesus before the times of *the* ages⁸.

10. He has now revealed them by the appearing of our Savior Christ Jesus, who abolished death⁹, and brought life and immortality to light through the gospel; 11. Unto which I was appointed a preacher and an apostle and a teacher.

12. Because of this I also suffer these *things*, but I am not ashamed, for I know whom I have believed, and I am persuaded that he is able to guard that I have entrusted to *him* unto that day.

Maintain Sound Words

13. Maintain the form of sound words which you heard from me, in faith and love which are in Christ Jesus.

14. Guard the good thing which was

1.PROMISE OF LIFE is the promise that is to us (1 John 2:25; Acts 2:39). Eternal life is promised to all who obey Christ (Heb. 5:9).

2.IN Christ - all spiritual blessings, including eternal life are in Christ Jesus (Rom. 6:23; Eph. 1:3).

3.TEARS, likely when Paul was stoned to death at Lystra (Acts 14:19,20).

4.GIFT OF GOD - given Timothy through the laying on of Paul's hands. We are not told what the gift was, but we see that Timothy needed to stir it up and use it. It was within his power to use or lose.

5.SPIRIT OF FEAR - the attitude or sense of fear or timidity. "Spirit" is often used like this. See Gal. 6:1,2, Restore ... in the spirit of humility. The term, "spirit of Christ" (Rom. 8:9) is used like this, relating to the faithful obedience to the Father, the humble attitude and manner of Christ. If we do not have his spirit, we are none of his.

6.CALLED by the gospel (2 Thess. 2:14); begotten by the gospel (1 Cor. 4:15); saved by the gospel (1 Cor. 15:1-4; Rom. 1:16); and stand in the gospel (1 Cor. 15:1-4).

7.WORKS of the Law; works of merit; works of our own righteousness; works of which we might boast are of no avail. We cannot work out, earn, merit salvation. Even so, there are certain works of faith, works of obedience, works of love that we *must* do in order to be saved. See John 6:29 - the work of God is that we *believe* in his Son. See Luke 13:3,5; Acts 2:38-42; James 2:24; Eph. 2:10.

8.The salvation of people - the human race, was planned before the creation of the world.

9.DEATH was overcome by the resurrection of Christ, and will be brought to an end at his second coming (1 Cor. 15:21-28).

delivered to you through the Holy Spirit who dwells with¹ us.

15. You know this, that all who are in Asia² turned away from me, of whom are Phygelus and Hermogenes.

16. May the Lord grant mercy to the house of Onesiphorus, for he often cheered me, and was not ashamed of my imprisonment³;

17. But when he was in Rome he diligently sought and found *me*. 18. May the Lord grant that he may find mercy from *the* Lord in that day. Also, you know very well how he ministered *to me* in Ephesus.

Chapter 2

Pass it on to others

1. You then, my child, be strong in the grace that is in Christ Jesus. 2. And what you heard from me before many witnesses, these commit to trustworthy people who will be able to teach others also.

3. Endure hardships as a good soldier of Christ Jesus. 4. So that he may please the one who enlisted him, a soldier does not entangle himself in the affairs of life.

5. If anyone compete in the games he is not crowned unless he compete according to the rules.

6. The hard working farmer must be *the* first to partake of the crops⁴. 7. Understand what I say, for the Lord will give you understanding in all *things*.

8. Remember Jesus Christ, a descendant of David, raised from the dead

according to my gospel; 9. For which I suffer hardships unto prison as a criminal, but the word of God is not bound. 10. For the sake of the chosen⁵ I endure all *things*, so that they may obtain the salvation which is in Christ Jesus with eternal glory.

11. Trustworthy is the saying: If we died with *him* we shall also live with *him*; 12. If we endure, we shall also reign with *him*; If we deny *him*, he will also deny us; 13. If we do not believe, he remains faithful, for he cannot deny himself.

Study to be approved

14. Remind *them* of these *things*. Earnestly charge *them* before God not to dispute about trivial *things*, which is not profitable, but *rather* overthrow the hearers. 15. Give all diligence to present yourself to God as an approved worker, unashamed, setting forth accurately the word of truth.

16. Avoid *those with* irreligious and empty talk, for they lead to more ungodliness; 17. And their word will spread as gangrene; of whom are Hymeneus and Philetus.

18. These have erred concerning the truth, saying the resurrection has already taken place, overthrowing the faith of some. 19. Nevertheless the firm foundation of God stands, having this seal: *The* Lord knows those who are really his. And, Let every one who names the name of *the* Lord refrain from unrighteousness.

20. But in a great house there are not only vessels of gold and silver, but also of wood and clay; and some to honor, but some to dishonor. 21. So if anyone

1. WITH, from *en* in. When its object is plural (as here); with, among, in the midst.

2. ASIA - a province on the western edge of Asia Minor (now Turkey). Ephesus was the noted city there, during Paul's work.

3. IMPRISONMENT, literally, chain.

4. CROPS, from *karpos*, fruit, that which is produced.

5. CHOSEN - Christians. Paul was enduring so that the Christians might receive *salvation*. It is ours when Christ returns *if* we have been faithful unto death (Rev. 2:10; 22:14).

will cleanse himself from these *things*, he shall be a vessel unto honor, sanctified and useful to the Master, ready unto every good work.

22. But run from youthful lusts, but pursue righteousness, faith, love and peace; with all who call on the Lord out of a pure heart.

23. But avoid foolish and ignorant questions, knowing that they produce quarrels. 24. But *the* Lord's servant must not be quarrelsome, but be kind to all, qualified to teach, forbearing.

25. In meekness instructing those who oppose, if perhaps God may grant them repentance unto a full knowledge of the truth; 26. And *that* they may recover themselves out of the devil's trap, having been held by him to *do* his will.

Chapter 3

In these last days

1. But know this, that in *the* last days there shall be trying times; 2. For people will love themselves, love money; be boastful, arrogant, abusive, disobedient to parents, unthankful, impious; 3. Without natural love, irreconcilable, slanderers, without self-control, savage, having no love for good *people*; 4. Treacherous, reckless, proud, loving pleasure more than God;

A "form" of godliness

5. Having a form of godliness but denying its power. Avoid such *people*.

6. For of them are those who enter into houses and take captive weak women who have been laden with sins, led by various passions; 7. Always learning but never able to come to a full knowledge of the truth.

Like magicians of Egypt

8. Even as Jannes and Jambres opposed Moses, so these also oppose the

truth; people of depraved mind; concerning the faith¹, rejected². 9. But they shall make no further progress, for their folly shall be evident to all, even as theirs was.

10. You have followed my doctrine, manner of life, purpose, faith, patience, love, perseverance; 11. Persecutions, suffering, even as happened to me in Antioch, in Iconium, in Lystra; what persecutions I endured, and the Lord delivered me out of *them* all.

12. Indeed all who want to live godly in Christ Jesus shall be persecuted.

Deceivers to wax worse

13. But evil people and impostors will proceed worse and worse, deceiving and being deceived. 14. But continue in the *things* you have learned and of which you have been assured; knowing from whom you learned them;

15. That even from a babe you have known the holy Scriptures which are able to make you wise unto salvation through faith which is in Christ Jesus.

Inspired Scriptures

16. All Scripture given by the inspiration of God³ is also profitable for doctrine, for reproof, for correction, for instruction is righteousness, 17. That the man⁴ of God may be complete, furnished completely to every good work.

1.THE FAITH is Christ's doctrine (2 John 9; Jude 3). It is the perfect law of liberty (James 1:25); the law of Christ (1 Cor. 9:21).

2.REJECTED, from *adokimos*, unable to stand the test, rejected, worthless. Those of whom Paul writes had turned from "the faith" and, at that point, lost fellowship with God and Christ Jesus (2 John 9), and were rejected.

3.INSPIRATION OF GOD, from *theopneustos*, "God-breathed." In John 3:8 we find the Holy Spirit "inspiring" where it will - "inspiring" the apostles (Acts 2:4; 1 Cor. 2:13).

4.MAN, from *anthropos*, person, human being, man (in a generic sense).

Chapter 4

Preach the Word!

1. I solemnly charge you before God and Christ Jesus, who is to judge *the* living and *the* dead; and by his appearing and his kingdom, 2. Preach the word¹. Be ready in season and out of season. Convince, reprove, exhort with all patience and instruction.

3. For the time will come when they will not endure sound doctrine; but after their own lusts they will gather teachers to tickle² their ears. 4. They will turn their ears from the truth, and turn aside to myths.

5. You are to be vigilant in all *things*, continue *despite* afflictions³, do the work of an evangelist; fulfill your ministry.

6. For I am already offered⁴ and the time of my departure⁵ is at hand. 7. I have fought the good fight. I have finished the course. I have guarded the faith. 8. Hereafter there is laid up for me the crown⁶ of righteousness, which the Lord, the righteous judge, will give to me in that day, and not to me only, but to all who love his appearing.

9. Make every effort to come to me soon; 10. For Demas has deserted me, having loved this present world, and has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia.

11. Only Luke is with me. Pick up Mark *and* bring him with you; for he is very useful to me in the ministry. 12. But I have sent Tychicus to Ephesus.

13. When you come bring the coat I left in Troas with Carpus; also the books, especially the parchments.

14. Alexander the coppersmith did me much evil; the Lord will repay him according to his works. 15. You also be on guard against him, for he greatly withstood our words.

16. In my first defence no one stood with me, but all deserted me. May it not be accounted *against* them. 17. But the Lord stood with me, and strengthened me; that through me the preaching might be fully accomplished, and that all the Gentiles might hear. And I was delivered out of *the* mouth of *the* lion. 18. And the Lord will deliver me from every evil work and save *me* to his heavenly kingdom. To whom is the glory forever and ever. Amen.

19. Greet Prisca and Aquilla, and the household of Onesiphorus. 20. Erastus remained in Corinth, but I left Trophimus sick at Miletus. 21. Make every effort to come before winter. Eubulus, Pudens, Linus, Claudia and all the brethren greet you. 22. The Lord be with your spirit. Grace be with you all.

INTRODUCTION TO *Titus*

Titus was a Gentile convert, who was associated with Paul in some manner in his preaching efforts as early as the official visit to Jerusalem (Acts 15); for we find in Gal. 2:1ff that Titus was with the apostle at that time. About the time Paul left Timothy at Ephesus (1 Tim. 1:3), he left Titus on the island of Crete, "to set in order the things remaining and appoint elders in every city" as Paul had directed (Titus 1:5).

Here, as in 1 Tim. 3, Paul sets out the qualifications for elders (bishops; pastors). He tells of God's teaching Grace and the washing of the new birth (2:11 - 3:5) by which he saves.

1.THE WORD is "the faith," "the doctrine of Christ" (Jude 3: 2 John 9).

2.TICKLE, from *kneitho*, to scratch, tickle.

3.AFFLICTIONS, from *kakopatheo*, to suffer evil or affliction; to show endurance in trials and afflictions.

4.OFFERED, from *spendo*, to pour out a libation or drink offering; pass. to be in the act of being sacrificed.

5.DEPARTURE, from *analuo*, to loose; dissolve; intrans: to loose in order to depart, to depart for life (Phil. 1:23).

6.CROWN, the victors crown (*stephanos*), as opposed to the kingly crown (*diadema*).

Titus

Elders in every city

(See 1 Timothy 3)

1. Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect, and a full knowledge of the truth which is according to godliness; 2. Upon the hope of eternal life, which God, who cannot lie, promised before times eternal;

3. But was made known at the proper time through the preaching of his word, with which I have been entrusted, according to the command of God our Savior.

4. To Titus, true child according to the common faith: Grace and peace from God the Father, and Christ Jesus our Savior.

5. For this reason I left you in Crete, to set in order the things remaining, and appoint elders¹ in every city, as I directed you.

Specific Qualifications

(See 1 Timothy 3:1-7)

6. If any man is above reproach; husband of one wife; having faithful² children, not accused of being wild and disobedient.

7. For the overseer³ must be irreproachable as God's steward; not stubborn; not quick-tempered; not addicted to wine; not quarrelsome nor addicted to

dishonest gain;

8. But hospitable; a lover of good; sensible; just; holy; self-controlled;

9. Holding fast the trustworthy word which he has been taught, that with sound doctrine he might be able to exhort and convict those who oppose him.

10. For there are many who are insubordinate; vain talkers and deceivers; especially of the circumcision; 11. Who must be silenced; who subvert whole households, teaching things they should not, for dishonest gain.

12. One of themselves, a prophet of their own said, Cretins are always liars, evil brutes, lazy gluttons.

Sound in "the faith"

13. This testimony is true. Because of this, reprove them sharply that they be sound in the faith; 14. Not holding to Jewish myths and commandments of people who turn them from the truth.

15. To the pure all things are pure, but to the defiled and unbelieving nothing is pure; but their mind and conscience are defiled.

16. They profess to know God, but in works they deny him; being detestable and disobedient; and worthless to every good work.

Chapter 2

God's special people

1. You are to continue speaking that which is fitting for sound doctrine.

2. Older men⁴ are to be temperate, serious, sensible, sound in the faith, in

1.ELDERS, from *presbuteros*, older; elder; presbyter. The words *elder*, *bishop* and *pastor* all describe the same work; that of guiding and feeding the local congregation. See Acts 20:28ff; 1 Tim. 3:1-7; Phil. 1:1; 1 Pet. 5:1-4.

2.FAITHFUL, from *pistos*, faithful, trustworthy. The word may indicate "believers" but at times it simply shows faithfulness in a general sense. See 1 Cor. 4:2. Cf. Tim 3:4,5.

3.OVERSEER, from *episkopos*, one who oversees, superintends.

4.OLDER MEN, from *presbuteros*, a old man; aged person (generic).

love, in steadfastness.

3. Older women¹ likewise are to be reverent in behavior, not slanderers, nor enslaved to much wine; teachers of that which is good. 4. In order to train the young women to love *their* husbands *and* to love *their* children; 5. To be sensible, pure, workers at home², good, subordinate to their own husbands so that the word of God not be slandered.

6. The younger people³ likewise exhort to be sober minded.

Set an example for all

7. In everything you yourself set an example in good works, integrity and sincerity in teaching. 8. *Let your* word be sound *and* beyond reproach; so that the opponent may be put to shame, having nothing evil to say of you.

9. Servants are to be submissive to their own masters in everything; to be well-pleasing, not talking back; 10. Not depriving *them*; but showing all good faithfulness, that they may adorn⁴ the doctrine of God our Savior in all *things*.

God's Grace Teaches

11. For the grace of God that brings salvation has appeared to all people; 12. Teaching us that we should deny ungodliness and worldly lusts, and live soberly, righteously and godly in the present age;

13. *And* to receive the blessed hope,

even *the* appearing of the glory of the great God, and our Savior Jesus Christ; 14. Who gave himself for us, that he might redeem us from all lawlessness, and purify to himself a special⁵ people, zealous of good works⁶.

15. These *things* speak and exhort and convict with all authority⁷. No one is to disregard you.

Chapter 3

Be Ideal Citizens

1. Remind them to be submissive and to obey rulers *and* authorities; to be prepared to *do* every good work; 2. To speak reproachfully of no one; to be peaceful; patient; showing all gentleness to all people.

3. For we ourselves were once foolish, disobedient, deceived, slaves to various passions and pleasures; living in malice and envy; hateful, hating one another.

In his mercy he save us

4. But then the kindness and love⁸ of God our Savior appeared. 5. He saved us, not out of works of righteousness⁹

5.SPECIAL, from *periousias*, superabundant; peculiar; special.

6.ZEALOUS OF GOOD WORKS is a characteristic God desires in his people. See Mt. 5:16; Gal. 6:10; Titus 3:1. Such works please God.

7.AUTHORITY, from *epitage*, command, order; authority. When one speaks the word of God in its purity, God's *authority* is inherent in that word.

8.LOVE, from *philanthropia*, love for people, for humanity; humane; benevolence.

9.WORKS OF RIGHTEOUSNESS that we may do cannot save us. Neither can works of the Law of Moses, or works of which we might boast (Gal. 2:16; Eph. 2:8-10). Yet, there are works we must do in order to be saved. We must believe (a work of God according to Jesus - John 6:29); repent, a work we must do ourselves (Luke 13:3,5; Acts 2:38; 11:18). We must confess with the mouth the Lord Jesus, and be immersed.

1.OLDER WOMEN, from *presbutas*, the feminine ending identifies it as "women."

2.WORKERS AT HOME is God's plan for the family. The husband is to make the living; provide for his own family. The wife is to raise the family, guide the house, etc. (1 Tim.2:15; 5:14).

3.YOUNGER PEOPLE, from *neoterous*, younger men; younger people (the masculine gender is often generic, depending on the context).

4.ADORN, from *kosmas*, order; ornament; decoration; the material universe. The servant's life is to show forth, by a holy life, the beauties of Christianity. (That is true of all of us.) See 1 Tim. 2:9, women are to *adorn* themselves ..."

that we did, but according to his mercy, through *the* washing of *the* new birth¹, and a renewing of a holy spirit²;

6. Which *mercy* he poured out on us abundantly through Jesus Christ our Savior; 7. That being justified in his grace we should become heirs according to *the* hope of eternal life.

Take the lead doing good

8. The word is trustworthy, and I want you to be emphatic concerning these *things*, so that those who believe God³ may be careful to take the lead in doing good works. These *things* are good and profitable to people.

9. But hold yourself apart from foolish controversies and genealogies; and strife and contentions about *the* Law, for they are useless and vain.

Withdraw from dividers

10. Withdraw from a factious person after the first and second admonition; 11. Knowing that such a *person* is perverted and is sinning, being self-condemned.

12. When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to winter there. 13. Do your best to help Zenas the lawyer and Apollos on their

way; that they lack nothing.

14. Our *people* are to learn to set an example in doing good to meet the necessary demands; *and* that they may not be unfruitful.

15. All who are with me greet you. Greet *all* those who love us in *the* faith. Grace be with you all. *Amen.*

Introduction to Philemon

This is one of the four letters written by Paul while in prison at Rome (Acts 28:16,30,31). The other three: Ephesians, Philippians and Colossians.

Evidently Philemon lived in or near Colosse, for Paul was sending Onesimus (apparently a run-away slave who belonged to Philemon). See Col. 4:8,9. There he states that Onesimus is one of them at Colosse.

Onesimus had become a Christian under Paul's teaching at Rome. It is not indicated whether Onesimus might have been in prison also. If he had been, he was freed in time for Paul to send him back to Philemon, now as a beloved brother in Christ.

Even though slavery was commonly practiced in those days, Paul lays down some principles guiding owner/slave reactions. See also Eph. 6:5-9; Col. 3:22-4:1; 1 Tim. 6:1,2.

The "fellowship of faith" - the benevolence practiced by Philemon and his wife Apphia made their influence and their teaching more effective (verse 6).

Paul asks that a guest-room be fixed for him; for he hoped to visit them after his release from prison. No doubt Paul was *very* concerned about the church at Colosse and others in the area, and wanted to come help them and strengthen them in "the faith."

1. WASHING OF THE NEW BIRTH is the immersion into Christ, at which point we are freed from sin and become servants of righteousness (Rom. 6:3-6,17,18). See John 3:3-8; Acts 22:16; Eph. 5:26; 1 Cor. 6:11; Heb. 10:22; 1 Pet. 3:20,21. 2. A HOLY SPIRIT - the persons comes up from the waters of immersion pure and holy, washed in the blood of the Lamb ((Rom. 6:3-6,17,18; Rev. 1:5. He/she has "*purified*" the soul by obeying the truth (1 Pet. 1:22).

3. BELIEVE GOD - "believe" is from *pisteuo* in the perfect tense here. The perfect tense (in the Greek) denotes a present condition which is the result of action in past time. Those mentioned here had believed and obeyed, and still did the same. They "*believed God* - believed what he says. See Rom. 4:3.

Philemon

Paul, a prisoner

1. Paul, a prisoner of Christ Jesus and brother Timothy, to Philemon our beloved fellow-worker; 2. And to sister Apphia; and to Archippus¹ our fellow-soldier; and to the church that is in your house:

3. Grace to you and peace from God our Father and *the* Lord Jesus Christ.

4. I am thankful to God, always making mention of you in my prayers; 5. As I hear of your love, and the faith you have to the Lord Jesus and to all the saints;

6. So that the fellowship² of your faith may be effective in making known among you all your every good *work* for Christ. 7. For we have much joy and encouragement because of your love, for the hearts³ of the saints are refreshed through you, brother.

8. Even though I might have great boldness in Christ to demand of you that which is fitting; 9. *Yet* because of love I rather encourage *you* thus; as Paul *the* aged, and now also a prisoner of Christ Jesus;

10. I advise you concerning my child Onesimus, whom I have begotten during my imprisonment. 11. He was useless⁴ to you, but he is now useful; both to you

and to me; 12. Whom I have sent to you, *even* him who is my very heart.

13. I wanted to keep him, that in your stead he might serve me in my imprisonment *due to* the gospel; 14. But I would do nothing without your consent, so that your good *help* might not be because of compulsion, but voluntary.

15. For perhaps it was for this reason⁵ that he was parted from *you* for a while, that you might have him forever; 16. No longer as a slave, but much more than a slave, a beloved brother; especially to me, but how much more to you, both in *the* flesh and in *the* Lord.

"Receive him as me"

17. Therefore if you are a partner to me, receive him *even* as me. 18. But if he has wronged you or owes *anything*, *charge* it to my account. 19. I Paul have written *it* with my own hand, I will repay (that I might not say that you owe me even yourself).

20. Yes, brother, let me have joy of you in *the* Lord. Refresh my heart in Christ.

21. I write to you with confidence of your compliance, knowing that you will do even more than I say. 22. And also, prepare a guest room for me, for I hope that through the prayers of you all I will be favored with *coming* to you.

23. Epaphras, my fellow prisoner, greets you in Christ Jesus; 24. *As do* Mark, Aristarchus, Demas, *and* Luke; my fellow-workers. 25. The grace of the Lord Jesus Christ be with the spirit of you all. *Amen*.

1.ARCHIPPUS is mentioned in Col. 4:17, with directions for him to be encouraged to do the work - fulfill the ministry assigned to him.

2.FELLOWSHIP (*koinonia*), alms-deeds here; the active sympathy and charity growing out of their faith. See Rom. 15:26; 2 Cor. 9:13; Heb. 13:16 where the same word is used with this meaning.

3.HEARTS, HEART (verse 20), from *splanchna*, literally, bowels; tender mercies; affections; emotions.

4.USELESS, because he had run away.

5.FOR THIS REASON - Paul suggest that the providence of God may have been behind the incidents leading to Onesimus' being converted.

Hebrews

Hebrews was written to the Jewish Christians to help them remain faithful to Christ; rather than to yield to the pressures brought to bear on them to return to the Law of Moses and the traditions of the fathers. The Jews and certain Judaizing brethren would get them to return to the Law for their righteousness if they could. The persecution brought on the Christians at that time was intense, and events were leading up to the destruction of the Temple and the overthrow of Jerusalem by the Romans (which took place in AD 70).

The writer points out the greatness of Christ, the creator of all things, and the One through whom God's word is now presented to people. Christ is presented as greater than the angels; greater than Moses; a greater priest than any of Levi. His sacrifice is shown to be greater than any offered under to old Law.

The writer directs all Christians to assist, encourage, provoke and strengthen their brethren, lest any fail to attain the goal of eternal life in Christ Jesus.

Faith is presented as the very foundation upon which our Christians lives and hopes are built (11:1); and the writer lists many of the faithful men and women who lived faithfully before the Lord, despite the many trials, problems, afflictions and distractions coming their way.

We are to run the race with patience, looking to Jesus, the author and finisher of the faith (12:1,2).

God speaks by the Son

1. God, who in former times spoke to the fathers by the prophets in many parts and many ways; 2. In these last days has spoken to us by *the Son*¹, whom he appointed heir of everything, and through whom he made the worlds.

3. He is the radiance of *God's* glory and the likeness of his essence². *He* is bearing all things by the power of his word. Having obtained the purification for sins he sat down on the right of the Majesty on high;

4. Being so much greater than the angels, and having inherited a more excellent name than they.

5. For to which of the angels did he ever say, You are my Son, this day I

have begotten you? And Again, I will be a Father to him, and he will be a Son to me?

Psalm 2:7; 2 Samuel 7:14

6. But to the Son *he said*, Your Firstborn into the world, he says, *All the* angels of God are to worship him. 7. And of the angels he says, He makes his angels spirits, and his ministers flames of fire. Deuteronomy 32:43 (LXX); Psalm 104:4

8. But to the Son *he said*, Your throne O God, is forever and forever; and the righteous scepter is the scepter of your kingdom. 9. You loved righteousness, and hated iniquity. Because of this, God, your God, has anointed you with *the* oil of gladness above your companions. Psalm 45:6,7

10. Also. You, Lord, in the beginning founded the earth, and the heavens are the works of your hands. 11. They shall perish but you will remain, and they shall become old as a garment, 12. And as a coat you will fold them up, and like a garment they shall be changed, but you are the same, and your years shall never cease. Psalm 102: 25-27

13. But to which of the angels did he ever say, Sit on my right *hand* until I make your enemies a footstool for your

1. BY THE SON, therefore the Son is greater than the prophets of old. As the Father said on the Mount, This is my beloved Son, hear him" (Mt. 17:5).

2. ESSENCE, from *hupostasis*, that which stands under, supports; serves as a foundation. Christ, Immanuel (God with us) serves as the foundation of all that is God to people. When people saw Jesus, they saw the Father, for he revealed him (John 14:7-11).

feet?¹

Psalm 110: 1

14. Are they not all ministering spirits² sent forth to serve for the sake of those who will inherit salvation?

Chapter 2

The Great Salvation

1. Therefore we must more carefully observe the *things* we have heard, to keep from drifting away. 2. For if the word spoken through angels was valid, and every transgression and disobedience received a just punishment;

3. How can we escape if we neglect so great a salvation? It was spoken at first through the Lord, and was confirmed to us by those who heard; 4. God bearing witness with *them* by signs and wonders and various miracles and gifts of the Holy Spirit, according to his will.

5. For he did not subject the coming world, of which we speak, to angels. 6. But one, in a certain place said, What is man that you think of him, or the son of man that you visit him?

7. You made him a little lower than angels, and crowned him with glory and honor, and set him over the work of your hands.

8. You put all *things* in subjection under his feet. For in subjecting all *things* to him, he did not leave a thing that was not subject to him. But we do not yet see all *things* subject to him.

9. But we see Jesus, who was lower than the angels for a little while for the suffering of death, crowned with glory and honor, that he, by the grace of God might taste death for everyone.

1. These questions show that Christ is greater.

2. MINISTERING SPIRITS - not only are the angels beneath Jesus Christ is power, as well as in every other way, but they are simply *ministering spirits - serving people.*

10. For it was fitting for him, for whom are all *things* and through whom are all *things*, in bringing many children into glory, to perfect the author of their salvation through suffering.

11. For he who sanctifies and they who are sanctified are all of one, for that reason he is not ashamed to call them brethren. 12. Saying, I will declare your name to my brethren, in the midst of the church I will sing praise to you. Psalm 22:22

13. And again, I will put my trust in him. And again, Here am I and the children that God gave me. 2 Sam. 22:3; Isa. 8:17f

14. So, since the children share in blood and flesh, he himself also partook of them, that through death he might render ineffectual the *one* having the power over death, that is, the devil; 15. And free those who through fear of death were subject to slavery all their lives.

16. For surely it is not angels he is concerned with, but the descendants of Abraham. 17. Therefore he had to become like the brethren in all *things*, that he might be a merciful and faithful high priest in the *things relating to God*; to make atonement for the sins of the people. 18. For in that he himself suffered being tempted, he is able to come to the help of those who are tempted.

Chapter 3

The Church is his house

1. Therefore, holy brethren, sharers of the heavenly calling, consider the *One* sent, the high priest *whom* we confess, Jesus; 2. *Who* was faithful to him who sent him, even as Moses was in all his house. 3. For he himself is worthy of more glory than Moses, even as the one who builds has more honor than the house. 4. Every house was built by someone, but all *things* were built by

God. 5. And Moses was faithful in all his¹ house as a servant, for a testimony of things to be spoken later. 6. But Christ is faithful over all his house as a Son; whose house² we are if we hold fast the confidence and boasting of the hope to the end.

7. Therefore, as the Holy Spirit says, Today if you will hear his voice, 8. Do not harden your hearts as in the provocation, in the day of temptation³ in the wilderness;

9. When your fathers tempted and tried me and saw my works forty years. 10. Therefore I was angry at that generation and said, They always wander in their heart, and they have not known my ways. 11. As I swore in my wrath, They shall not enter into my rest. Psalm 95:7-11

12. See to it, brethren, that there not be in any of you an evil heart of unbelief, in turning from the living God. 13. But encourage one another daily, while it is called Today; lest any of you be hardened by the deceitfulness of sin.

14. For we have become partakers of Christ, if we hold the beginning of our undergirding faith⁴ firm to the end⁵; 15. Heeding the saying, Today if you will hear his voice, do not harden your hearts as in the provocation. 16. For some,

after they heard his voice did provoke, but not all who came out of Egypt by Moses.

17. But with whom was he vexed forty years? Was it not with those who sinned, whose bodies fell in the wilderness? 18. To whom did he swear that they would not enter into his rest, if not those who disobeyed⁶?

19. So we see that they could not enter in because of unbelief⁷.

Chapter 4

A "rest" remains

1. Therefore, while the promise of entering into his rest remains, let us fear lest some of you should seem to come short of it. 2. For the good message was preached to us even as to them; but the message they heard did not profit them because the faith did not permeate⁸ those who heard.

3. For we who have believed enter the rest, as he said, As I swore in my wrath, They shall not enter my rest; although the works were finished from the creation of the world. Psalm 95:11

4. For somewhere he spoke of the seventh day like this: And God rested in the seventh day from all his works. 5. And in the same place again, They shall not enter into my rest. Genesis 2:2; Psalm 95:11

6. Since therefore it remains that some are to enter into it, and those to whom it was first preached did not enter because of disobedience; 7. Again he sets a certain day: Today, (saying after so long a time in David, as it was said); Today if you will hear his voice do

1.HIS - God's house. Moses was a servant.

2.HOUSE - the church, the kingdom, the temple, the building - all these phrases describe the called out people of God. See 1 Tim. 3:13; Eph. 2:19-22; 1 Cor. 3:16; 2 Cor. 6:16; 1 Pet. 2:5.

3..DAY OF TEMPTATION - the forty year period of wandering, before God brought them to the promised land.

4.UNDERGIRDING FAITH - UNDERGIRDING is from *hupostasis*, that which stands under, supports, serves as a foundation (See Heb. 11:1). Since faith is the *hupostasis* of Heb. 11:1, it is supplied here to complete the thought.

5.TO THE END - faithfulness to death (or until Christ returns) is essential to receiving the crown of life (Rev. 2:10)

6.DISOBEYED, from *apeitheo*, to be uncompliant; to disobey. The same word is used in 4:7,11.

7.UNBELIEF, from *apistia*, unbelief.

8.PERMEATE - did not influence them to obey the Lord.

not harden your hearts. *Psalm 95:7,8*

8. For if Joshua had given them that rest¹, *God* would not have spoken of another day later. 9. Therefore there remains a rest to the people of *God*.

10. For he who has entered his rest² has himself rested from his labors as *God* did from his.

Power of God's Word

11. Let us then put forth every effort to enter that rest, lest anyone fall after the same example of disobedience. 12. For the word of *God* is living and active, and sharper³ than any two-edged sword, piercing even to the dividing of soul and spirit, of joints and marrow; and is a judge of the thoughts and purposes of *the heart*.

13. No creature is hidden from his sight, but all *things* are bare and exposed to the eyes of him to whom we are accountable.

Christ, our High Priest

14. We have a great high priest *who* has passed through the heavens, *Jesus* the Son of *God*. Let us hold firmly to the confession, 15. For we do not have a high priest who cannot sympathize with our weaknesses, but *One* who was tempted in every respect just as *we are*, yet without sin.⁴

1. THAT REST - *God*, through Joshua, gave the people rest from their wilderness wandering, and rest from taking the land from the people who lived there; but he did not give them that final rest. See Deut. 31:7; Josh 22:4.

2. HIS REST - See Rev. 14:13, those who die in the Lord are blessed and will find rest from their labors

3. SHARPER - Adequate to pierce the heart and bring faith (Acts 2:37-41; 16:14,15). It is the sword of the Spirit (Eph. 6:17), and it is the source of our faith (Rom. 10:17; John 20:30,31).

4. The writer encourages the Jewish Christians, showing that the Christian's High Priest, Christ, is sympathetic and able, and always available.

16. Therefore let us come boldly to the throne of grace that we may find mercy and grace for timely help.

Chapter 5

Everlasting Priesthood

1. For every high priest taken from among people is appointed in behalf of people for the *things relating* to *God*, that he may offer gifts and sacrifices for sins. 2. He is able to have compassion on the ignorant and the erring ones, since he himself is beset by weakness.

3. And so he ought to offer *sacrifices* for sins, not only for the people but for himself also.

4. No one takes this honor to himself except *the one* who is called by *God*, as Aaron was.

5. So Christ did not glorify himself to become high priest, but the *One* who said to him, You are my Son, today I have begotten you; 6. Said also in another place, You are a priest forever, after the order of Melchizedek.

Eternal Salvation

To all who obey Him

7. In the days of his flesh, with strong crying and tears, he offered up prayers and supplications to him who was able to save him from death; and he was heard because of his reverence.⁵

8. Although he is *the Son* he learned about obedience from *the things* he suffered, 9. And being perfected⁶ he became the source of eternal salvation to all who obey him;

5. This relates to the sad Gethsemane scene, where Jesus prayed and wept (Mt. 26:36-46; Luke 22:39-46).

6. PERFECTED as the acceptable and perfect sacrifice. When Jesus died on the Cross, shedding his blood for the sins of the world, he perfected forever the way to the Father.

10. Being designated by God a high priest after the order of Melchisedec.

11. Concerning whom we have much to relate but difficult to explain because you are dull of hearing.

Many need to be teachers

12. For even you who should be teachers, because of the time, have need for someone to again teach you the basic principles of God's word. You have need of milk and not of strong food.

13. Everyone who uses *only* milk is unskilled in *the* word of righteousness, for he is an infant. 14. But solid food is for the mature *people* who, because of use, have their faculties trained to distinguish good and evil.

Chapter 6

Willful Sin, deadly!

1. Therefore Leaving the elementary teachings of Christ let us go on to maturity, not laying again the foundation of repentance¹ from dead works², and faith in God; 2. Of the teaching about immersions³, the laying on of hands⁴, resurrection of *the* dead; and eternal judgment.

3. We shall do this if God permit.

1.REPENTANCE, from *metanoia*, a change of mind; making up the mind to serve the Lord. See Luke 13:3,5; Acts 2:38; 11:18.

2.DEAD WORKS of the Law of Moses. They had made up their minds to obey Christ. They had become Christians. Now they needed to forget those dead works of the Law; not go back to them, which some Jewish Christians were prone to do.

3.IMMERSIONS - That of John the immerser, Holy spirit immersion on the apostles and the household of Cornelius (Acts 2; 10); and the immersion of Christ, for the forgiveness of sins (Acts 2:38).

4.LAYING ON OF HANDS, by the apostles, imparted certain spiritual gifts for the early church. Those ceased when the completed revelation came (1 Cor. 12:1-12; 13:10; Eph. 4:13).

4. For it is impossible for those who were once enlightened⁵ and have tasted the heavenly gift and became partakers of *the* Holy Spirit, 5. And have tasted *the* good word of God and *the* powers of *the* age to come;

6. And then have fallen by *the* way-side, to restore them again to repentance. They have crucified to themselves the Son of God, and put him to open shame.

7. For the earth which drinks the rain that often falls upon it, and brings forth vegetation useful for those who cultivate it, receives a blessing from God.

8. But that which bears thorns and thistles is rejected and is near a curse, and the end is to be burned.

9. But beloved, even though we speak like this, we are sure of better *things* of you, even *things* having to do with salvation. 10. For God is not unjust to forget your work, and the love you have shown his name by having ministered, and in still ministering to the saints⁶.

11. But we earnestly desire *that* each one of you show the same diligence to have the full assurance of hope until the end. 12. So that you will not be lazy, but imitate *those* who through faith and patience inherit the promises.

13. For when God made the promise to Abraham, since he could swear by no greater, he swore by himself; 14. Saying, I will surely bless you and I will surely multiply you. Genesis 22:17

15. And so by patiently enduring he attained the promises. 16. For people swear by the greater, and with them the oath as a confirmation is the end of every dispute. 17. Since God desired to

5.ENLIGHTENED - The light-giving word had enlightened them (Psalm 119:105,130; 1 John 1:7).

6.MINISTERING TO THE SAINTS is the same as helping the Lord himself (Mt. 25:40).

show clearly to the heirs of the promise the immutability of his purpose, interposed with an oath; 18. So that through two unchangeable *things*¹, in which it is impossible for God to lie, we may have a strong encouragement to seize upon the hope² that is before us.

19. This *hope* we have as an anchor to the soul, both sure and steadfast, and enters that which is within the veil, 20. Where Jesus has entered as a forerunner for us, being a high priest forever after the order of Melchizedek.

Chapter 7

Change of priesthood makes necessary a change of law

1. For this Melchizedek *was* king of Salem *and* priest of the most high God. He met Abraham when he returned from the slaughter of the kings, and blessed him.

2. Abraham also gave him a tenth part of all. *Melchizedek* (first being interpreted king of righteousness, and after than also, King of Salem, which means, King of Peace), 3. Was without father *and* mother³; without genealogy, having neither beginning of days nor end of life, but being made like the Son of God, he abides a priest continually.

4. Behold how great this person was to whom the patriarch Abraham gave a tenth of the spoils. 5. And those of the descendants of Levi who accept the priesthood are authorized by the Law to

collect a tenth from the people, that is of their own brethren; although they are descended from Abraham.

6. But the *one* whose genealogy was not traced from them received a tenth from Abraham, and blessed the *one* having the promises. 7. Without any controversy the lesser is blessed by the greater.

8. And here people who die receive the tenths, but there *one receives them* of whom it is witnessed that he lives. 9. And, so to speak, through Abraham even Levi, who receives the tenth, paid a tenth; 10. For he was still in the loins of the father when Melchizedek met him.

The Law given under Levi

11. Now if perfection were being reached through the Levitical priesthood (for on the basis of⁴ it the people received the Law), what further need was there for another priest to arise after the order of Melchizedek, and not be appointed after the order of Aaron?

A change of law necessary

12. For the change of the priesthood makes necessary a change of law⁵ also.

13. For the *One* of whom these *things*

1.TWO UNCHANGEABLE THINGS, God can't lie, and his promise - he can't break it.

2.THE HOPE serves as a helmet to protect us (1 Thess. 5:8); and it is a force to help us be steadfast and to persevere (Rom. 8:24).

3.NO FATHER AND MOTHER - no record of his family tree is likely the meaning. It is possible that he was a created being, as Adam was. We have no way of being certain.

4.ON THE BASIS OF, from *epi*, on, upon, on the basis of. *Epi* has this same general meaning throughout the New Testament. See Acts 2:38, "Repent and be immersed *epi* the name of Jesus Christ." It is "upon the authority" of his name. See Eph. 2:10, "created in Christ Jesus *epi* good works which God before ordained that we should walk in them." For example, one is created in Christ *epi* (upon) - on the basis of *faith* (John 6:29 - faith, the work of God we must do). *Repentance, confession and immersion* all are of that class of God-required works.

5.LAW - As Paul pointed out in 1 Cor. 9:21, we are now under the law of Christ. In Rom. 3:27-31 that law is designated as "the law of faith" and "the faith"; and verse 31 shows that by "the faith" we establish law. See James 1:25; 2:12; Rom. 8:12; John 14:15; 1 John 2:3,4; 5:3; 2 John 9; Jude 3).

are said is of another tribe, of which no one has officiated at the altar.

Proof in Scriptures' silence

14. For it is very clear that our Lord descended from Judah; a tribe of which Moses spoke nothing concerning the priesthood. 15. And it is clearer still that if another priest arises according to the likeness of Melchizedek. 16. That he is *not a priest* according to the Law's fleshly requirements; but according to the power of a life that cannot be destroyed.

17. For he bears witness, You are a priest forever, according to the order of Melchizedek. 18. Now the commandment going before is annulled¹ because it was weak and ineffective.

19. For the Law made nothing perfect, but the bringing in of a better hope *did*, through which we draw near to God.

20. In as much as it was not without an oath 21. (For indeed *men* were made priests without an oath, but he *was appointed* with an oath by the *One* who said to him, The Lord swore and will not change his mind, You are a priest forever). Psalm 110:4

22. So much the more Jesus has become the guarantee of a better covenant. 23. Indeed many *men* became priests because death prevented them from continuing; 24. But this *One* has an unchangeable priesthood, because he continues forever.

25. *Therefore* he is able to save throughout all time those who come to God through him, because he always lives to make intercession for them.

26. It was suitable that we have such a high priest; holy, innocent, unstained,

separated from sinners, and exalted above the heavens; 27. Who does not need to offer sacrifices daily as those high priests; to offer sacrifices first for his own sins and then for those of the people; because he did this once for all² when he offered himself.

28. For the Law appoints imperfect men as high priests, but the word of the oath which came after the Law *appoints the Son* who is perfected forever.³

Chapter 8

A New Covenant

1. Now the main point of what has been said is that we have a high priest who is at the right *hand* of the throne of the Majesty in the heavens; 2. A minister⁴ of the sanctuary and of the true tabernacle which the Lord erected⁵, and not a person⁶.

3. For every high priest is appointed to offer gifts and sacrifices; therefore it is necessary that this *One* have something to offer. 4. Now if he were on earth he would not be a priest at all, since there are those who offer gifts according to the Law; 5. Who serve in a type and a shadow of heavenly things, just as God warned Moses when he was about to make the tabernacle; See, he said, *that* you make all things according

2.ONCE FOR ALL, from *ephapaz*, once for all time. See 1 Cor. 15:5; Jude 3).

3.THE FORCE of these arguments is for the Jewish Christians. "Don't go back to the dead works of the Law. Don't go back to the old, imperfect law and priesthood. We have the better in Christ."

4.MINISTER, from *leitourgos*, a minister about holy things (usually).

5.TRUE TABERNACLE WHICH THE LORD ERECTED - the church of Christ (Mt. 16:18,19; 1 Cor. 3:16; 2 Cor. 6:16; Eph. 2:19-22; 1 Pet. 2:5).

6.PERSON, from *anthropos*, the generic word of man; a human being; a person.

1.COMMANDMENT GOING BEFORE - the Law of Moses, was *annulled* at the cross of Christ; completed, abolished and nailed to his cross (Col. 2:14; Eph. 2:15).

to the pattern which was shown you in the mountain. Exodus 25:40; see footnote on Heb.11:7

Very Much Better

ministry; covenant; promises

6. But now he has obtained a much superior ministry, and he is the mediator of a much better covenant, which is established upon better promises¹.

7. If that first *covenant* had been faultless no place would have been sought for a second. 8. He, finding fault with them, said, Behold *the* days are coming, says *the* Lord, when I will make a new covenant with the house of Israel and with the house of Judah.

9. *It* will not be like the covenant that I made with their fathers in *the* day I took them by their hand to lead them out of Egypt land; because they did not continue in my covenant, and I did not care for them, says the Lord. Jer.31:31-34

10. This is the covenant I will make with the house of Israel after those days, says *the* Lord, I will put my laws into their mind², and write them upon their heart; and I will be their God and they will be my people³.

11. They will not teach each one his neighbor and each one his brother, saying, Know the Lord; for all will know me⁴, from the least to the greatest of them. 12. For I will be merciful to their unrighteousness, and I will remember their sins no more.

13. But when he said, A new *cove-*

nant, the first has become old and is ready to vanish⁵.

Chapter 9

The Old, a type, a figure

1. The first had its regulations for worship and a worldly sanctuary. 2. For there was a tabernacle prepared. The first part, which was called the Holy Place, contained a lamp, and the table of show-bread.⁶

3. But behind the second curtain was a place called the Holy of Holies; 4. Having a golden censer⁷ and the ark of *the* covenant completely covered with gold; in which was the golden pot of manna⁸, and Aaron's rod that budded⁹, and the *stone* tablets of the covenant.

5. And over it *the* cherubim of glory overshadowing the mercy seat¹⁰; of which

5.THE OLD had been fulfilled and taken out of the way, but many of the Jewish Christians were still conscience-bound to keep the dead works of the Law. The writer is impressing upon them that the old Law is finished. A new has taken its place. See Heb. 9:14.

6.ALSO, the Holy Place contained the altar of incense, located at the curtain (Exodus 30:1-6; 40:1-5; Leviticus 16:18).

7.A GOLDEN CENSER was not originally in the Holy of Holies. The censer mentioned here is not the "Ark of Incense," but a censer placed there by someone, at some time unknown to us. The "Ark of Incense" not being mentioned in verse 3, and a golden censer being listed in verse 4, may be the result of someone who copied the Scriptures.

8.POT OF MANNA - it was kept to remind the Israelites of how God fed them for forty years in the wilderness (Exodus 16:32-34; 25:16).

9.AARON'S ROD THAT BUDDED - When there was a disagreement about who were *really* God's priests, the budding of Aaron's rod proved that God's choice was Aaron. The rod was kept as a proof of that (Num. 17:1-10).

10.MERCY SEAT, from *hilasterion*, where God met with Moses and the high priest. Christ is our *hilasterion* - mercy seat; atonement (Rom. 3:25). See Exodus 25:21,22.

1.PROMISES - eternal life is the promise now (1 John 2:25; Acts 2:39; Gal. 3:26-29).

2.IN THEIR MIND by the word, the gospel (Rom. 1:16; 10:17; John 20:30,31), the source of faith. See John 6:44,45 - all must hear, learn, and come.

3.MY PEOPLE - See Titus 2:14, God's "special people."

4.ALL WILL KNOW ME because they have heard the gospel, believed and obeyed it. All who hear and believe come (John 6:44,45; Titus 2:11-14; 1 Cor. 3:16; 15:1-4).

we cannot now speak in detail.

6. Now after these *things* had been prepared in this manner, the priests were continually going into the first *part* of the tabernacle ministering. 7. However, only the high priest went into the second *part* once a year; not without blood which he offered for himself and for the people's sins of ignorance¹.

8. By this the Holy Spirit was showing that the way into the Holy Place was not yet revealed while the first tabernacle was standing; 9. Which was a figure for the time then present, in which both gifts and sacrifices were being offered which could not make the *one* ministering perfect in conscience.

10. They *related* only to food and drink and various washings; fleshly regulations imposed until the time of reformation². 11. But when Christ came as a high priest of good *things* to come, *he entered* by the greater and more perfect tabernacle not made by hand, that is, not of this creation;

12. Neither by the blood of goats and calves, but by his own blood³ he once for all entered the Holy Place; having obtained *our* eternal redemption.

Cleanse the Conscience

13. Now if the blood of bulls and goats and a heifer's ashes sprinkling the unclean, sanctifies them to the cleansing

of the flesh; 14. How much more will the blood of Christ, who through *the* eternal Spirit offered himself without blemish to God, cleanse our conscience⁴ from dead works⁵ to serve the living God?⁶

Receive the Promise

15. And because of this he is *the* mediator of a new covenant, having experienced death to gain redemption for those *also* who transgressed under the first covenant; that those who have been called may receive the promise⁷ of eternal inheritance.

A will in force at Death

16. For where *there* is a will, death of the one who made it must be shown; 17. For a will is in force at death, since it has no force at all while the one who made it lives.

18. So, not even the first was dedicated without blood; 19. For when Moses spoke every commandment according to the Law to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled the book itself and all the people, 20. Saying, This is the blood of

4. THE CONSCIENCE of the Jewish Christians, to whom this letter was addressed, constrained some of them to continue to follow the Law of Moses, as it related to sacrifices, keeping of days and other works of the Law.

5. DEAD WORKS of the Law of Moses. These are the "works" that have no value in this Christian age. See Eph. 2:8-10; Titus 3:5.

6. The Vaticanus (B) manuscript of the letter to the Hebrews ends here. It is of interest to note that the *liberal scholars* do not question the validity and authenticity of the rest of Hebrews (and following letters) because B does not have it; as they do the last 12 verses of Mark. The last twelve verses of Mark, and the rest of Hebrews is inspired of God even though they were lost from the Vaticanus. Both passages are well supported by equally weighty manuscript evidence.

7. THE PROMISE is eternal life (1 John 2:25; Acts 2:39; Gal. 3:26-29).

1. SINS OF IGNORANCE, from *agnoema*, error, sin of ignorance; sin committed through ignorance.

2. REFORMATION, from *diorthisis*, a complete rectification; reformation. The fleshly regulations were completed by the cross of Christ; by his death in our behalf (Eph. 2:14,15; Col. 2:14). The new covenant; and the law of Christ took the place of the old covenant and Law.

3. HIS OWN BLOOD, from *tou idious haimatos*, is the price paid for the church (Acts 20:28). In that passage we read of "the church of God [the Son] which he purchased with his own blood." See 1 Cor. 1:2; 2 Cor. 1:1.

the covenant which God enjoined upon you. Exodus 24:8

21. In like manner he sprinkled the tabernacle and all the vessels of the ministry with blood. 22. And almost all things are purified with blood according to the Law, and without the shedding of blood there is no forgiveness.

23. Therefore it was necessary for the copies of the heavenly things to be cleansed with these, but the heavenly *things* themselves with better sacrifices than these. 24. For Christ did not enter the Holy Place made with hands, a copy of the true; but into heaven itself, now to appear in the presence of God for us;

25. Not to offer himself often, as the high priest entered the Holy Place every year with the blood of another; 26. For then it would have been necessary for him to suffer many times since *the* foundation of *the* world, but now in *the* end of the ages he has appeared once for all to put away sin through the sacrifice of himself.

Coming with Salvation

27. Even as it is appointed for people to die once, and after that the judgment; 28. So also Christ, who was once offered to bear *the* sins of many, will appear a second *time*, without *bearing* a sin, *but* with salvation¹ for those who look for him.

Chapter 10

Law had a "shadow"

1. For the Law had a shadow of good *things* to come; not the very image of the things. It could not, with the same

sacrifices offered continually year by year, make perfect those who came to *it*.

2. Otherwise, would they not have ceased offering *them*, because those who offered them, having been once for all purified, would have no further consciousness of sins?

3. But in those *sacrifices* there was a remembrance of sins every year; 4. For the blood of bulls and goats could not take away sin.

5. Therefore, coming into the world, he says, You did not want sacrifices and offerings, but you prepared a body for me. 6. You were not pleased with whole burnt offerings and *sacrifices* for sin.

7. Then I said, Behold I have come; in *the* volume of *the* Book it is written of me, to do your will, O God. Psalms 40:6-8

8. Having said before, You did not want nor have pleasure in sacrifices and offering and whole burnt offerings, and *those* for sin, being offered according to *the* Law. 9. Then he said, Behold, I have come to do your will. He takes away the first² in order to establish the second³.

10. According to his will we have been sanctified through the offering of the body of Jesus Christ once for all.

11. Every priest stands daily ministering and offering often the same sacrifice; which can never remove sin. 12. But he, having offered one sacrifice for sins for all time, sat down at the right of God; 13. The rest of *the time* waiting until his enemies be made a foot-stool for his feet.

14. By one offering he has perfected for all time those who are sanctified.

1.SALVATION (eternal life) is the promise of Acts 2:39 and 1 John 2:25. It is to be received at "the end of your faith" (1 Pet. 1:9), when the Lord returns.

2.THE FIRST - the Old Testament Law, the Law of Moses was nailed to the cross and taken out of the way (Eph. 2:15; Col. 2:14).

3.THE SECOND is Christ's law (Gal. 6:2; 1 Cor. 9:21); the law of faith (Rom. 3:27); the perfect law of liberty (James 1:25); the faith (Jude 3); the doctrine of Christ (2 John 9).

15. But also the Holy Spirit bears witness to us¹, for after saying, 16. This is the covenant I will make with them, after those days, *the* Lord says, I will put my laws upon their heart, and I will write them upon their mind², *says also*,

17. Their sins and their lawless deeds I will not remember again. 18. Now where there is forgiveness of these, *there* is no longer an offering for sin. Jer. 31:33,34

A New and Living Way

19. Having then, brethren, boldness to enter the Holy Place by the blood of Jesus, 20. By a new and living way that he has opened for us through the veil, that is, his flesh; 21. And by a great priest over the house of God³;

22. Let us draw near with a true heart, with full assurance of faith, having the hearts sprinkled from an evil conscience⁴ and the body washed in pure water⁵. 23. Let us hold, without wavering, the hope we profess, for he is faithful who promised.⁶

Move to love & good works

24. Let us consider one another to provoke to love and good works. 25. Not forsaking our assembling, as is *the* habit

of some, but encouraging *one another*, and so much more as you see the day⁷ drawing near.

Deadly "wilful" sin

Separates one from God⁸

26. For if we willingly continue to sin after receiving the full knowledge of the truth, there is no sacrifice left for sins; 27. But only a fearful expectation of judgment and fiery indignation which shall devour the adversaries.

28. Anyone who despised Moses' Law died without mercy on the basis of⁹ two or three witnesses. 29. How much sorer punishment do you think he will deserve who has trampled under-foot the Son of God, and *who* considers the blood of the covenant in which he was sanctified an unholy thing, and has insulted the Spirit of grace?

30. For we know *him* who said, The right to punish is mine, I will repay. And again, *The* Lord will judge his people. 31. It is a terrifying thing to fall into *the* hands of *the* living God. Deuteronomy 32:35,36

32. But remember those earlier days after you were enlightened, in which you endured a great struggle with afflictions; 33. Partly by being made a public display to insults and tribulations, and partly by being partners to those who were living like this.

34. You had sympathy for those in prison, and you accepted cheerfully the seizure of your property; knowing of yourselves that you have a better posses-

1. THE HOLY SPIRIT BEARS WITNESS through the word. The Spirit gave the word (2 Tim. 3:16,17; 2 Pet. 1:20,21).

2. ON THEIR MIND by hearing the word, the gospel (Rom. 10:17; John 20:30,31).

3. HOUSE OF GOD, the church of Christ (Mt. 16:18; Acts 20:28; 1 Tim. 3:15). We Christians are God's house. The Jewish Christians should have been greatly persuaded by these arguments, and strengthened to remain faithful.

4. FROM AN EVIL CONSCIENCE - the blood of Christ with which we are washed in immersion (Rev. 1:5; Rom. 6:3-6,17,18; Titus 3:5; 1 Pet. 3:20,21; Eph. 5:26).

5. WASHED IN PURE WATER at immersion (Titus 3:5; Eph. 5:26; 1 Pet. 3:20,21; Acts 22:16).

6. HE IS FAITHFUL WHO PROMISED is assurance needed by the wavering Jewish Christians addressed in this letter.

7. THE DAY, the first day of the week on which the saints assembled for the Lord's Supper, and to continue in the doctrine, fellowship and prayers (Acts 2:42; 20:7; 1 Cor. 11:23ff; 16:1,2). Some suggest that the destruction of Jerusalem (which took place in 70 AD) was the *day* mentioned, yet that is not likely.

8. SEPARATES ONE FROM GOD - see 2 John 9.
9. ON THE BASIS OF, from *epi*, upon, on the basis of. See Eph. 2:10 and note.

sion, *one* that is permanent. 35. So do not throw away your confidence, which has a great reward; 36. For you have need of endurance so that, after doing the will of God, you may receive the promise¹.

37. Yet in a very little while he who is coming will come and not delay. 38. But my righteous one² will live by faith, and if he shrink back my soul will have no pleasure in him.

39. But we are not of those who shrink back to destruction; but *of them who believe to the saving of the soul*³.

Chapter 11

Faith, the foundation

1. Now faith is *the* foundation⁴ of hopes, the evidence of *things* not seen. 2. In this the elders gained approval. 3. By faith we understand that the worlds were prepared by the word of God, so that *things* seen were not made out of *things* that appear.

4. By faith⁵ Able offered a better⁶ sacrifice to God than Cain did, through which he obtained witness *that* he was

righteous; God testifying of his gifts, and by it he, being dead yet speaks.

5. By faith Enoch was translated *so* that he should not see death; and he was not found because God had taken him, for before his translation he had the witness *that* he was well pleasing to God. Gen.5:24

Can't please God Without Faith

6. Without faith *it* is not possible to please *him* for he who comes to God must believe that he is, and that he is a rewarder of *those* who earnestly seek him.

7. By faith Noah, being warned⁷ by God of *things* not yet seen, moved by godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith⁸.

8. By faith Abraham, when he was called⁹ to go into a place he was to receive as an inheritance, obeyed, and he went, not knowing where he was going.

9. In faith he lived as a stranger in the promised land, dwelling in tents with Isaac and Jacob, fellow-heirs of the same promise;

Looking for a City

10. For he was looking for¹⁰ a city with foundations, whose architect and

1.PROMISE of eternal life (1 John 2:25; Acts 2:39).

2.MY RIGHTEOUS ONE is the Christian. He/she is not to shrink back, but be bold and full of determination to be faithful unto death (Rev. 2:10; 22:14).

3.THE SOUL is the spirit, the inner person, that returns to God at death (Eccl. 12:7). See Mt. 10:28; 16:26.

4.FOUNDATION, from *hupostasis*, standing under; a substructure; basis. faith is the foundation on which our hope rests. We walk by faith (2 Cor. 5:7), and we add the Christian graces to it (2 Peter 1:5-11).

5.BY FAITH that comes from hearing the word of God (Rom. 10:17). He believed God, and he obeyed God. See Rom. 4:3.

6.BETTER, from *pleion* (comparative of *polus*), more, higher, greater; more excellent; of higher value.

7.BEING WARNED by God, from *chrematizo*, a divine communication; to be divinely warned; receive a revelation or warning from God (Heb. 8:5; 11:7; 12:25; Mt. 2:12,22; Luke 2:16; Acts 10:22;; 11:26; Rom. 7:3). In Acts 11:26, in fulfillment of the Old Testament promise (Isaiah 62:1,2), God called his people by a new name: Christian.

8.ACCORDING TO FAITH, from *tes kata pistin, laterally, "the down from faith."* Faith working; faith in action and producing obedience is what counts in God's sight. See Gal. 5:6; James 2:17-26.

9.CALLED from Ur (Acts 7:1-4; Gen. 11:31); and Haran (Gen. 12:1-4).

10.LOOKING FOR, from *ekdechomai*, to receive from another; to expect.

builder is God.

11. By faith also Sarah herself received strength to conceive when she was past age, because she considered him faithful who had promised;

12. Therefore there were born of one, and him as good as dead, *descendants* as the stars of the heaven in multitude, and as countless as the sand along the sea shore.

13. These all died in faith, without having obtained the promises; but they saw them in the distance and welcomed them, and professed that they were strangers and pilgrims on the earth. 14. For those who say such *things* declare that they are seeking a homeland.

15. And indeed if they had been remembering that *land* they had come from, they might have had an opportunity to return; 16. But they were reaching out¹ for a better, that is, a heavenly *one*. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

Abraham sacrificed Isaac

(See James 2:22-24)

17. By faith² Abraham, when he was tested, offered Isaac³ as a sacrifice, even he who had received the promises offered up his only begotten⁴ son. 18. To whom it was said, In Isaac shall your seed be called. Genesis 21:12

19. He accounted that God was able

even to raise *him* from the dead; from whence he received him in a figure.

20. By faith Isaac blessed Jacob and Esau concerning things to be. Gen.27:27-29,39

21. By faith Jacob, when dying, blessed each of the sons of Joseph and worshiped, *leaning* on the top of his staff. Genesis 48:15

22. By faith Joseph, at *the* end, made mention⁵ of the departing of the children of Israel, and gave directions relating to his bones. Genesis 50:24,25; Exodus 13:19

23. By faith Moses, when he was born, was hidden for three months by his parents, for they saw *he* was a beautiful⁶ child, and they were not afraid of the king's commandment⁷. Exodus 1:16

24. By faith Moses, when he was grown, refused to be called *the* son of Pharaoh's daughter, 25. Choosing rather to suffer with the people of God than to have the pleasure of sin for a season; 26. Considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking for the reward.

27. By faith he left Egypt, not fearing the wrath of the king, for he endured patiently, as seeing him who is unseen.

28. By faith he kept the Passover and the sprinkling of blood, so that the one destroying the firstborn might not touch them. 29. By faith they passed through the Red Sea as by dry ground, while the Egyptians, in attempting, were drowned.

30. By faith the walls of Jericho fell, after they were encircled seven days. 31. By faith Rahab the harlot did not perish with those who were disobedient, after

1.REACHING OUT, from *orego*, stretch out; to reach forward; Fig. to desire earnestly; long for.

2.BY FAITH that comes from hearing God's word. Abraham believed God (Rom. 4:3), and when God told him to offer Isaac (to test him), Abraham knew that God would restore Isaac to life (verse 19).

3.OFFERED ISAAC - James uses this incident as an example of works of faith being the factor in one being justified (James 2:22-24)

4.ONLY BEGOTTEN, from *monogenes*, only begotten; only born. Isaac was the only one accepted by God to be heir.

5.MADE MENTION, from *mnemoneuo*, to remember; call to mind; to mention; speak of.

6.BEAUTIFUL, from *asteiros*, belonging to a city; well-bred; polite; polished; elegant; fair; comely.

7.KING'S COMMANDMENT - The Pharaohs decreed that all the male children of the Israelites be killed at birth by the midwives (Ex. 1:16).

she had received the spies with peace.

32. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, David; also of Samuel and the prophets; 33. Who through faith conquered kingdoms, worked righteousness; obtained promises; stopped *the* mouths of lions; 34. Quenched *the* power of fire; escaped *the* edge of *the* sword; from weakness were made strong; became mighty in battle; put foreign armies to flight.

35. Women received their dead raised, but others endured torture, not accepting release, that they might obtain a better resurrection. 36. Others received trial of mocking and scourging, and in addition, chains and imprisonment.

37. They were stoned, tempted; they were sawed in two, they were put to death with the sword; they went about in sheepskins and goatskins; destitute, afflicted, mistreated; 38. Of whom the world was not worthy. They wandered in deserts; on mountains; in caves and holes in the ground.

39. And *even though* all these received a good report through the faith¹, they did not receive the promise; 40. God foreseeing something better for us; so that apart from us they would not be completed².

Chapter 12

Run with perseverance

Laying aside every weight

1. Therefore, since we have so great

1. GOOD REPORT THROUGH THE FAITH - through the word; the Scriptures, that told about these faithful saints.

2. NOT BE COMPLETED - the saints of old, as well as those of this age, make up God's eternal kingdom. Neither part would be complete without the other.

a cloud of witnesses around us, let us lay aside every weight, and the sin that so easily ensnares³ us, and let us run with perseverance the race that is set before us.

Looking to Jesus

2. Looking to Jesus, the author and perfecter of the faith⁴; who considering *the* joy that was set before him, endured *the* cross without regard for *its* shame, and is seated at *the* right of the throne of God.

3. So that you not be weary and faint in your souls, consider him who endured such opposition against himself by sinful people. 4. You have not yet resisted unto blood, striving against sin.

5. And you have forgotten the exhortation which was addressed to you as children, My son, do not regard lightly the discipline of the Lord, nor faint when you are reproved by him;

6. For whom the Lord loves he disciplines, and he scourges every son whom he receives.

You are being trained

7. *What* you are enduring is training⁵ you. God deals with you as children⁶, for what son is there whom the Father does not train? 8. But if you are without discipline, in which all share, then you are illegitimate and not children of God.

9. Also, we had earthly fathers who disciplined, and we respected *them*; and

3. THE SIN THAT SO EASILY ENSNARES - Each has his/her weakness that the devil will try to use against us; our "besetting sin."

4. THE FAITH - Christ is the author of his doctrine, the faith, the truth, the word. See John 8:31,32; 12:47,48; 2 John 9,10; Jude 3.

5. TRAINING, from *paideia*, education; training up; nurture; instruction; discipline; correction; chastisement.

6. CHILDREN, literally, "sons" (*huios*). The word is usually used in a generic sense in both Old and New Testaments.

shall we not much more be submissive to the Father of spirits¹ and live?

10. Indeed they disciplined *us* for a few days, as it pleased them, but he *does* it for our benefit, that we may share in his holiness.

11. Indeed all discipline seems to be not joyous but unpleasant at the time; but afterwards it yields the peaceful fruit of righteousness to those who are exercised by it.

12. Therefore strengthen *the* hands that are weak and *the* knees that are feeble; 13. And make straight paths for your feet, so that the weak will not be turned aside, but rather be restored².

Be Holy; see God

14. Seek peace³ with all *people*, and holiness⁴ without which no one shall see the Lord⁵.

15. See to it that no one falls behind from the grace of God; lest a root of bitterness grow up and cause trouble, and through it corrupt many; 16. That there be no sexually immoral *person*, or an unholy *person* like Esau, who for one meal⁶ sold his birthright. Genesis 25:33,34

17. For you know that afterwards

when he desired to inherit the blessing, he was rejected, for he found no place of repentance⁷, though he sought it with tears.

We have come to Mt. Sion

18. For you have not come to a mountain that may be touched, and that burned with fire, and to darkness, gloom and tempest; 19. And *the* sound of a trumpet, and a voice of words, so that those who heard begged that no further word be given them; 20. For they could not bear the command: If even a beast touch the mount, it shall be stoned.

21. And the sight was so terrifying that Moses said, I exceedingly fear and tremble.

22. But you have come to Mount Sion⁸, even to *the* city of *the* living God; *the* heavenly Jerusalem, and to vast multitudes of angels, to a general assembly 23. And church of *the* firstborn *people* who are enrolled in *the* heavens, and to God, *the* judge of all, and to *the* spirits of righteous *people* made perfect;

24. And to Jesus, *the* mediator of *the* new covenant, and to *the* sprinkling of blood that speaks better things than that of Able.

25. See to it that you do not reject him who is speaking, for if those did not escape on earth who rejected him who was warning *them*, how much less can we *escape* if we reject him who is from heaven?

26. His voice shook the earth then, but now he has promised, saying, Yet once for all I will shake not only the earth but also the heaven.

27. But the 'Yet once for all' signifies the removal of *the things* that can be

1. THE SPIRIT (soul, Mt. 10:28) is from the Father and returns to him at death (Eccl. 12:7).

2. RESTORED, from *iaomai*, to heal; cure; spiritually, restore, save. See Rom. 15:1; James 5:16; Gal. 6:1-5.

3. PEACE is a very important matter with God. He wants us to be peacemakers. In the Beatitudes (Mt. 5), we find that peacemakers are blessed with being called God's children (Mt. 5:9).

4. HOLINESS, from *hagiasmos*, holiness; consecration; sanctification. One is sanctified in Christ (1 Cor. 1:2) by the word of God (John 17:17; Rom. 6:3,4,18; Titus 3:5).

5. SEE THE LORD - in Mt. 5:8 we are told that the "pure in heart" shall see God. Therefore we conclude that being holy and being pure in heart are the same. Our souls are purified when we obey the truth (1 Pet. 1:22), thus we are pure and holy.

6. MEAL, from *brasis*, eating; food.

7. REPENTANCE, from *metanoia*, a change of mind. He could not get his father to change his mind and give him the blessing (Genesis 27:34-38).

8. SION (or Zion) - the Greek has Sion.

shaken, as having been made; that the *things* that cannot be shaken may remain.

28. Let us therefore be thankful for receiving a kingdom which cannot be shaken, through which let us serve God in a pleasing manner; with reverence and fear; 29. For our God is a consuming fire.

Chapter 13

Christian Living

1. Let brotherly love continue. 2. Do not neglect being hospitable to strangers, for by this some have entertained angels without knowing it. 3. Remember those in prison as being in prison with them, and those who are afflicted as being also yourselves in the body.

Keep marriage pure

4. Marriage *must be kept* honorable with everyone, and the marriage relationship¹ undefiled; for God will judge the sexually immoral and adulterous people.

5. Do not be avaricious²; be satisfied with what you have; for he himself said, I will never leave you or forsake you. 6. Therefore we can confidently say, *The Lord is my helper*, and I will not fear what man shall do to me.

7. Remember those who led you, and who spoke the word of the Lord to you. Considering the outcome of *their* way of life; imitate the faith of *such*.

8. Jesus Christ, the same yesterday, today and forever.

Beware false teachers!

9. Do not be carried away by varied and strange doctrines; for it is good for

the heart to be strengthened in grace³, not in eating, which did not profit those thus occupied.

10. We have an altar of which those who serve in the tabernacle have no right to eat. 11. For the bodies of those animals, whose blood is brought into the Holy Place for sin by the high priest are burned outside the camp.

12. Therefore Jesus also, that he might sanctify the people by his own blood, suffered outside the gate. 13. Then let us go to him outside the camp, enduring his reproach; 14. For we have no enduring city here, but we are seeking the one that is to come⁴.

God is well pleased

15. Through him then let us offer up a sacrifice of praise to God continually, that is, *the fruit* of our lips, speaking as he speaks⁵, in his name⁶.

16. And do not neglect doing⁷ good and sharing, for God is well-pleased with such sacrifices.

17. Be attentive to your leaders and be submissive *to them*, for they watch in behalf of your souls, as those who must give an account. *Be submissive* that they may do it with joy and not grief, for this is unprofitable to you.

3. STRENGTHENED IN GRACE - in the word of God's grace (Acts 20:32; Titus 2:11-14).

4. ONE THAT IS TO COME - the "city with foundations" for which Abraham looked (Heb. 11:10).

5. SPEAKING AS HE SPEAKS, from *homolego*, to speak in accordance with; adopt the same terms of language; to promise; to admit; to avow frankly; to profess; confess; etc. We glorify God when we "speak as the word of God" (1 Pet. 4:11).

6. IN HIS NAME - We are to do everything we do in the name of the Lord Jesus, giving thanks to the Father through him (Col. 3:17).

7. DO NOT NEGLECT DOING - God is pleased with the praise and the love we have for his word, but he wants *action* to prove the faith (James 2:17-26). See Mt. 7:21ff; Luke 6:46.

1. MARRIAGE RELATIONSHIP, from *koite*, the conjugal bed.

2. AVARICIOUS, from *philarguros*, not greedy for money.

18. Pray for us, for we trust that we have a good conscience, in all *things* desiring to conduct ourselves suitably. 19. But I urgently beg you to do this that I may be restored to you sooner.

20. May the God of peace, who brought up from the dead the great Shepherd of the sheep, our Lord Jesus, in the blood of the eternal covenant, 21. Make you complete in every good work to do his will; working with us that which is pleasing in his sight through Jesus Christ, to whom be glory forever and ever. Amen.

22. But I urge you, brethren, listen to this word of admonition¹, for I have written to you in few words.

23. Know that our brother Timothy has been released, with whom, if he come soon, I will see you².

24. Greet all your leaders³, and all the saints. Those of Italy greet you.

25. Grace be with you all. Amen.

1. WORD OF ADMONITION is the letter to the Hebrews. The word *logon* (*logos*) is often used of a speech; discourse; letter, etc.

2. I WILL SEE YOU - Who the writer of Hebrews may have been has been a source of much discussion over the centuries. Some have suggested Apollos; others suggest Paul. Other possible writers are considered, but no one can be certain. These last verses seem much like Paul. The letter apparently being written from Italy (verse 24); and "brother Timothy" mentioned as having been freed from prison (verse 23), with the writer stating that he hoped to come with Timothy. The request for the prayers of those addressed is much like Paul. The matter of "good conscience" is also a mark of his writing. In 4:12 the statement about the word of God being sharper than any two-edged sword, dividing between soul and spirit is like Paul (1 Thess. 5:23). Even so, God is the author of the letter, so it doesn't really matter who the writer was.

3. LEADERS, from *hegeomai*, lead, rule, be chief speaker. Here and in verse 17 it relates to elders, apparently.

Introduction to James

It is generally thought that James, the half-brother of the Lord, was the writer of this letter. See Matthew 13:55; Mark 6:3; Galatians 1:19; Acts 15:13-21.

It appears that James was very strong for Christians keeping the works and traditions of the Jewish religion (see Gal. 2:12 - "when some came from James ...") Peter and others, including Barnabas, withdrew from the Gentiles).

James shows that we should rejoice when tried (1:2,3), and not blame God when we are tempted (1:13-15).

He shows that the Father begets people by the word of truth (1:18), which is "the perfect law of liberty" (1:25), which is the law of Christ (1 Cor. 9:21); the doctrine of Christ (2 John 9) in which we must continue, being doers of the word, not hearers only.

James defines Pure Religion as being aware of the needs, and assisting in those needs, of the widows and orphans (1:27). One cannot practice *pure religion* without helping the needy (see Mt. 25:31-46).

James shows that faith must have works to complete it; that faith without works is dead and worthless (2:17,26); and that one is not justified by "faith only," but by a working faith, a faith perfected by works (2:17-26).

James shows that Christians are to submit to God; but he/she is to resist the devil and he will flee. Draw near to God and he will draw near you (4:7,8)

He closes the letter by showing that if any Christian wander from "the truth" he needs to be converted from the error of his way, else he/she will be lost (5:19,20). Therefore, James shows clearly, One can fall from grace and be eternally lost. See Gal. 5:1-4).

James

To the Dispersion

1. James a servant of God and the Lord Jesus Christ, to the twelve tribes in the dispersion¹, greetings.

2. Count it an unmixed joy, my brethren, when you are beset by various trials, 3. Knowing that the trying of you faith brings about steadfastness..

4. Let steadfastness do its work completely, that you may be mature and fully developed, lacking in nothing.

5. But if any of you lack wisdom, let him ask of God who gives generously and without reproach, and it will be given him. 5. But let him ask in faith, without doubting², for he who doubts is like a wave of the sea tossed by the wind.

7. That person should not think that he shall receive anything from the Lord.

8. For a double-minded man is unstable in all his ways.

9. Let the brother of low *circumstances* glory because he is lifted up, 10. But let the rich *person* glory because he is brought low, for as the flower of the grass he shall pass away.

11. For when the sun rises with a scorching heat, it dries out the grass, and its flower falls off, and the beauty of its appearance is destroyed; so also the rich *person* in the midst³ of his pursuits will

fade away.

Steadfast under trial

12. Blessed⁴ is the man who is steadfast⁵ under trial, for after he is proved⁶ he shall receive the crown of life which the Lord promised⁷ to those who love him.

13. Let no one say when he is tempted that the temptation is from God, for God is incapable of tempting with evil, and he tempts no one.

14. But each one is tempted when he is drawn away and entrapped by his own desire⁸. 15. Then desire conceives and gives birth to sin, and sin, when it is completed brings forth death⁹.

16. Do not be deceived, my beloved brethren. 17. Every good gift and every perfect gift is from above; and comes down from the Father of lights, with whom is no variation or changing shadow.

Begotten with word

The seed of the kingdom

18. Of his own will he begot us with

1.DISPERSION, from *diaspora*, a scattering (as of seed); the Jews who were scattered throughout the world. The book of Hebrews was written to the Jewish Christians around Jerusalem; but James is written to those "scattered abroad." See Acts 8:1,4; 11:19.

2.DOUBTING, from *diakrino*, middle form here, take issue; dispute; doubt; waver; hesitate.

3.IN THE MIDST, from *en*, in. When its object is plural (as here); with, among, in the midst. See John 1:14; 1 Cor. 3:16; 2 Cor. 6:16.

4.BLESSED, from *makarios*, blessed; happy. One whose circumstances are optimum to make one fulfilled and happy.

5.STEADFAST - continuing to be faithful. Jesus said, "In your steadfastness (patience) you possess your souls" (Luke 21:19). So be faithful unto death (Rev. 2:10). See 2 Pet.1:5-11.

6.PROVED, from *dokemos*, tried; proved; approved, after examination and trial.

7.PROMISED - The crown of life; eternal life is the gift of God (Rom. 6:23) that is promised to all who obey the gospel (Acts 2:39; 1 John 2:25).

8.DESIRE, from *epithumia*, eagerly desire; strong desire. It is usually translated *lust* when the desire is for something evil, or leads to evil.

9.DEATH - Spiritual death; separation from God (Isaiah 59:1,2).

the word of truth¹, that we might be a kind of firstfruits of his creatures.

Receive the word meekly

19. You are to know, my beloved brethren, that everyone is to be swift to hear, slow to speak, slow to anger; 20. For the anger of man does not carry out the righteousness of God.

21. Therefore lay aside all filthiness and over-abundance of evils; receive with humility the implanted word which is able to save your souls².

22. But you are to be doers of the word, and not mere hearers, deceiving yourselves. 23. For if anyone is a hearer of the word and not a doer, he is like a man who considers his natural face in a mirror;

Perfect law of liberty

24. For he considers himself and immediately upon going away forgets how he looked³. 25. But the person who looks into the perfect law of liberty⁴ and continues⁵ in it, not being a forgetful

hearer but a doer of the work, this one shall be blessed in the doing⁶ of it.

Must control the tongue

26. If anyone thinks that he is religious⁷, and does not control his tongue, but deceives his own heart, this person's religion is worthless.

Pure religion in action

27. Pure religion and undefiled before God and the Father is this, to visit⁸ widows and orphans in their affliction, and to keep oneself unspotted⁹ from the world.

Chapter 2

Impartial with "the faith"

1. My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality.

2. For if a man come into your assembly with a gold ring, dressed splendidly, and there also come in a poor man with dirty clothes; 3. And you look on him who is dressed splendidly, and you say, You sit here in this good place, and to the poor man you say, You stand, or sit here under my footstool.

4. Do you not make a distinction among yourselves and become judges with evil decisions? 5. Listen, my beloved

1.BEGOT US WITH THE WORD OF TRUTH - Paul says that he begot the Corinthians with the gospel (1 Cor. 4:15). When one is begotten, he/she believes that Jesus is the Christ (1 John 5:1), and has the power to become a child of God (John 1:12). That power or right is exercised by obeying the gospel, at which point one is God's child (Rom. 6:3-6,17,18; Gal. 3:26,27).

2.SAVE YOUR SOULS - The soul (spirit) will be saved at the last if one "walks in the light" of God's word (1 John 1:7); "abides in the doctrine of Christ" (2 John 9), and lives faithfully unto death (Rev. 2:10). Paul called it, "the word of his grace" which is able to save your souls (Acts 20:32).

3.HOW HE LOOKED, from *hōplis en*, what; of what sort or manner he was.

4.PERFECT LAW OF LIBERTY - the completed revelation (1 Cor. 13:10), which when it came, was to bring to an end the partial gifts (prophecy, tongues, knowledge, etc. See Eph. 4:13).

5.CONTINUING (in the perfect law of liberty) is the same as abiding in the doctrine of Christ (2 John 9).

6.DOING is essential to being saved. See Mt. 7:24ff - the wise and foolish builders. Compare James 2:17-26 - faith without works is dead; and see Gal. 5:6 - "faith working through love" is the important thing to the Lord.

7.RELIGIOUS, from *threskos*, occupied with religious observances; religious; devout; pious.

8.VISIT, is helping supply their needs. See James 2:15-17; Mt. 25:31-46.

9.UNSPOTTED - One must live a godly, holy life as well as be benevolent toward the needy. One is no good without the other. See Mt. 7:21-23 - some claim (at the judgment) that they did many great works in Christ's name; but they are lost because they failed to abide in Christ's doctrine.

brethren, has not God chosen the poor of this world *who are* rich in faith to possess the kingdom¹ which he promised to those who love him?

6. But you dishonor the poor. Do not the rich rule over you, and drag you into court? 7. Are they not the ones who speak against the good name² that was given to you³?

8. Certainly if you fulfill *the* royal law according to the Scripture, You are to love your neighbor as yourself, you do well. 9. But if you show partiality, you are committing sin, and are convicted by the law as transgressors.

10. For whoever keeps the whole law, yet stumbles in one *point*, he is guilty of all. 11. For he who said, Do not commit adultery also said, Do not kill. Now if you do not commit adultery, but you kill, you are a transgressor of *the* law.

Judged by "law of liberty"

12. So speak, and so act as *those who* are to be judged by *the* law of liberty⁴.
13. For judgment is without mercy to

him who showed no mercy. Mercy triumphs over judgment.

Visible Faith

14. Of what value is it, my brethren, if anyone say *that* he has faith, but does not have works? *Such* faith cannot save him, *can it*? 15. If a brother or sister is naked, and has no daily food; 16. And one of you say to them, Depart in peace! Be warmed and filled! But do not give them that which is necessary for the body, of what value is it?

No works = Dead Faith

17. Thus also is faith, if it has no works it is dead, being alone. 18. But someone may say, You have faith and I have works. Show me your faith without the works, and I will show you *my* faith by my works.

19. You believe that there is one God? You do well; the demons also believe and tremble⁵.

20. But are you willing to acknowledge, O vain man, that faith without works is dead? 21. Was not our father Abraham justified by works after he offered up Isaac his son upon the altar? 22. You see that faith was working in his works, and by works *his* faith was made complete.

Justified by works

And not by faith only

23. And the Scripture was fulfilled that said, Abraham believed God, and it was accounted to him unto righteousness, and he was called a friend of God. 24. You see that a person is justified by works, and not by faith only⁶.

1.KINGDOM - the church of Christ into which we are immersed (1 Cor. 12:13). We are transferred - translated, into the kingdom of God at that same time, for they are one and the same (Col. 1:13). See Mt. 5:10. Jesus established his church, his kingdom (Mt.16:18,19,28) on the Pentecost of Acts 2.

2.THE GOOD NAME is Christian, the name by which the Lord called his people (Isa. 62:1,2; Acts 11:26).

3.THAT WAS GIVEN YOU - "Given" is from *epikaleo*, call; name; give a name or surname to. The name *given* by God, in fulfillment of his promise (Isa. 62:1,2, is *Christian*. The word translated "were called" in Acts 11:26 is *chrematizo*, a divine communication, warning or instruction. See Mt. 2:12,22; Luke 2:16; Acts 10:22; 11:26; Rom. 7:13; Heb. 8:5; 11:7; 12:25.

4.LAW OF LIBERTY is the word of Christ by which people are to be judged at the last day (John 12:47,48). It is the perfect law of liberty (James 1:25) into which we must look and continue. It is "perfect" - complete (1 Cor. 13:10; Eph. 4:13).

5.TREMBLE because they know the torment that awaits them for their disobedience. See Mt. 8:28,29.

6.NOT BY FAITH ONLY is what God says. There is no room to misunderstand God. He states clearly and positively that a person is justified by works.

25. Likewise also was not Rahab the harlot justified by works, after she received the messengers and sent them out by another way? 26. For just as the body without *the* spirit is dead, so also faith without works is dead.

Chapter 3

The tongue - deadly poison

1. Not many of you should be teachers, my brethren, because you know we *teachers* shall receive a greater judgment. 2. For we all stumble in many things. If anyone does not stumble in word¹, he is a mature man; able to control the whole body as well.

3. Behold, we put bits into horses' mouths so that they will obey us, and we turn about their entire body. 4. Behold the boats also, which are large and driven by strong² winds; they are turned about by a very small rudder, wherever the pilot desires.

5. So also the tongue is a little member and boasts greatly. Behold how a small fire kindles a large forest. 6. And the tongue is a fire; the world of iniquity. The tongue is set among our members, defiling the whole body, and setting on fire the course of life, and is set on fire by Gehenna.

Uncontrollable Tongue Unceasing evil

7. Every kind of animals and birds, and of creeping *things* and sea creatures have been restrained³ and are being restrained by people; 8. But no person can restrain the tongue. *It is an unceasing evil, full of deadly poison.*

1. WORD, from *logos*, word, speech; what one says.

2. STRONG, from *skleros*, hard (to the touch). Fig. hard; harsh; strong.

3. RESTRAINED, from *damazo*, to subdue; tame. Fig. to restrain within proper limits.

9. By it we bless the Lord and *the* Father; and by it we curse people who are made in *the* likeness of God.

10. Out of the same mouth⁴ come blessings and cursings. My brethren, it should not be like this. 11. Does a fountain, from the same opening, pour forth sweet and bitter? 12. Can a fig tree, my brethren, bear olives? Or a vine produce figs? Neither can a fountain produce salty and sweet water.

The life we live shows it

13. Is any among you wise and understanding? He is to show, out of a good manner of life⁵, his works in meekness *and* wisdom. 14. But if you have bitter jealousy or selfish ambition in your heart, do not boast and lie against the truth.

15. This is not the wisdom *that* comes down from above, but is earthly, physical, demonic. 16. For where jealousy and selfish ambition are, there shall be confusion and every evil thing.

Wisdom from Above

17. But the wisdom from above is first pure⁶, then peaceable, gentle⁷, compliant⁸, full of mercy and good fruit; impartial, without hypocrisy. 18. The

4. OUT OF THE SAME MOUTH - Paul showed that we are to *always* have our speech "seasoned with salt" (palatable, in good taste), answering every person as a Christian should (see Gal. 4:6).

5. By a good MANNER OF LIFE we show that we are sincere in serving the Lord. John the immerser stated it like this: "Bring forth fruits worthy of repentance" (Mt. 3:8); show, by a changed, holy life, that you have repented (made up your minds to serve the Lord).

6. PURE, holy - The heart (inner person; soul) is purified by obeying the truth (1 Pet. 1:22), and is kept purified by walking in the light of God's word (1 John 1:7).

7. GENTLE, from *epieikes* suitable; fair; reasonable; gentle; mild; patient.

8. COMPLIANT, easily persuaded; obedient.

fruit of righteousness is sown in peace by those who are peacemakers¹.

Chapter 4

Fleshly desires bring strife

1. Where do the strifes and quarrels which are among you come from? Do they not come because of your sensual pleasures which war in your members?

2. You desire greatly, and do not have. You murder and try to obtain; but you cannot acquire; so you fight and quarrel. You do not have because you do not ask.

3. You ask and do not receive because you ask with *evil purpose*, to consume it on your sensual pleasures.

Our spirit lusts to envy

4. Faithless people², do you not know that friendship of the world is enmity with God? Therefore whoever wants to be a friend of the world, makes himself an enemy of God.

5. Or, do you think the Scripture says emptily³, The spirit⁴ that dwells in us lusts to envy?

6. But he gives a greater grace, therefore he says, God opposes *the* haughty, *but* he gives grace to *the* humble.

Submit to God

7. So then, submit to God; but oppose the devil and he will flee from you. Draw near to God and he will draw

near to you. Clean *your* hands *you* sinners, and purify *your* hearts *you* double-minded.

9. Be miserable, mourn⁵ and weep; let your laughter be turned to mourning, and *your* joy into sorrow. 10. Humble yourselves before *the* Lord and he will lift you up.

11. Do not speak against one another, brethren, he who speaks against or judges his brother, speaks against and judges the law. But if you judge the law, you are not a doer of *the* law, but a judge. 12. There is one lawgiver and judge, who has power to save and to destroy; so who are you who judges a neighbor?

"If it is the Lord's will"

13. Go now you who say, Today or tomorrow we are going into some city and stay there a year, trading and making a profit; 14. Yet you do not know how your life shall be tomorrow; for you are a vapor that appears for a little while, then vanishes.

15. For what you should say is, If it is the Lord's will we shall live and do this or that. 16. But now you boast in your arrogance; all such boasting is evil.

17. Therefore, *to a person* who knows to do good and does not do *it*, it is sin to him.

Chapter 5

(See Mt. 19:23,24; 1 Tim.6:10)

The snare of wealth

1. Go now rich *people*, weep and cry out for the distresses that are coming upon you. 2. Your wealth has rotted and your garments are moth-eaten. 3. Your

5.MOURN, because of a lack of spiritual excellence. See Mt. 5:4, "Happy are they who mourn, for they shall be comforted."

1. PEACEMAKERS - such shall be called "children of God" (Mt. 5:9). Truly mature Christians are peacemakers, controlling themselves to be Christ-like (Phil. 2:5; Rom. 8:9).

2. FAITHLESS PEOPLE, literally, "you sexually immoral people, used in a figure.

3. EMPTYLY, without meaning, vainly; to no purpose.

4. SPIRIT, the human spirit (soul). See Eccl. 12:7; Mt. 10:28; Heb. 12:9.

gold and silver are tarnished, and their tarnish shall witness against you, and shall eat your flesh as fire. You have stored up *these things* in your last days.

4. Behold the wages of the workers who reaped your fields, which you withheld, cry out against you; and the outcries of the reapers have entered the ears of the Lord of Hosts.

5. You have lived in luxury and in self-indulgence on the earth. You have nourished your hearts in a day of slaughter. 6. You have condemned; you have killed the innocent. He does not resist you.

Be steadfast; faithful

7. Be steadfast then, brethren, until the coming of the Lord. See how the farmer waits patiently for the precious fruit of the soil, until it receives the early and later rains. 8. You are to be patient also; strengthen your hearts, because the coming of the Lord is near.

9. Do not complain, brethren, against one another, lest you be condemned; behold the Judge is standing before the door.

The prophets persevered

10. Brethren, accept as an example the steadfastness in ill treatment endured by the prophets who spoke in the name of *the* Lord. 11. See how we count those blessed who endured. You have heard of the steadfastness of Job, and you have seen the end of the Lord¹; for the Lord is full of compassion and mercy.

12. But to all *things*, my brethren, do not swear, either by heaven or earth or any other oath; but let your yes be yes and your no be no; so that you may not fall into condemnation.

1.END OF THE LORD - how he blessed Job after all his trials and afflictions.

Pray and Sing

13. Is any among you afflicted? He is to pray. Is anyone happy? He is to sing praises. 14. Is any ill among² you? He is to call the elders³ of the church, and they will pray over him, anointing him with oil⁴ in the name of the Lord. 15. And the prayer of the faith⁵ shall heal the sick, and the Lord will raise him up; and if he has committed sins, they shall be forgiven him⁶.

Confess to one another

16. Confess your sins one to another, brethren, and pray for one another, that you might be restored. There is much strength in *the* fervent prayer of a righteous person.

17. Elijah was a man with emotions like ours, and he prayed that it not rain, and it did not rain upon the land for three years and six months. 18. And he prayed again and the heaven gave rain, and the land produced its fruit.

19. My brethren, if any of you wander from the truth, and one convert him; 20. Let him know that *one* who converts a sinner from *the* error of his way saves a soul from death, and will cover a multitude of sins.

2.AMONG (here & v14), from *en*, in. When its object is plural (as here); among; with; in the midst. See John 1:14; 1 Cor. 3:16.

3.CALL THE ELDERS - James wrote while spiritual gifts were still available in the church (see 1 Cor. 12:1-12). Healing and faith (the kind that worked miracles 1 Cor. 13:2) were gifts some had.

4.ANOINTING WITH OIL - administering whatever medication as might be in order. Oil or ointment was the common "medicine" used like this at that time.

5.PRAYER OF THE FAITH - "the faith" indicating a specific faith - the "spiritual gift" kind. See 1 Cor. 12:9; 13:2.

6.FORGIVENESS would be conditioned by all the Lord says on the matter. Sins of a Christians are forgiven when one repents, confesses and prays (Acts 8:22; 1 John 1:9; James 5:16).

First Peter

Peter, an apostle of Jesus Christ, wrote by the inspiration of the Holy Spirit, even as he spoke by inspiration on the Pentecost of Acts two and following. Peter, brother of Andrew and son of Jona, was an outstanding and an outspoken apostle of the Lord. His work was primarily among the Jews (Gal. 2:7).

According to 1 Pet. 5:13 Peter was in Babylon, where there was a large population of Jews. After the Babylonian captivity many of the Jews had remained there, rather than return to Jerusalem with Nehemiah and Ezra. Both Silvanus (Silas) and Marcus (John Mark) were with Peter at that time (5:12,13).

Peter shows that in the new birth we are begotten by the word, and that we purify our souls by obeying the truth (1:22,23). See James 1:18; Luke 8:11; 1 John 5:1). New-born Christians are to lay aside all evils and desire the pure milk of the word to grow thereby (2:1,2).

Peter shows that Christians, as living stones, are built into a dwelling of God, a holy temple (2:5); that all Christians are priests. See 1 Cor. 3:16; 2 Cor. 6:16 - the church, God's temple. We are to be ready to answer those who ask a reason of our hope (3:15); and we are to speak as the word (oracles) of God (4:11). Christians are to be humble (5:6); and very watchful because the devil goes about as a roaring lion to devour (5:8). We are to resist him with "the faith" (5:9); using the word of God as our weapon (the sword of the Spirit - Eph. 5:17); and as our shield, "the shield of the faith" (Eph.6:16).

To the Chosen

1. Peter, an apostle of Jesus Christ, to the chosen; strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia; 2. *Chosen* according to the foreknowledge of God the Father, in sanctification of spirit by obedience to Jesus Christ, and cleansing¹ in his blood:

Grace to you, and peace multiplied.

3. Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy has begotten² us again unto a living hope, through the resurrection³ of Jesus Christ from the dead; 4. Unto an inheritance imperishable and undefiled and enduring⁴, reserved in the

heavens for you;

5. Who are being guarded by God's power⁵ through the faith; unto salvation⁶ prepared to be revealed in the last time.

6. In which you rejoice greatly, even though you now have sorrow for a little while due to various temptations; 7. That the trying of your faith, which is more valuable than gold that perishes, though it be tried by fire, will be found unto praise, glory and honor at the revealing of Jesus Christ.

8. Whom you have not seen. yet you love him; in whom you believe, not having yet seen; so you rejoice with inexpressible joy and full of glory; 9. Obtaining⁷ the end of your faith, the salvation of your souls.

10 Concerning this salvation the prophets, who prophesied of the grace

1.CLEANSING, from *hrantismos*, a sprinkling; fig. cleansing, purification. We have been "washed in his blood" (Rev.1:5, at immersion (Rom.6:2-6,17,18). This is the "sprinkling of blood" that purifies our conscience when our bodies are washed, in immersion (Heb.10:22).

2.BEGOTTEN by the word of truth (James 1:18). This is the Holy Spirit's part in the new birth (John 3:3-8; 1 John 5:1). One is to hear and obey.

3.RESURRECTION - We are raised with Christ, after being immersed into his death; raised to walk the new life (Rom. 6:3,4; Col. 2:12-3:1).

4.ENDURING, from *amarantos*, unfading.

5.GOD'S POWER is the gospel (Rom. 1:16); his word (Heb. 4:12; John 17:17; James 1:18). It is "the faith" (1 Pet. 5:9).

6.SALVATION (see verse 9 also), is eternal life, the crown of life, which is a gift of the Godhead (Rom. 6:23; John 17:2; Acts 2:38); and is promised to every obedient believer (Acts 2:39; 1 John 2:25).

7.OBTAINING, from *komizo* (middle form here), to bring for one's self, obtain for one's self.

which is to you, sought and diligently inquired about; 11. Seeking to know what, or what kind of season the Spirit of Christ¹ in them was revealing, when he testified before of the suffering of Christ, and of the glory to follow.

12. It was revealed to them that they were not ministering these *things* for themselves, but for you, which *things* are now being reported to you through those who have preached the gospel to you by *the* Holy Spirit sent down from heaven, into which *things* the angels earnestly desire to look².

13. Therefore gird up the loins of your mind, be sober, to *the* end having your hope set on the grace³ that is to be brought to you at *the* revealing of Jesus Christ.

Be Holy as He is Holy

14. As obedient children, not fashioning yourselves to the former desires, *which* were from your ignorance. 15. But as he who called you is holy, you yourselves are to be holy also, in all your manner of life.

16. Just as it is written, You are to be holy, for I am holy. *Leviticus 11:44,45; 19:2; 20:7*

17. And if you call upon the Father, who judges impartially, according to the

work of each, conduct yourselves in reverential fear while you reside here as strangers⁴.

Redeemed with the blood

18. Knowing that it was not with corruptible *things*, as gold or silver that you were redeemed from the futile way of life handed down to *you* from your ancestors; 19. But with *the* precious blood of Christ, as a lamb without spot or blemish.

20. Who was foreordained⁵ before the foundation of *the* world, but has been revealed in these last days for you; 21. Who through him are faithful to God who raised him from the dead and gave him glory, so that your faith and hope may be in God.

You purified your souls

22. You have purified⁶ your souls⁷ in obeying the truth⁸, unto sincere brotherly love; love one another with a pure heart, fervently⁹; 23. Being born again, not of perishable seed, but of imperishable, by *the* word of God that lives and continues forever.

4.RESIDE HERE AS STRANGERS, from *paroikia*, a sojourning; temporary residence in a foreign land.

5.FOREORDAINED - Redemption was planned, before the world was created. This should impress us with the fact that the entire creation, including Adam and Eve, was for the sole purpose of choosing out a special people for God's own possession (see Titus 2:11-14).

6.PURIFIED, from *hagiazō*, to sanctify; purify; cleanse; make holy; set apart to a sacred use.

7.SOUL (spirit) is purified, sanctified, made holy, by the Lord when the person "obeys from the heart that form of doctrine; being *then* made free from sin ..." (Rom. 6:3-6,17,18; Titus 3:5).

8.THE TRUTH is God's word (John 17:17). It is the gospel, God's power to save (Rom. 1:16); the faith which we must obey to be saved (Rom. 1:5; 6:18; 16:26 Acts 6:7; Gal. 3:26,27).

9.FERVENTLY, from *ektenas*, intensely; earnestly; fervently.

1.SPIRIT OF CHRIST (the writer is not speaking of the Holy Spirit) was active in events and in the Prophets of the Old Testament times. See 1 Cor. 10:4, "the spiritual rock", Christ. Some fail to recognize the distinction between "the Spirit of God" (the Holy Spirit of the Godhead), and "the spirit of Christ", and attempt to make this (and similar) passage mean the Holy Spirit.

2.The angels are very interested in what God is doing for the salvation of people. See Eph. 3:10 where it is shown that through the Church God is revealing his manifold wisdom to powers in the heavens (angelic powers).

3.THE GRACE, favor (charis), is eternal life which is to be given at Christ's return (1 John 2:25; Heb. 9:28). The promise of that grace is to all God's children (Gal. 3:26-29; Acts 2:38,39; 1 John 2:25).

24. For all flesh is as grass, and all of its glory is as the flower of grass. The grass withers and its flower falls off; 25. But the word of *the* Lord continues forever. And this is the word that was preached to you.

Chapter 2

That you may grow thereby

1. Therefore, putting aside all deceit and all wickedness and hypocrisy and envy and all slander; 2. As newborn babies desire the pure¹ milk of the word that you may grow² by it unto salvation³.

3. If you tasted that the Lord is gracious; 4. Continue coming to him, *the* Living Stone⁴; rejected indeed by people, but chosen and precious with God.

God's Holy Priesthood the church

5. You also, as living stones, are built up a spiritual house, unto a holy priesthood, to offer up spiritual sacrifices through Jesus Christ, well pleasing to God. 6. This also is found in Scripture, Behold I lay in Zion a chosen Stone, a precious corner stone, and the one believing on him shall not be put to

shame. *Isaiah 28:16*

7. To you who are believing he is precious, but to *the* unbelievers, *the* stone which the builders rejected, this is become *the* head of *the* corner; 8. And a stone⁵ of stumbling and a rock⁶ of offense to those who stumble, being disobedient to the word, to which they have disposed themselves.

A Chosen People

(See Titus 2:11-14)

9. But you are a chosen people, a royal priesthood, a holy nation, a special people, that you may proclaim the perfections of him who called you out of darkness into his marvelous light.

10. *You* were not a people then, but now *you* are *the* people of God; *You* had not received mercy, but now *you* have received mercy.

11. Beloved, I admonish you, as strangers and sojourners, to abstain from fleshly lusts⁷ that war against the soul. 12. Let your manner of life be excellent among⁸ the Gentiles⁹, so that wherein they slander you as evildoers, they may glorify God in *the* day of visitation because of the good works you do.

13. Submit to every ordinance of man, for the Lord; whether to a king as in authority, 14. Or to governors as sent by him to punish evil-doers; and to praise *those* doing that which is good;

1. PURE, from *adolas*, without deceit (the word for deceit is *dolos*, deceit; fraud; guile). For the word to be effective it must be unmixed with the "doctrines and commandments of men" (Mt. 15:7-9) and/or "doctrines of demons" (1 Tim. 4:1-4).

2. GROW - A person begins the Christians life at the "new birth" (John 3:3-8; Rom. 6:3-6; Gal. 3:26,27; 2 Cor. 5:17; Eph. 2:10). As a new-born baby he/she is to partake of the pure, unmixed word of God to grow toward maturity.

3. UNTO SALVATION - All who are "faithful unto death" are to receive the crown of life (Rev. 2:10). "He who endures to the end shall be saved," Jesus said (Mt. 10:22; 24:13).

4. LIVING STONE - See 1 Cor. 10:4 - Christ, the living, spiritual Rock (*petra*) from which the Israelites drank.

5. STONE, from *lithos* - used throughout this section where "stone" is found.

6. ROCK, from *petra*, a bed-rock; large ledge of rock; the word used by Jesus (Mt. 16:18, "On this rock ..."). It is the word for "rock" in 1 Cor. 1:4 - the spiritual Rock (Christ) of which Israel drank.

7. LUSTS, from *epithumia*, desire, longing, craving. When the desire is for an evil thing; or to an inordinate degree, it is usually rendered *lust*. The idea is to have self-control, not allowing desire to develop into sin (James 1:14,15).

8. AMONG, from *en*, in. When its object is plural (as here); among, with; in the midst.

9. GENTILE (*in ethne*) the nations; non-Christians.

15. For so it is the will of God, that by doing that which is good you may silence the ignorance of foolish people. 16. *Act* like free people, as servants of God, and not as using liberty like a cloak for evil.

17. Honor everyone; love the brotherhood; fear God; honor the king.

18. Servants¹, be submissive, in all fear, to your masters, not only to those who are good and fair, but also to the unfair². 19. For it is praiseworthy, if for conscience toward God you bear up under grief, suffering unjustly.

20. For what praise is there if you sin and endure patiently the punishment for it? But if you suffer for doing what is good, and patiently endure it, this is praiseworthy with God. 21. For unto this you were called, because Christ also suffered in your behalf, leaving you an example³, that you might follow in his footsteps;

22. Who committed no sin, nor was deceit found in his mouth. 23. *Though* he was reviled, he did not revile back; when suffering, he did not threaten, but he gave himself into the hands of him who judges righteously.

He died for all of us

(See John 3:16)

24. He himself bore our sins in his body on the cross⁴, that we might be separated from our sins and live unto righteousness; 25. For you were like straying sheep, but now you have returned to the Shepherd and Bishop of your souls.

1.SERVANTS, from *oiketai*, household servants specifically.

2.UNFAIR, from *skolios*, crooked; fig. dishonest; unscrupulous.

3.EXAMPLE, from *hupogrammos*, a copy to write after; fig. an example for imitation, a pattern.

4.CROSS, from *xulon* here (the usual word is *stauros*); wood; timber; a post; cross; tree. See Acts 5:30; 10:39.

Chapter 3

Conduct of wives

1. Likewise, wives, be submissive to your own husbands so that if any of them are disobedient to the word⁵ they may, without a word, be won by the manner of life of the wives; 2. When they see your respectful, holy conduct.

3. Let your adorning⁶ not be just for outward appearance; as the braiding of hair and wearing golden ornaments; 4. But the hidden person of the heart, in the imperishable grace of a quiet and gentle spirit⁷; which is of great value in the sight of God.

5. For this is how the holy women of old, who had their hope set on God, adorned themselves, being submissive to their own husbands; 6. As Sarah obeyed Abraham, and called him 'Sir',⁸ whose children you are, as you continue doing that which is good, and are not fearful with any dismay⁹.

Show honor to the wife

7. Likewise, husbands, live with them in an understanding manner, showing honor to the wife as to the weaker vessel, and fellow-heirs of the gift of life, so that your prayers not be

5.THE WORD is "the doctrine of Christ (2 John 9); "the faith" (Jude 3); the gospel (Mk. 16:15,16; Rom. 1:16).

6.ADORNING, from *kosmos*, order; regular disposition; ornament; decoration; the world; universe. See 1 Tim. 2:9, "Likewise, that the women should dress becomingly, adorning themselves in a respectable and sound-minded manner, ... through good works ..."

7.QUIET AND GENTLE SPIRIT - the attitude and disposition, as in Gal. 6:1, "a spirit of gentleness."

8.SIR, from *kurios*, lord, master, sir. A term of respect.

9.DISMAY, from *ptoesis*, terrifying; intimidation; fear. A sense of being intimidated because of one's lot in life.

hindered¹.

8. Finally, be of the same mind, sympathetic, with brotherly love, *be* tenderhearted, humble. 9. Not returning evil for evil or railing for railing, but blessing instead; for it was unto this you were called, that you might inherit the blessing.

10. Let him who wants to love life and see good days keep the tongue from evil and his lips from speaking deceit; 11. And let him refrain from evil, and do good. Let him seek peace and pursue it.

The Lord is Looking

12. For *the* eyes of *the* Lord are upon *the* righteous, and his ears *hear* their prayers; but *the* face of *the* Lord is upon those who do evil. 13. And who *is it* who will harm you if you are zealous of that which is good?

14. But even if you suffer for righteousness, *you* are blessed. Do not fear their terror, nor be upset *by them*.

Be ready to make defence

15. But sanctify Christ as Lord in your hearts, *and* always be ready to make defence to anyone who asks you a reason for the hope that is in you.

16. But *defend it* with meekness and fear, having a good conscience, so that those who revile your good manner of life in Christ may be put to shame as evil doers by their slander.

17. For it is better, if thus it is the will of God, to suffer for doing good, rather than for doing evil. 18. For Christ died, once for all, for our sins; *the* righteous for *the* unrighteous, that he might bring us to God, being put to death in *the* flesh but made alive in

spirit;

He preached through Noah

19. In which also he went and preached² to the spirits in prison³, 20. Who once were disobedient when the longsuffering of God waited in *the* days when Noah was preparing *the* ark, in which a few, that is eight souls were brought safely through the water.

Immersion saves us

21. And corresponding to that, immersion now saves us, not *the* putting off *the* filth of *the* flesh, but seeking a good conscience toward God, through *the* resurrection of Jesus Christ; 22. Who is at the right *hand* of God, having gone into heaven, after angels, authorities and powers were made subject to him.

Chapter 4

Rejoice in suffering

The kingdom is ours

1. Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, because he who has suffered in *the* flesh for Christ has ceased from sin; 2. So that for the rest of the time he should no longer live for *the* lusts of people, but for *the* will of God.

Live for Jesus now

3. For the time that is past is enough for us to have done the will of the Gentiles⁴, leading lives filled with interperance, lusts, drunkenness, revellings,

2. PREACHED - Christ, in spirit, preached through Noah, "a preacher of righteousness" (2 Pet. 2:5). See 1 Pet. 1:11; the spirit of Christ revealed certain things to the Old Testament prophets, e.g. Noah.

3. IN PRISON - They had lived and were disobedient during the time Noah was preaching and building the ark. They are *now* in Hades, waiting judgment. The preaching took place by Noah, while they were living in disobedience.

4. GENTILES (*ta ethna*), in this age: non-Christians.

1. HINDERED - God will not hear with favor the prayer of a man who mistreats his wife, for God has commanded that he love his wife even as Christ loved the church (Eph. 5:25).

dissipation¹ and wicked idolatries.

4. They are surprised that you no longer run with them to the same excess of dissipation, *and* they slander you. 5. They shall give account to him who is prepared to judge *the* living and *the* dead. 6. For because of this the gospel was preached to them who are dead, that they may be judged like people in *the* flesh, but live in spirit in keeping with God's will.

Love covers many sins

(See 1 Cor.13:4-8; Col.3:14)

7. But the end of all *things* is near, therefore be sober and vigilant unto prayer. 8. *And* with all *things* enlarge your love for one another, for love covers a multitude of sins.

9. Be hospitable to one another without complaint. 10. As each has received grace², use it to serve one another as good stewards of *the* manifold grace of God.

Speak God's Word

11. If anyone speak, *let him speak* as *the* word of God; if anyone minister, do it as with *the* strength which God supplies, so that in all things God may be glorified through Jesus Christ; to whom be glory and power forever and ever. Amen.

12. Beloved, do not think that the fiery ordeal³ coming upon you, to try you, is strange, as though some strange *thing* were coming upon you. 13. But even as you participate in the sufferings of Christ, rejoice; so that in the revela-

tion of his glory you may rejoice exceedingly. 14. If you are insulted for *the* name of Christ, *you are* blessed, for the honor and the spirit of God rests upon you. It is blasphemed by them, but it is honored by you.

Suffer as a Christian

15. For none of you is to suffer as a murderer, or as a thief, or as an evil doer, or as a meddler in the affairs of others; 16. But if *anyone* suffer as a Christian⁴, he is not to be ashamed, but he is to glorify God in this name⁵. 17. For the judgment time is come upon the house of God⁶, but if it is first upon us, what is the end of those who disobey the gospel of God⁷?

18. And if it is *with* labor the righteous is saved, where shall *the* ungodly and sinner appear? 19. Therefore let those who suffer in keeping with God's will entrust their souls to the faithful Creator in doing that which is good.

Chapter 5

To fellow-elders

1. Now, as a fellow elder and a witness of the sufferings of the Christ, and a partaker of the glory that is to be revealed, I admonish the elders who are among you: 2. Feed⁸ the flock of God that is among you, overseeing *it*, not

4. CHRISTIAN, to the disciples the name given by the mouth of God (Acts 11:26; Isaiah 62:1,2).

5. IN THIS NAME, a few manuscripts have, "in this behalf"; "because of this."

6. HOUSE OF GOD, the church of the living God (1 Tim. 3:15).

7. DISOBEY THE GOSPEL - One must obey the gospel to be saved (Rom. 6:3-6,17,18; Heb. 5:9). The wrath of God is upon all who do not obey the gospel (2 Thess. 1:7-9).

8. FEED, from *poimaino*, to feed, pasture, tend a flock - to see that the congregation is cared for and guarded against worldliness, unfaithfulness, false teaching, and the like.

1. DISSIPATION, from *potos*, a drinking; a drinking-bout; drunkenness.

2. GRACE, from *charisma*, a free favor; free gift. Here it relates to the various talents or abilities of Christians.

3. FIERY ORDEAL - Each Christians is to be tried as by fire (1 Cor. 3:13). This is normal and to be expected. It is God's way of "training you" (Heb. 12:7-11).

because you must, but willingly, in keeping with God's will; not for the sake of base gain but heartily; 3. Neither as lording it over those entrusted to you, but as examples of the flock. 4. And when the Chief Shepherd appears¹ you shall receive the unfading crown of glory.

5. Likewise, *you* younger *people* are to be submissive to the older. All of you are to clothe yourselves with humility toward one another, *for* God resists the arrogant, but he gives grace to *the* humble.

Humble yourselves

6. Therefore humble yourselves under the mighty hand of God, that he may lift you up in due time; 7. Committing all your cares to him, for he cares for you.

The devil seeks to devour

8. Be sober, be watchful. Your adversary the devil is going about as a roaring lion, seeking someone to devour; 9. Whom firmly resist in the faith², knowing that the same suffering is being completed by your brethren who are in the world.

10. But the God of all grace, who called you³ unto his eternal glory in Christ⁴, after you have suffered a little, will himself make *you* complete, steadfast, strong, unwavering. 11. Unto him be the plower and the glory forever. Amen.

1. WHEN THE CHIEF SHEPHERD APPEARS - Peter points out very clearly *when* the crown of life - salvation, is to be received. It is "at the end of your faith" (1:9); when Christ comes again.

2. RESIST IN THE FAITH - Christ's doctrine, the sword of the Spirit (2 John 9; Eph. 6:17; Jude 3). Jesus used the word ("It is written ...") in resisting the devil (Mt. 4:4ff).

3. CALLED YOU by the gospel (2 Thess. 2:14; Rom. 1:16).

4. IN CHRIST are *all* spiritual blessings (Eph. 1:3), and one gets into Christ at immersion (Rom. 6:3,4; Gal. 3:26,27).

Silas & Mark with him

12. I have written to you by the faithful brother Silvanus (as I regard *him*), in a few words, exhorting and testifying that this is the true grace of God. Be established in it.

Written from Babylon

13. The called⁵ with you in Babylon⁶ greet you, also Mark⁷, my son. 14. Greet one another in a kiss of love. Peace to you all who are in Christ. Amen.

Introduction to Second Peter

It is likely that Peter was in Babylon when he penned this second letter, as he was there when he wrote the first (5:13).

There was a large population of Jews there from the Babylonian captivity of some several centuries earlier. (The books of Ezra and Nehemiah being written after some had returned to Jerusalem, and they give some information about some who did not desire to return to Palestine.)

In this letter Peter gives us the formula for living a successful Christian life, by adding the Christians graces (1:5-11). "Make your calling and election sure" by doing these things. In fact he states that one will not fall if he/she diligently adds those qualities.

Peter shows that the Scriptures were given by holy men who were born along by the Holy Spirit - that God's word is not and was not given by man's efforts (1:20,21).

Peter warns against false teachers (2:4), and the danger they pose to God's children.

He shows that God wants everyone to be saved and come to repentance, and that the long suffering of God is conducive to our salvation (3:9,15); that we should grow in grace and in knowledge of our Lord and Savior Jesus Christ (3:18).

5. THE CALLED - the faithful Christians there; the church in Babylon.

6. IN BABYLON - not Rome. Peter's evangelist efforts were in that area, as far as the Bible relates. The apostate church would have him in Rome, but only *their* traditions so indicate.

7. MARK - It is usually thought that this was the John Mark who was with Paul and Barnabas on the first preaching trip; the writer of Mark.

Second Peter

The Christian Graces

1. Simon Peter, a servant and apostle of Jesus Christ, to those who have received the same precious faith with us, in the righteousness of our God and Savior Jesus Christ. 2. Grace and peace be multiplied to you through a full knowledge of God and Jesus our Lord;

3. Who by his divine power has given us all *things*¹ relating to life and godliness through the knowledge of *him* who called² us to his own glory and virtue. 4. Through whom he gave us great and precious promises; that through these we may have fellowship³ with *the* divine nature, having escaped the corruption that is in the world through lust.

Give all diligence

To make your calling and election sure

5. Because of this, give all diligence to add with your faith moral excellence⁴, and with the moral excellence *add* knowledge⁵; 6. And with knowledge *add* self-control; and with self-control *add* steadfastness, and with steadfastness *add* godliness; 7. And with godliness *add* brotherly love; and with brotherly love

1. ALL THINGS needed to a full knowledge of God and our responsibility before him are revealed in the Bible (2 Tim. 3:16,17).

2. CALLED by the gospel (2 Thess. 2:14; Rom. 1:16; Mk. 16:15,16) to obtain a new life in Christ Jesus (Rom. 6:3-6,17,18; 2 Cor. 5:17).

3. FELLOWSHIP - to be filled with the fullness of God (Eph. 3:19); as we "abide in the doctrine of Christ" we have fellowship with the Father and the Son (2 John 9).

4. MORAL EXCELLENCE, from *arete*, any moral excellence, as modesty, purity, courage, power, strength. In this passage it seems to relate of moral strength and courage needed to live faithfully for the Lord.

5. KNOWLEDGE of God through his word (1 Pet. 2:1,2; John 8:31,32; 2 Tim. 2:15).

*add love*⁶.

These mould your lives

For Eternity Rom.12:1,2

8. For if these are in you and abounding, they will make you neither idle nor unproductive in attaining a full knowledge of our Lord Jesus Christ; 9. But he who does not have these is blind or shortsighted, *and* has forgotten that he was cleansed of his old sins.

10. Therefore, brethren, be all the more diligent to make your calling and election sure, for if you do these *things* you shall never fall. 11. For in this manner the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly supplied to you.

12. Therefore I will always be ready to remind you of these *things*; even as you know and are established in the truth that you have. 13. And I think that it is right, as long as I am in this tent⁷ to arouse you by reminding *you*;

14. Knowing that shortly I shall put off my tent, even as our Lord Jesus Christ has shown me. John 21:18,19

15. But also I will always be diligent that you may have these *things* in remembrance after my departure. 16. For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty.

17. For when he received honor and glory from the Father, a message such as this was brought to him from the

6. LOVE AND BROTHERLY LOVE, are alike, yet different. Brotherly love (*philadelphia*) is a warm, emotional friendship, while love (*agape*) is the deeper sense of compassion and love such as God has for people (John 3:16). See John 21:15ff.

7. TENT - this human body. See 2 Cor. 5:1-4.

Majestic Glory: This is my beloved Son, in whom I am well pleased. 18. And we heard this message that came from heaven when we were with him in the holy mountain.

The perfect law of liberty

19. And we have a more established word of prophecy, to which you do well to observe, as to a lamp shining in a dark place, until the day dawn and bring light to shine in your hearts;

20. Knowing this first, that no prophecy of Scripture can be by one's own power. 21. For no prophecy ever came by *the* will of man, but by holy men who spoke from God, being moved by *the* Holy Spirit.

Chapter 2

False teachers among you

1. But there were false prophets among¹ the people, as there shall also be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who redeemed them; bringing swift destruction upon themselves. 2. Many will follow their immoral ways, *and* because of them the Way of the truth will be slandered.

3. And in their greed they will exploit you with fabricated messages. Their condemnation from long ago is not idle, and their destruction does not sleep. 4. For if God did not spare *the* angels who sinned, but committed them to chains of darkness in Tartarus² to be kept for judgment; 5. And he did not spare the

old world, but preserved Noah, *the* eighth person, a preacher of righteousness, when he brought *the* flood upon *the* world of *the* ungodly;

6. And he brought the cities of Sodom and Gomorrah under judgment, reducing them to ashes, making them an example to those who would live ungodly thereafter; 7. And he rescued righteous Lot, who was distressed by the immoral conduct of lawless *people*;

8. (For that righteous *man* lived among them, seeing and hearing their lawless works from day to day, *his* soul was tormented.)

9. The Lord knows *how* to rescue *the* godly from trials, and *how* to reserve *the* ungodly to *the* day of judgment for punishment; 10. And especially those who follow after the corrupting lusts of *the* flesh and *who* despise authorities. They are self-willed; they are not afraid to slander honorable people.

11. Whereas angels, *who are* greater in strength and power, do not bring a slanderous judgment against them before *the* Lord.

12. But these, like irrational beasts, born as creatures of instinct to be caught and killed, speak evil of the *things* they do not understand; shall in their corruption also be destroyed; 13. Bringing on themselves the reward of unrighteousness. They think their daily luxurious living is real pleasure. *They are* spots and blemishes, deceitfully living in luxurious pleasure while they feast with you.

14. They have eyes full of adultery and insatiable by sin; enticing unstable souls. They have trained *their* hearts in greed; accursed children; 15. They have forsaken the right way, going astray. They have followed the way of Balaam, *the son* of Boor, who loved the reward of unrighteousness.

16. But he received a rebuke for his

1.AMONG (both uses of it in this verse) from en, in. When its object is plural (as here): with, among, in the midst.

2.TARTARUS, the name of a place where the fallen angels are held until the judgment day. It may be the same area as Hades, where the "rich man" of Luke 16 found himself after death.

own transgression, a speechless donkey speaking in *the* voice of a man, hindered the madness of the prophet.

17. These are wells without water, clouds driven by a storm; for whom the thick darkness is reserved forever. 18. For speaking out arrogantly in *their* vanity, they entice by fleshly, intemperate lusts those who have really escaped from those who live in error.

19. Promising them freedom, while they themselves are servants of corruption, for by what a person is overcome, to this he is enslaved.

Those who fall from grace

20. For if after they have escaped the defilements of the world in a full knowledge of our Lord and Savior Jesus Christ, they are again entangled *and* overcome, the last *condition* is worse with them than the first.

21. For it would have been better for them not to have known the way of righteousness, than having known *it*, to turn away from the holy commandment delivered to them.

22. It has happened to them according to the true proverb, A dog turns to its own vomit, and A hog that is washed to its wallowing in *the* mire.

Chapter 3

Not water; fire next time

1. This is the second letter, beloved, that I am writing to you, in which I am stirring up your sincere mind in remembrance, 2. *That* you should be mindful of the words spoken before by the holy prophets, and of *the* commandment of the Lord and Savior by your apostles;

3. Knowing this first, that in the last days mockers will come with their mocking, following their own lusts; 4. And saying, Where is the promise of his coming? For ever since our ancestors fell

asleep all *things* continue as from *the* beginning of creation.

5. For this they willfully ignore, that by the word of God the heavens were of old, and the earth was standing out of the water and together with the water; 6. Through which the world that was then was overflowed with water *and* perished.

7. But the present heavens and earth are being reserved for fire by his word; kept for *the* day of judgment and destruction of ungodly people.

A day as a thousand years

8, But beloved, do not be unaware of this one thing, that one day is with *the* Lord as a thousand years; and a thousand years is as one day.

9. The Lord is not slow¹ in fulfilling his promise, as some think of slowness, but he is patient with you, not wanting any one to perish, but *wanting* all to come to repentance.

10. But the day of the Lord shall come as a thief in the night², in which the heavens shall pass away with a roar³, and *the* elements shall be dissolved by intense heat, and *the* earth and the works that are in it shall be burned up.

11. *Since* all these *things* are to be destroyed like this, what kind of *people* you must be in a holy manner of life and godliness; 12. Expecting and hurrying *toward* the coming of the day of God, in which *the* heavens being on fire shall dissolve, and *the* elements shall melt with intense heat.

New Heavens & Earth

(See John 14:1,2)

13. But according to his promise we are looking for new heavens and a new

1.SLOW from *braduno*, to delay; be slow.

2.NIGHT is supported by Manuscripts C, H, L, S and others. See 1 Thess. 5:2.

3.ROAR, from *horizedon*, a roar; a great rushing sound.

earth, in which righteousness dwells.

14. Therefore, beloved, since you look for these *things* be diligent to be found by him in peace, spotless and blameless; 15. And consider the patience or our Lord as salvation¹, even as our beloved brother Paul, according to the wisdom given him, wrote to you.

Scriptures written by Paul

16. As also he speaks about these *things* in all *his* letters; in which are some things hard to be understood, which the untaught and unstable distort, even as *they do* the rest of the Scriptures², to their own destruction.

Take heed lest you fall

(See 1 Cor. 10:11,12)

17. You then, beloved, knowing these things before, be on guard so that you will not be led astray by the error of the wicked, and fall³ from your own steadfastness.

18. But grow in *the* grace and knowledge⁴ of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen.

1.AS SALVATION - time to prepare for that judgment. See 2 Cor. 5:9-11.

2.REST OF THE SCRIPTURES - Peter here identifies Paul's writings as "Scriptures" (*graphas*, writings; but in this context, inspired Scriptures). The teaching of the apostles (oral and written) was done by the inspiration of the Holy Spirit. See Mt. 10:19,20; 1 Cor. 2:10-13; 2 Tim. 3:16,17; 2 Pet. 1:20,21.

3.FALL from grace - see 2 Peter 1:10 where Peter shows that the way to keep from falling is to diligently add the Christian graces (verses 5-7). See Gal. 5:1-4 where Paul shows that some fell from grace and were cut off from Christ because they went back to the Law for righteousness.

4.KNOWLEDGE - Jesus said, "You shall know the truth and the truth shall make you free" (John 8:31,32); and Peter pointed out in his first letter that we should, as new-born babies, desire the pure milk of the word, to grow thereby (1 Pet. 2:2). See Eph. 6:10-17.

Introduction to First John

John the beloved, a brother of James who was beheaded (Acts 12:2), a son of Zebedee, wrote this letter, as well as the two following. He also wrote the gospel of John and Revelation.

John, according to the information we have in early letters and the like, wrote rather late in the first century, after the destruction of Jerusalem (AD 70).

His gospel and letters were likely written at Ephesus, where he evidently lived and preached after the fall of Jerusalem and the destruction of the temple; likely in the eighties. (Revelation was written later, around 96 AD, judging from available evidence.)

Formula for unity

John tells us precisely how unity of all believers is to be maintained (1:7). It is simple, yet exactly in harmony with all else the Lord has said on the subject. We are to "walk in the light" of God's word. Everyone who does so has fellowship with everyone else who is walking in the light.

This is a matter of abiding in the doctrine of Christ (2 John 9), but it is required by our Lord himself.

John shows that we "know that we know him" if we keep his commandments (2:3,4). One who claims to know him, but does not keep his commandments is a liar.

Love not the world

John makes it very plain that the love of the world will not take one to heaven, but rather put one at enmity with God.

He shows that if we do those things pleasing to God, he hears us (3:22); and that we love him because he first loved us (4:19).

First John

The Word of Life

1. Concerning him who was from the beginning, whom we heard, whom we saw with our eyes, whom we looked upon and our hands handled, the Word¹ of Life²; 2. And the Life was revealed, and we saw *him*, and we testify and proclaim to you the Eternal Life who was with³ the Father, and has been revealed to us.

3. Him we saw and heard and proclaim to you, so that you may have fellowship with us; and also the fellowship which we have with the Father and with his Son Jesus Christ. 4. And we are writing these *things* that your joy may be full.

God is Light

5. Now this is the message itself that we heard from him, and *which* we proclaim to you, that God is light⁴, and there is no darkness⁵ in him. 6. If we say that we have fellowship with him, and we walk in darkness, we are lying and not practicing the truth;

Walk in the Light

7. But if we walk in the light⁶ as he is

1.WORD, from *logos*, is the name for Jesus Christ used by John in his gospel (John 1:1-5), who became flesh and lived among (*en*) us (John 1:14). 2.LIFE, Jesus was the *life* (John 1:5; 14:16); the *life-giving spirit* (1 Cor. 15:45).

3.WITH, from *pros*, the same word used by John in John 1:1 to show the unique relationship of the Father and Son.

4.LIGHT/DARKNESS - truth, error. God is the very personification of truth. His word is truth (John 17:17). Darkness is error, false teaching, lawlessness (*anomia*, iniquity). See Mt. 7:21-23.

5.NO DARKNESS - nothing false; no falsehood; no error; no iniquity in God; only light (truth).

6.WALK IN THE LIGHT of his word, of his

in the light, we have fellowship with one another⁷, and the blood of Jesus his Son cleanses⁸ us from all sin⁹.

8. If we say we have no sin¹⁰ we deceive ourselves, and the truth is not with us. 9. If we confess¹¹ our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10. If we say that we have not sinned, we make him a liar, and his word is not in us¹².

Chapter 2

Jesus, our Counselor

1. My little children, I write these

teaching, which is "light".

7.FELLOWSHIP WITH ONE ANOTHER - This is God's formula for unity among Christians. Perfect unity is attained by staying in the light (God's truth). Disunity; division results when anyone departs from the doctrine of Christ. That individual not only separates himself/herself from those walking in the light, but also is separated from God (2 John 9). Division is contrary to Christ's doctrine (Rom. 16:17,18). There is no excuse for the division about us today.

8.CLEANSSES - present tense, continuing action. The blood continues to cleanse us as long as we continue walking in the light of his word.

9.CLEANSSES US FROM ALL SIN - When we became Christians we were immersed into Christ's death (Rom. 6:3,4), and were washed in his blood, cleansing us of every sin (Rev. 1:5; Titus 3:5; Heb. 10:22).

10.NO SIN - if we claim to be perfectly sinless; that we never sin, the truth is not with us. And if we say we have not sinned, we make him a liar.

11.CONFESS our sins, as Christians. Before one becomes a Christian, his/her confession is to be "the Lord Jesus" (Rom. 10:9,10); but as Christians we are to confess our faults and pray for one another (James 5:16).

12.HIS WORD IS NOT IN US, we are not following the doctrine of Christ, therefore we do not have God (2 John 9).

things to you that you should not sin. Yet, if any one does sin, we have a Counselor before the Father, Jesus Christ *the* righteous.

2. And he is himself *the* atoning sacrifice for our sins; not for ours only, but for *those* of the whole world.

We know that we know

3. And in this we know that we know him, if we keep his commandments.

4. *But* the *one* who says, I know him, but does not keep his commandments, is a liar, and the truth is not in him.

5. But whoever keeps his word, truly in him the love of God is perfected¹. By this we know that we are in him.

6. Whoever claims to abide in him ought to conduct himself just as he conducted himself.

7. Beloved, I am not writing a new commandment to you, but an old commandment which you had from *the* beginning. The old commandment is the word which you heard. 8. Again, I am writing a new commandment to you, which is true in him and in you, because the darkness is going away and the true light is already shining.

9. Whoever says that he is in the light, but hates his brother, is still in darkness. 10. Whoever loves his brother abides in the light, and there is no cause of stumbling² in him.

11. But whoever hates his brother is living in darkness, and does not know where to go, for the darkness has blinded his eyes.

12. I write to you, little children, because your sins are forgiven because

of his name³. 13. I write to you fathers, because you know *him* who is from *the* beginning. I write to you, young *people*, for you have overcome the evil.

14. I have written to you, little children, because you know the Father. I have written to you, fathers, because you know *him* who is from the beginning. I have written to you young *people*, because you are strong and the word of God abides with you, and you have overcome the evil.

Love not the world

15. Do not love the world, or the *things* in the world. If anyone love the world, the love of the Father is not in him; 16. For all that is in the world, the desire of the flesh, and the desire of the eyes, and the pride⁴ of life are not of the Father, but are of the world.

17. Both the world and its desires are passing away, but he who does the will of God abides forever.

Antichrists abound

18. Little children, it is *the* last hour, and as you have heard that Antichrist⁵ is coming, even now there are many Antichrist, wherefore we know that it is *the* last hour.

19. They went out from us, but they were not of us, for if they had been of us they would have remained with us; but *they departed* that it might be evident

1.PERFECTED - the love of God is completed (perfected) in our obedience (1 John 5:3). See James 2:22-26.

2.NO CAUSE OF STUMBLING because the light of Christ's doctrine is being followed, and he/she has both the Father and the Son (2 John 9).

3.HIS NAME - No other name under heaven given among people whereby we must be saved (Acts 4:12).

4.PRIDE, from *alazoneia*, pretension, arrogance (James 4:16); pride. See 1 Tim. 3:6,7. Pride was evidently Satan's big problem.

5.ANTICHRIST, from *antichristos*, an opposer of Christ. Everyone who opposes Christ is an Antichrist. Evolution is Antichrist. Humanism is Antichrist. Communism and false religions are Antichrist. Those who cause division among those who would be Christians are Antichrist (the denominational preachers and teachers).

that they are not of us. 20. And you have an anointing from the Holy One, and you know all *things*.

21. I have not written to you because you do not know the truth¹, but because you do know it, and that no lie is of the truth.

22. Who is the liar, if it is not *him* who denies that Jesus is the Christ? He who rejects the Father and the Son is the Antichrist. 23. No one who rejects the Son has the Father, *but everyone* who confesses the Son has the Father also².

24. Let that which you heard from the beginning abide with you, *for* if that which you heard from the beginning abide with you, you shall also abide in the Son and in the Father.

The Promise he Promised us is Eternal Life

25. And this is the promise³ which he himself promised us, *even* eternal life.

26. I have written these *things* to you concerning those who deceive you.

27. Now *if* the anointing you received⁴ from him remain with you, you have no need for anyone to teach you, but as his anointing teaches you concerning all things, and *as* it is true and is not

false, even as it has taught you, abide in it⁵. 28. And now, little children, abide in him, so that we may have boldness, and not be put to shame before him at his coming.

29. If you know that he is righteous, you know that everyone who does righteousness is also born of him.

Chapter 3

We are God's children

1. You see what love the Father has bestowed on us, that we should be called God's Children, and we are. The world does not know us because it did not know him.

2. Beloved, now we are children of God⁶, and it has not yet appeared what we shall be, yet we know that when he appears, we shall be like him; for we shall see him as he is. 3. And everyone who has this hope in him purifies himself⁷ just as he is pure.

4. Everyone who commits sin works lawlessness⁸, for lawlessness is sin. 5. And you know that he appeared to take

1.KNOW THE TRUTH - The "anointing" mentioned in the last verse indicates that some of them had spiritual gifts to enable them to know the truth. 4:1 indicates that they also had the gift of discerning of spirits - being able to tell whether or not a prophet was really speaking the truth.

2.HAS THE FATHER ALSO because he/she is abiding in the doctrine of Christ (2 John 9); walking in the light of his word (1 John 1:7).

3.THE PROMISE given in Acts 2:39 is eternal life. The promise is to all who believe, repent and are immersed (Mk. 16:15,16; Acts 2:38,39).

4.ANOINTING YOU RECEIVED - the spiritual gift (or gifts) enabling them to know and teach the truth (1 Cor. 12:1-12). Those gifts were given in the early church for that very purpose, until the completed revelation came (1 Cor. 13:10; Eph. 4:13).

5.ABIDE IN IT - Abide in the doctrine of Christ (2 John 9). It, from *auto* (dat. sing.) may be either him or it. The context seems to call for it in this passage. However, when one abides "in Christ" he does so by abiding in the doctrine of Christ; the word of Christ (John 15:7; 2 John 9; 1 John 1:7).

6.CHILDREN OF GOD in Christ Jesus through the faith, for as many as have been immersed into Christ have put on Christ (Gal. 3:26,27). Being led by the Spirit's word (the faith) we are children of God (Rom. 8:14).

7.PURIFIES HIMSELF in obeying the truth, the gospel (1 Peter 1:22; Rom. 6:3-6,17,18).

8.LAWLESSNESS, from *anomia*, lawless, without law, that which is contrary to God's law. Those of Mt. 7:21-23 worked lawlessness by doing their works in the name of Christ, but doing them outside and contrary to his law. They claimed to prophesy, cast out demons, and do wonder-works in Christ's name, but Jesus said that he never knew them, they worked lawlessness (*anomia*, iniquity).

away sins, and *there* is no sin in him.

6. Everyone who abides in him does not continue to sin¹, *but* every one who continues sinning has neither seen him nor known him.

He who does righteousness Is Righteous

7. Little children, let no one deceive you; he who does righteousness is righteous, just as he is righteous. 8. He who continues a life of sin² is of the devil, for the devil sinned from the beginning. This is why the Son of God appeared, to destroy the works of the devil.

9. Whoever has been born of God does not continue a life of sin³ because his seed⁴ abides in him, and he cannot continue a life of sin because he has been born of God⁵.

10. By this the children of God and the children of the devil are obvious. Whoever does not do righteousness⁶ is not of God; neither is *one* who does not love his brother.

11. For this is the message we heard from *the* beginning, that we should love one another. 12. Not as Cain who was of the evil *one* and killed his brother. And

for what reason did he kill him? Because his works were evil, and his brother's righteous⁷.

13. Now do not be surprised, brethren, if the world hate you. 14. We know that we have passed from death to life because we love the brethren. He who does not love the brethren abides in death⁸.

15. Anyone who continues hating his brother is a murderer, and you know that no murderer has eternal life abiding in him.

16. By this we know *his* love, because he laid down his life for us, and we ought to lay down our lives for the brethren.

17. Whoever has the *things* of the world and sees his brother having need and closes his heart against him, how does the love of God abide in him? 18. Little children, let us not love in word or by language, but in deed and in truth.

19. By this we shall know that we are of the truth, and our hearts shall be assured before him; 20. For if our heart condemn us⁹, God is greater than our heart, and knows all *things*.

God hears us because we obey him, and please him

21. Beloved, if *our* heart does not condemn us, we have confidence before God; 22. And whatever we ask we receive from him, because we are keeping his commandments, and do the things pleasing before him. 23. And this is his commandment, that we believe in the name of his Son Jesus Christ, and love one another, just as he commanded

1.DOES NOT CONTINUE TO SIN - does not continue a life of sin. The Christian wants to grow in Christ (1 Pet.2:2).

2.CONTINUES A LIFE OF SIN, from *poion ten hamartian*, literally, "doing the sin."

3.CONTINUE A LIFE OF SIN, as indicated by the present, continuing tense of the verb. He/she does not keep on sinning.

4. SEED is the word (Lu. 8:11) by which we are begotten (James 1:18). While the word continues in one, he/she is "abiding in the doctrine of Christ, and has the Father and the Son" (2 John 9). See 1 John 1:7.

5.BORN OF GOD, therefore a new creation in Christ Jesus (2 Cor. 5:17; Eph. 2:10).

6.DOES NOT DO RIGHTEOUSNESS - does not obey the commandments of Christ. See Luke 1:6; 2 John 9; 1 John 1:7; 2:3,4.

7.ABEL (Cain's brother) was righteous because he did righteousness - by faith he offered the acceptable sacrifice (Heb. 11:4).

8.DEATH - spiritual death (separation from God - Isa. 59:1,2).

9.HEART CONDEMN - see Rom. 14:22,23.

us. 24. And he who keeps his commandments abides in him¹, and he in him; and by this we know² that he abides with us, from the Spirit³ he gave to us.

Chapter 4

Try the spirits

False teachers abound

1. Beloved, do not believe every spirit⁴, but test the spirits *to see* if they are from God, for many false prophets⁵ have gone out into the world.

2. By this we know the Spirit of God; every spirit that confesses *that* Jesus Christ came in the flesh⁶ is from God. 3. And every spirit that does not confess *that* Jesus Christ has come in the flesh is not of God; and this is the antichrist, of which you heard that he is coming, and is now already in the world.

4. You are of God, little children, and have overcome them, for he who is with you is greater than he who is of the world. 5. They are of the world, *and* because of this they speak as of the

world, and the world listens to them.

6. We are of God; he who knows God⁷ listens to us; he who is not of God does not listen to us. From this we recognize the spirit of truth, and the spirit of error.

God is Love

7. Beloved, let us love one another, for love is of God, and everyone who loves is begotten of God and knows God. 8. He who does not love is not of God, for God is love.

9. By this the love of God was displayed among us, because he sent his only begotten Son into the world that we might live through him.

10. In this is love, not that we loved God, but that he himself loved us, and sent his Son as an atoning sacrifice⁸ for our sins. 11. Beloved, if God loved us like this, we also ought to love one another.

12. No one has ever gazed upon⁹ God, *yet* if we love one another God abides in our midst, and his love is perfected with us.

13. By this we know that we abide in him and he is us, because of his Spirit *that* he has given us¹⁰. 14. For we¹¹ have seen, and we bear witness that the

1.KEEPS HIS COMMANDMENTS ABIDES IN HIM - see 2 John 9, the one who abides in the doctrine of Christ has the Father and the Son. Thus we see that abiding in the doctrine includes keeping the commandments.

2.WE KNOW that we know him if we keep his commandments (1 John 2:3,4).

3.THE SPIRIT tells us through the word that Jesus abides with his disciples (Mt. 28:20).

4.EVERY SPIRIT - there are "deceitful spirits and spirits of demons" to contend with (1 Tim. 4:1). In the early church some had the spiritual gift of "distinguishing of spirits" (1 Cor. 12:10). Today we try the spirits by seeing if their doctrine is Christ's doctrine. If it is not, we must reject them - not even give them a warm greeting (2 John 10).

5.FALSE PROPHETS, for whatever reason, lead people away from Christ and his doctrine. They are "ministers of Satan" (2 Cor. 11:13-15). See Jesus' warning (Mt. 7:15; Rom. 16:17,18).

6.IN THE FLESH is lacking in manuscripts A and B. The phrase is in Aleph, H, L, S and others.

7.KNOWS GOD - We know that we know God when we keep his commandments (1 John 2:3,4). We who know God listen to John and the other inspired writers.

8.ATONING SACRIFICE, from *helasmos*, propitiation; expiation. See 1 John 2:2.

9.GAZED UPON, from *theaomai*, to gaze upon, to see; to discern with the eyes; see. The noun form of the word (*theatron*) is, theater; a place where public games were played and spectacles exhibited; fig. a show, a gazing stock.

10.HAS GIVEN US, the apostles. They were given the Spirit on the Pentecost of Acts 2, to guide, inspire and empower them.

11.WE ... WE the apostles. After the "us" in verse 13, the "we" used here further shows that it is the apostles to whom the Spirit was given.

Father sent the Son to save the world.

Confess Jesus, God's Son

15. Whoever confesses that Jesus is the Son of God, God abides in him and he in God.

16. And we have known and have believed the love that God has for us. God is love, and whoever abides in love, abides in God, and God abides in him.

17. By this love is perfected with us, that we may have boldness in the day of judgment, for as he is, so are we in this world. 18. There is no fear in love, but mature love casts out fear, for fear has torment, but he who fears is not perfected in love.

Because he first loved us

19. We love God¹ because he first loved us. 20. If anyone says, I love God, yet he hates his own brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?

21. And we have this commandment from him, that he who loves God should also love his brother.

Chapter 5

Begotten of God

1. Whoever believes that Jesus² is the Christ has been begotten by God, and

everyone who loves the Father, loves the one begotten by him. 2. By this we know we love the children of God, when we love God and keep his commandments.

This is the love of God, that we keep; his commandments

3. For this is the love of God, that we keep his commandments; and his commandments are not burdensome. 4. For every child of God overcomes the world; and this is the victory that overcomes the world, our faith.

5. And who is it that overcomes the world, if not the *one* who believes that Jesus is the Son of God?

6. This is the *One* who came through water and blood, Jesus Christ. Not by water only, but in water and in blood. And the Spirit is the witness, because the Spirit is the Truth³.

7. For there are three who bear witness⁴, 8. The Spirit and the water and the blood, and the three agree in one.

9. If we receive the witness of people; the witness of God is greater; for this is the witness of God that he has testified concerning his Son.

10. He who believes in the Son of God accepts the testimony of God relating to it; *but* he who does not believe God makes him a liar, because he does not believe the testimony that God testified concerning his Son.

Eternal life is in the Son

11. And this is the testimony; that God gave us eternal life, and this life is in his Son. 12. He who has the Son has the life. he who does not have the Son of God does not have life.

1.The word GOD is lacking in A and B manuscript;ts. It is in Aleph, 33 and others. The word *him* instead of *God* is in K and a few others. The context is dealing with our love for God. We love him *because* he first loved us.

2.JESUS IS THE CHRIST is what one must believe to have been begotten by God. When one hears the gospel, God's power to save (Rom. 1:16), he/she must come to faith in Jesus as the Christ to have been begotten. At that faith one has the power to become a child of God (John 1:12). See Gal. 3:26,27 where we find that one is a child of God in Christ, through the faith, at the point of immersion.

3.SPIRIT IS THE TRUTH - see John 15:26, "the Spirit of Truth who comes from the Father."

4.VERSES 7b and 8a are lacking in all the more reliable manuscripts. They were added by the editor, Erasmus, in his third edition of the Greek New Testament (which became the Greek text known as the *textus receptus* (the received text)).

13. I have written these *things* to you who believe in the name of the Son of God, that you may know that you have eternal life. 14. And this is the confidence that we have before him, that if we ask anything according to his will, he hears us. 15. And if we know that he hears whatever we request, we know that we shall receive those *things* we request of him.

A sin not to death

16. If anyone see his brother sin a sin *that is* not to death¹, he shall ask, and he will give him life for those who do not sin to death. There is a sin to death². I do not say that one should ask concerning that. 17. All unrighteousness is sin, and there is sin *that is* not to death.

18. We know that whoever has been begotten of God does not continue in sin, but he who was begotten of God keeps himself³, and the evil *one* does not touch him.

19. We know that we are of God, and *that* the whole world lies in the evil. 20. And we know that the Son of God came, and gave us understanding, that we may know the true God; and *that* we are in him who is true, and his Son, Jesus Christ.

This is the true God, and eternal life.

21. Little children, guard yourselves from idols.

1. SIN NOT TO DEATH - Any sin of which one can *repent, confess and pray* is not to death (Acts 8:22; 1 John 1:9; James 5:16). One who falls into sin needs to be saved *before* becoming hardened in sin (Gal.6:1,2; James 5:16-19).

2. A SIN TO DEATH - wilful sin of which one cannot be brought to repentance (Heb. 6:4-6).

3. KEEPS HIMSELF by walking in the light of God's word (1 John 1:7); abiding in the doctrine of Christ (2 John 9); adding the Christian graces (2 Peter 1:5-11); puts on the whole armor of God (Eph. 6:10-17).

Introduction to Second John

John's second letter is very short, but it contains a wealth of warning, information and encouragement.

John addresses "the chosen lady" (*elekte kuria*). *Kuria* if the feminine for "Lord." Possibly the elect (chosen) of the Lord - Christians; or, the church at some location somewhere in Asia (the province - on western Asia Minor).

The last verse (13) seems to suggest that members of another congregation send greetings to the one John addresses in this letter.

Regardless of that, the truths presented in the letter remain the same.

John's joy in seeing them walk after the commandments of the Lord; in truth, show how important abiding in the doctrine really is (as he further shows in verses 9 & 10).

In verse 8 he shows that one may lose that prize; that for which he/she has labored; may fall from grace.

Verses 9 and 10 of the letter make this one of the outstanding passages of the entire Bible because this one passage forever and clearly states God's view of any and all who would go outside the doctrine of Christ for religious matters.; and he warns against even a casual fellowship with such.

When anyone, any Christian, goes outside the doctrine of Christ - either adding to it or taking from it (See Gal. 1:6-9; 5:1-4; Mt. 7:21-23) he/she falls from God's grace and separates himself/herself from God (the Godhead, for such has no fellowship with the Father, Son or the Spirit).

The denominational system is built on the false idea that it doesn't really matter what you believe and/or practice. John says with finality that it matters eternally. One loses his fellowship with God at the very point he/she deviates from the doctrine of Christ.

Not only is the one who deviates from the doctrine of Christ in jeopardy, but any and all who encourage, even by a warm greeting (as, "Rejoice"), partake of that sin, and become guilty with the sinner.

If any point was ever well-made, this one is. It is imperative that we recognize the sanctity of God's Holy Word, and abide in it with great diligence.

Our eternal destiny depends on our loving God and believing in God enough to respect his word.

Let us heed the admonition, not only for our own sakes, but also for the sake of those misled.

Second John

1. The elder to the chosen lady and her children, whom I love in truth, and not I only, but also all who know the truth; 2. Because of the truth that abides with us, and shall be with us forever.

3. Grace, mercy *and* peace shall be with us, from God *the* Father, and from Jesus Christ the Son of the Father, in truth and love.

4. I rejoiced greatly because I found your children conducting themselves in truth, just as we received *the* commandment from the father. 5. And now I ask you, lady, not as though I wrote a new commandment to you, but the *one* we had from *the* beginning; that we are to love one another.

6. And this is love, that we conduct ourselves according to his commandments¹. *And* this is the commandment, *even* as you heard from *the* beginning, that you may walk in it. 7. For many deceivers have gone out into the world, who do not confess *that* Jesus Christ is come in *the* flesh. This is the deceiver and the antichrist. 8. Look to yourselves that you not lose *that for* which you have worked, but *that* you may receive a full reward.

9. Whoever deviates *from* and abides not in the doctrine² of Christ³ does not

have God⁴. Whoever abides in the doctrine *of* Christ has both the Father and the Son.

10. If anyone come to you and does not bring this doctrine, do not receive him into *your* house, and do not say, Rejoice⁵! to him; 11. For whoever says, Rejoice! to him has fellowship with his evil works⁶.

12. Having many *things* to write to you, I will not *do so* with paper and ink, but I hope to be with you and speak face to face, that our joy may be full.

13. The children of your chosen sister greet you. *Amen.*

Introduction to Third John

John's third letter is outstanding in that it points out and condemns the sin of "pride of place," which was Diotrephes' sin. It appears that the devil (Satan) had that same problem, and Paul warns against appointing a new convert to the place of elder because of that sin (1 Tim. 3:6).

Again John rejoices because Gaius (the person addressed) was prospering in soul, and walked in the truth.

He commended Gaius for helping the brethren who came his way (preaching the word, evidently).

of liberty" of James 1:25. By it we are to be judged at the last day (John 12:47,48; James 2:12). The Lord allows no deviation from his doctrine (2 John 9,10).

4.DOES NOT HAVE GOD - It is evident that the word *God* of this verse, means the Godhead; the Father, Son and Spirit. One cannot have one without the other. If we have Christ, we have the Father and the Spirit too.

5.SAYS REJOICE! , from *logon auto chairein*, literally, "says to him, Rejoice!" *Chairein* was a warm greeting used frequently in that day and age, along with "grace," "peace," and the like.

6.HAS FELLOWSHIP WITH HIS EVIL WORKS and becomes equally guilty with him. We should never encourage false doctrine in any way or form.

1.ACCORDING TO HIS COMMANDMENTS - See 1 John 5:3, "For this is the love of God, that we keep his commandments." This shows, demonstrates, our love for God. We are to love him above all others and all else (Mt.22:37).

2.ABIDES NOT IN THE DOCTRINE - as those of Romans 16:17,18 - those who cause divisions and offense contrary to the doctrine of Christ. They do not serve the Lord Christ.

3.THE DOCTRINE OF CHRIST is the law of Christ for this Christian age (1 Cor. 9:21; Rom. 3:27-31). It is "the faith" of Jude 3; the "perfect law

Third John

1. The elder to the beloved Gaius, whom I love in truth.

2. Beloved, I pray that in all *things* you may prosper and be well, even as your soul prospers. 3. For I rejoiced greatly when *some* brethren came and testified of the truth you have, just as you walk in *the* truth.

4. I have no greater joy than this, to hear of my children walking in the truth¹.

Helping the Brethren

5. Beloved, you are faithful in what you are doing for the brethren, even for those who are strangers, 6. Who have testified before *the* church of your love, and you do well to send them on² in a manner worthy of God;

7. For they went out in behalf of the name³, taking nothing from the Gentiles⁴. 8. Therefore we ought to receive such, so that we may be fellow-workers in the truth⁵.

Desire for first-place

9. I wrote to the church, but Diotre-

phes, who loves to be first among them, did not receive us. 10. Therefore, if I come, I will remember the works which he does, *and his* foolish, evil words against us. And not satisfied with this, he himself does not receive the brethren, and he hinders those who would, casting *the* out of the church⁶.

11. Beloved, do not imitate that which is evil, but that which is good. He who does that which is good is of God. He who does evil has not seen God.

Demetrius - a good report

12. Demetrius has a *good* testimony from everyone, and by the truth itself, and we also bear witness, and you know that our witness is true.

13. I have many *things* to write to you, but I do not want to write *them* to you with pen and ink; 14. But I hope to see you soon, and talk with you face to face.

15. Peace to you. The friends greet you. Greet the friends by name.

Note

This letter (along with first and second John) was written toward the close of the first century (possibly about 85 AD or later), while John was at Ephesus. According to tradition he moved to that area after the destruction of the temple and the taking of Jerusalem by the Romans in AD 70.

John received the Revelation later, about 96 AD, on the island of Patmos.

1.WALK IN THE TRUTH - abide in the doctrine of Christ (2 John 9); living according to Christ's law (1 Cor. 9:21; Rom. 3:27-31).

2.SEND THEM ON by providing those things needed for the journey.

3.IN BEHALF OF THE NAME, preaching the word; the gospel, evidently.

4.GENTILES, used here to identify those not Christians. Evidently this word (Gentiles, *ta ethna*, the nations) was used in the early church in this manner.

5.FELLOW-WORKERS IN THE TRUTH - It is gratifying to know that we can assist and encourage faithful preachers and other workers in Christ's kingdom, and thus please our Lord. However, we should be aware that we also take on ourselves the fellowship of *what* they preach and teach. If it is sound doctrine, well and good. But if error, we become partakers with them of that error.

6.CASTING THEM OUT OF THE CHURCH - withdrawing fellowship from them; counting them as unfaithful and undeserving of Christian fellowship.

Jude

It is generally considered that this Jude was a half-brother to Jesus (Mt. 13:55), being a brother of James (Jude 1). See Acts 15:13; Gal. 1:19; 29. Jude had intended to write a letter having to do with salvation in general, but evil men and deceivers caused him to write this letter, all Christians, everywhere and for all time to contend earnestly for "the faith." "The faith" designates Christ's doctrine (2 John 9), and is used very widely in the Scriptures. However most versions of the Bible have slighted this fact, omitting the article *the* in many places; thus making it appear that faith (belief) instead of "the faith" (Christ's doctrine) was intended. See Romans 3:30,31 as a classic example of that. Also see Gal. 3:19-26.

Jude's statement about the sin of homosexuality, and the punishment God has in store for those who practice that filthy, disease ridden sin is important enough to commit to memory. See verse 7.

He warns against false teachers, and those who would lead God's people astray, causing them to be lost eternally. "Pull them out of the fire," is his urgent appeal (verse 23).

Contend earnestly

for the faith once delivered

1. Jude, a servant of Jesus Christ, and a brother of James, to the called¹ in Christ Jesus², and beloved of God; who keep themselves³: 2. Mercy to you, and peace and love be multiplied.

3. Beloved, while I was giving all diligence to write to you concerning the salvation we share, I was constrained to write to you, admonishing you to contend earnestly for the faith⁴ that was once

for all delivered to the saints.

4. For certain men have slipped in unnoticed, who were of old marked out to this condemnation, ungodly *people* who turn the grace of our God into licentiousness⁵, denying the only Master and our Lord Jesus Christ.

Israelites fell from grace

5. I want to remind you, *though* you once knew these *things*, that after the Lord saved the people out of Egypt, he later destroyed those who did not believe.

Angels fell from grace

6. The angels who did not keep their first estate, but left their own abode, he has reserved in everlasting chains of darkness unto the great judgment day.

Ugly Homosexual sins

7. Just as Sodom and Gomorrah, and the cities around them in the same manner turned to sexual immorality, going after strange flesh, are set forth as an example of those under the sentence of eternal fire; 8. In the same way these

1. TO THE CALLED - Called by the gospel (2 Thess. 2:14). See 1 Cor. 4:15 - begotten by the gospel. It is God's power to save the believer (Rom. 1:16).

2. IN CHRIST JESUS - when one is called by the gospel (hears the gospel) and believes it, he/she is begotten of God (1 John 5:1) and has the power to become a child of God (John 1:12). He/she is then immersed into Christ, putting him on in immersion (Rom. 6:3,4; Gal. 3:26,27). He/she is *then* made free from sin (Rom. 6:17,18), and becomes a servant of righteousness, raised from immersion to walk the new life in Christ (Rom. 6:4,5).

3. WHO KEEP THEMSELVES, from *teteremenois* (middle/passive form; perf. participle of *tereio*, to keep, guard, preserve); for example, "He who is begotten of God keeps (*tereio*) himself (1 John 5:18). We keep (*tereio*) in the love of Christ by abiding in the doctrine (John 15:10; 1 John 1:7; 2:3,4; 5:3).

4. THE FAITH that was once for all delivered - the doctrine of Christ; his law (2 John 9; 1 Cor. 9:21).

It is the perfect law of liberty (James 1:25).

5. LICENTIOUSNESS, from *aselgeia*, intemperance, licentiousness, insolence; outrageous behavior; sensuality; debauchery. Worldly living; living after the lusts of the flesh (1 John 2:15-17).

dreamers defile the flesh; disregard authority and speak against majesties.

9. But Michael, the archangel, when he disputed with the devil, arguing about the body of Moses, did not presume to bring a reproachful judgment against him, but said, May the Lord rebuke you.

10. But these speak reproachfully against *things* they do not understand, but those *things* they know naturally, as the unspeaking animals, in these they corrupt themselves¹.

11. Woe to them, for they have gone the way of Cain, and for gain they have rushed into the error of Balaam, and have perished in the rebellion of Korah.

They defile your love feasts

12. These are spots² in your love feasts³, feasting with *you* without fear, caring *only* for themselves. *They are* clouds without water, carried about by the winds; autumn trees without fruit, utterly dead, uprooted; 13. Wild waves of the sea, foaming out their own shame; wandering stars, for whom the black of darkness is reserved forever.

14. And Enoch, the seventh from Adam, prophesied of these saying, Behold, the Lord came with a vast multitude of his holy angels; 15. To execute

judgment upon all, and to convict all the ungodly of all their ungodly deeds which, in their ungodliness they did, and concerning all the harsh *things* that ungodly sinners spoke against him.

16. These are grumblers, faultfinders, going after their own desires, and their mouth speaks arrogant *things*, flattering others⁴ for gain.

17. But you, beloved, remember the words spoken before by the apostles of our Lord Jesus Christ; 18. That they told you *that* in the last time there would be mockers, who would walk after their own ungodly lusts.

19. These are dividers, worldly, not having the Spirit.

20. But you, beloved, building up yourselves in your most holy faith, praying in a spirit that is holy; 21. Keep yourselves⁵ in the love of God; welcome the mercy of our Lord Jesus Christ *who* brings eternal life⁶.

22. Have compassion on some, who are wavering, 23. And save others by pulling them out of the fire; and on still others, have compassion in fear, abhorring even *the* garment spotted by the flesh. 24. Now to him who is able to keep you from stumbling, and to *make you* stand blameless in the presence of his glory, in great joy; 25. To *the* only God our Savior, through Jesus Christ our Lord; *be* glory, majesty, might and power to all the ages, both now and forever. Amen.

1.CORRUPT THEMSELVES, from *phtheironai*, the middle/passive form of *phtheiro*, to spoil, ruin, corrupt, morally deprave. The middle force of the verb shows the subject to be acting in a way relating to itself. See Acts 2:40,41, "save yourselves."

2.SPOTS, from *spilas*, a flaw; a stigma; a defiling imperfection.

3.LOVE FEASTS, from *agapais* (see any standard Bible Dictionary under Agape); a simple meal of brotherly love, eaten either before or after the Lord's Supper by the early Christians. Abuses of the Love Feast were condemned by Paul (1 Cor. 11:17ff). After the church had buildings of its own the love feast was condemned and outlawed by certain "councils" (the Third Council at Carthage, 391 A.D. for example).

4.FLATTERING OTHERS, from *thaumazontes prosopa*; to admire; wonder at; to be astonished; at the face or countenance of others; so to admire others for gain; flatter others for gain.

5.KEEP YOURSELVES, one keeps self in the love of God by keeping his commandments (John 15:10). Even Jesus kept himself in the love of the Father by so doing (John 15:10).

6.ETERNAL LIFE; See Heb. 9:28, "Christ shall appear a second time ... with salvation."

Revelation

John the apostle, who wrote the gospel of John, First, Second and Third John, wrote this last book of God's revelation to his people.

It was written toward the close of the first century, about 96 A.D. This was the opinion of the early church; and it seems to fit all the known facts relating to John and to that period.

John had been exiled to the island called Patmos, because of the testimony of Jesus. He received the visions relating to this book while there.

John says that he was a brother in the kingdom (Rev. 1:9) and that we Christians are a kingdom (1:6,9); a kingdom of priests (1:6).

The book is symbolic and figurative; and because of that it is the most difficult book of the new Testament to fully understand. Even so there is a blessing pronounced upon the one who reads and those who hear the words of this prophecy, and heed the things written therein (1:3).

He was shown things that were to be "after these things (1:19; 4:1), therefore we understand that the things portrayed were to begin taking place shortly, and reach to the end of time and beyond. His prophecy covers from about the end of the first century to the judgment scene and on a bit.

The basic meaning and message of Revelation is the ultimate victory of God's faithful, and the utter overthrow of all their enemies; therefore, remain faithful unto death, and receive the crown of life (2:10).

Some suggestions about possible meanings of symbols shall be given in appropriate footnotes throughout the book.

Soon to begin taking place

1. *The revelation of Jesus Christ* which God gave to him, to show to his servants what must very soon take place, and he sent and made it known by signs¹ by his angel to his servant John; 2. Who bore witness of the word of God and the testimony of Jesus Christ, of all *things* he saw.

Blessed is he who reads and they who hear and keep these words

3. Blessed is *he* who reads, and they who hear the words of this prophecy, and heed the *things* written in it, for the time is near.

To the 7 churches of Asia

4. John, to the seven churches that are in Asia: Grace and peace to you, from *him* who is and was and is to come; and from the seven Spirits which are before his throne;

5. And from Jesus Christ, the faithful

witness, the first-born from the dead, and the ruler of the kings of the earth. To *him* who loved us and washed us from our sins in his blood².

He made US a kingdom

6. And he made us a kingdom, priests to God, even his Father, to whom be glory and power forever and ever. Amen.

7. Behold he comes with the clouds, and every eye shall see him, even those who pierced him, and all the tribes of the earth shall lament over him. Even so, Amen.

8. I am the Alpha and the Omega³, the beginning and the ending, says the Lord God; who is and was and is to come, the Almighty.

1. MADE KNOWN BY SIGNS, from *semaino*, to signify; make known by signs. Most of Revelation is presented in signs and symbols.

2. WASHED US ... IN HIS BLOOD at immersion into his death (Rom. 6:3-5). We are washed in the blood of the Lamb (Rev. 1:5) when we are buried with him and raised to walk a new life. See Gal. 3:26,27. This is the washing of the new birth, by which we are made holy in spirit (Titus 3:5).

3. ALPHA AND OMEGA - the first and last letters of the Greek alphabet.

9. I John, your brother and fellow-participant in the afflictions, and in *the* kingdom¹ and steadfastness in Christ, was in the island called Patmos because of the word of God² and for the testimony of Jesus.

10. I was in spirit in the Lord's Day³, and I heard a loud voice behind me like a trumpet; 11. Saying, Write what you see in a book and send *it* to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thatira and to Sardus and to Philidelphia and to Laodicea.

12. And I turned to see the voice that spoke with me. And when I turned I saw seven golden lamp-stands, 13. And in *the* midst of the lamp-stands *One* like the Son of man⁴; clothed in a garment reaching to *his* feet and encircled around the breasts with a golden belt.

14. And his head and hair were white like white wool, like snow; and his eyes were as a flame of fire, 15. And his feet were like polished brass, as if they burned in a furnace; and his voice as *the* sound of many waters.

16. And he had in his right hand seven stars, and out of his mouth came a sharp, two-edged sword, and his face was like the sun shining in its strength.

17. And when I saw him, I fell at his feet as dead. And he placed his right *hand* on me, saying, Fear not. I am the first and the last; 18. And the living *One*.

1.KINGDOM of Christ, his church (Mt. 16:18,19, 28; Mk. 9:1; Col. 1:13; Heb. 12:28).

2.WORD OF GOD - the preaching of it, was behind John's being exiled to Patmos.

3.LORD'S DAY, Sunday, the first day of the week. The term *the Lord's day* began to be used to refer to the first day of the week late in the first century. This is an indication of the late date for the writing of Revelation (about 96 AD).

4.SON OF MAN was a term used regularly by Jesus to designate himself.

I was dead, and behold I am alive forever and ever; and I have the keys of death and Hades.

19. Therefore write the *things* you have seen⁵, and the *things* which are, and the *things* which are to be after these *things*.

Some symbols explained

20. The mystery of the seven stars which you saw in my right *hand*, and the seven golden lamp-stands: The seven stars are messengers⁶ of the seven churches, and the seven lamp-stands⁷ are the seven churches.

Chapter 2

1. *By*⁸ the messenger of the church in Ephesus write: He who holds the seven stars in his right hand, and who stands in the midst of the seven golden lamp-stands says these *things*:

2. I know your works and labor and your steadfastness, and that you cannot bear *them who* are evil, and have tried⁹ those who call themselves apostles¹⁰ but are not, and you found them liars;

3. And you have been patient and

5.WRITE - John was to write what had been revealed to him; what was being revealed to him, and what would be revealed to him later. It all had to do with the present series of visions.

6.MESSENGERS, from *aggelos*, messenger, angel; one sent. The context must determine which meaning to apply.

7.LAMP-STANDS - how fitting that local congregations of the Lord's people would be presented in symbol as a "light-giving" lamp.

8.*BY* (or *to*) is understood in the dative case of "the messenger." The preposition must be supplied in keeping with the context, by the reader or translator.

9.TRIED - either by someone with the gift of discerning of spirits (1 Cor. 12:10) or by the word, our infallible measure.

10.APOSTLES - There were "false apostles" back then (2 Cor. 11:13-15), who were ministers of Satan.

have endured because of my name, and have not wearied.

Left their first love

4. But I have *this* against you, that you have left your first love. 5. So remember from where you have fallen and repent and do the first works¹; or else I will come to you and will remove your lamp-stand from its place, if you do not repent².

6. But this you have, that you hate the works of the Nicolaitans, which I also hate. 7. Let him who has an ear hear what the Spirit says to the churches.

To him who overcomes I will allow him to eat of the tree of life, which is in the Paradise of God.

To Smyrna

8. And by the messenger of the church that is in Smyrna write: He who is the first and the last, who was dead and is alive says this: 9. I know your works, and your tribulations and poverty (but you are rich), and the blasphemy of those who say they themselves are Jews³ and are not, but are of the synagogue of Satan.

Be faithful unto death

10. Do not fear that which you are about to suffer. Behold the devil will throw some of you into prison, that you

may be tested, and you shall have tribulation ten days⁴. Be faithful until death, and I will give you the crown of life⁵.

11. Let him who has an ear hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death⁶

To Pergamos

12. And by the messenger of the church that is in Pergamos write: He who has the sharp two-edged sword says this: 13. I know where you dwell, where Satan's throne is, and you hold fast my name, and have not denied my faith even in the days of my own faithful witness Antipas, who was killed near you, where Satan dwells.

14. But I have a little against you, for you have some there who hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat *things* sacrificed to idols and to be sexually immoral;

15. Also, you have some who hold the doctrine of the Nicolaitans, which I hate. 16. Therefore repent, or else I will come to you quickly, and will fight against them with the sword of my mouth.

17. Let him who has an ear hear what the Spirit says to the churches. To him who overcomes I will give the hidden manna, and I will give him a

1. FIRST WORKS - Doing first works and restoring first love show that the Lord is talking about works that prove love (1 John 5:3; John 14:15. The works are works of faith, not merit, yet one can't be saved by a faith that does not express itself in obedience (James 2:17-26).

2. REPENT, from *metanoeo*, to change one's mind; make up the mind to serve the Lord.

3. SAY ... THEY ARE JEWS - Say they are God's people. Today, those who claim to be Christians but are not, fit this picture. The denominational world generally fits this description. They rebel at the plea and the command to have unity; to abide in Christ's doctrine (John 17:20,21; 1 Cor. 1:10; Eph. 4:4-6; Col. 3:14).

4. TEN DAYS, possibly ten years, since a day usually means a year in prophecy (Ezek. 4:6). It would be a relatively short period of tribulation. The fifth seal (6:9ff) seems to reveal a period of persecution that was very severe, but was to be of short duration; "a little while."

5. CROWN OF LIFE - the *stephanos* (garland victor's crown). See 2 Tim. 4:8; 1 John 2:25).

6. SECOND DEATH, the lake of fire (Rev. 20:15; 21:8); the final separation from God; to be punished forever (2 Thess. 1:8,9; Mt. 25:41,46). See 2 Cor. 5:9-11.

white stone¹, and a new name written on the stone which no one knows except the one who receives it.

To Thyatira

Permitted false doctrine

18. And by the messenger of the church in Thyatira write; The Son of God says this; he who has eyes like a flame of fire, and his feet like polished brass: 19. I know your works and love and faith and service and your steadfastness and your works, the last are more than the first.

20. But I have *this* against you, that you do not forbid² the woman Jezebel, who calls herself a prophetess, and she teaches and misleads my servants into sexual immorality³, and to eat things sacrificed to idols.

21. And I gave her time to repent, but she does not want to repent of her sexual immorality. 22. Behold I will cast her into a bed, and those who commit adultery⁴ with her into great affliction, if they do not repent of their works;

23. And I will kill her children with death, and all the churches shall know that I am he who searches *the* minds and

the hearts, and I will give each of you according to your works.

24. But I say to the rest of you in Thyatira who do not hold this teaching; who do not know the depths of Satan, as they say. I will put no other burden upon you. 25. Nevertheless, hold fast what you have until I come.

26. And he who overcomes and keeps my works to the end, I will give him authority over the nations, 27. And he shall tend them with a staff of iron, *and* as the vessels of the potter they shall be broken,

28. Even as I received of my Father, and I will give him the morning star.

29. Let him who has an ear hear what the Spirit says to the churches.

Chapter 3

To the church in Sardus

1. And by the messenger of the church in Sardus write; he who has the seven Spirits of God and the seven stars says this: I know your works, that you have a name that you live, but you are dead. 2. Be alert and strengthen the remaining *things* that are about to die, for I have not found your works completed before my God.

3. Remember how you received and heard; hold fast and repent. If you are not watchful, I will come as a thief, and you will not know what hour I will come upon you.

4. But you have a few⁵ names in Sardus who have not defiled their garments, and they shall walk with me in white, for they are worthy.

5. He who overcomes shall be clothed in white clothing, and I will not

1. WHITE STONE - with a name written that no one knows except the one receiving it. It seems likely that in the eternal day, after this life is gone, that each will be given a name known only to him/her and to the One giving it. When that name is called, there will be no hesitation or delay in answering, for it is specific.

2. DO NOT FORBID, from *apheis* (a form of *aphiam*), to send away, dismiss. The congregation is held responsible before the Lord for allowing false teaching or immoral practices to continue.

3. SEXUAL IMMORALITY, from *porneias*, fornication; likely figurative here, having to do with false teaching. The term is used often in the Old Testament in that way; committing spiritual fornication, a sin the Jews did all too often.

4. WHO COMMIT ADULTERY WITH HER - partake of here false teaching. All who do so become equally guilty with the false teacher. See 2 John 9,10.

5. A FEW still faithful, even in a situation as apparently hopeless as it is pictured here. Be faithful regardless of what others do.

blot out his name¹ from the Book of Life, and I will confess his name before my Father and before his angels.

6. Let him who has an ear hear what the Spirit says to the churches.

To Philadelphia

7. And by the messenger of the church in Philadelphia write; the Holy One, the True One says this: he who has the key of David, who opens and no one closes, and closes and no one opens: 8. I know your works. Because you have *but* little strength, and have kept my word, and have not denied my name, I have given you an open door which no one can close.

9. Behold I present those of the synagogue of Satan, who call themselves Jews but are not, but are liars; I will make them come and worship at your feet, and to know that I have loved you.

10. Because you have kept the word of my steadfastness², I also will keep you from the hour of temptation that is about to come upon the whole world, to test all who dwell upon the earth.

11. I come quickly; hold fast *that* which you have, so that no one may take your crown.

12. I will make him who overcomes a pillar in the temple of my God, and he shall never depart from it, and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem which comes down from heaven from my God; and my new name. 13. Let him who has an ear hear

what the Spirit says to the churches.

To Laodicea

14. And by the messenger of the church in Laodicea write; The Amen; the Faithful Witness; he who began³ the creation of God says this:

15. I know your works, that you are neither cold nor hot. I wish you were cold or hot. 16. So, because you are lukewarm, and neither cold nor hot, I will vomit you out of my mouth.

17. Because you say, I am rich, and have *already* become rich and have need of nothing; and you do not know that you are wretched and pitiable and poor and blind and naked.

18. I advise you to obtain from me gold purified by fire, that you may be rich, and white garments that you may be clothed, and that the shame of your nakedness not appear; and salve to anoint your eyes that you may see.

19. Those whom I warmly love⁴, I prove⁵ and train⁶; therefore be zealous and repent.

I stand at the door

20. Behold I stand at the door and knock, if anyone hear my voice and open the door, I will come in to him and will eat with him and he with me.

21. I will give to him who overcomes to sit with me in my throne, even as I overcame and sit with my Father in his throne. 22. Let him who has an ear hear what the Spirit says to the churches.

1. NOT BLOT OUT HIS NAME - This indicates that those not continuing faithful, though once saved, are to have their names blotted out of the Book of Life if they do not "overcome."

2. THE WORD OF MY STEADFASTNESS is another way of saying, "abide in the doctrine of Christ" (2 John 9). From the Lord's point of view it is imperative that we walk in the light of his word (1 John 1:7), otherwise we are lost.

3. BEGAN, from *arche*, first place; headship; authority. God, through Christ, created all things. See John 1:3,10; Eph. 3:9; Heb. 1:2. Christ was the Creator.

4. WARMLY LOVE, from *phileo*, to love; regard with affection; be fond of.

5. PROVE, from *elegcho*, to put to proof; to test; to convict; to reprove; to discipline.

6. TRAIN, from *paideuo*, to educate, instruct, teach. "What you are enduring is training you" (Heb. 12:7).

Chapter 4

Stage set for the visions

1. After these *things* I looked, and behold a door had been opened in heaven, and the first voice that I heard was like a trumpet speaking to me, saying, Come up here and I will show you what must be after these *things*¹.

2. Immediately I was in spirit², and behold there was a throne in heaven, and *One* was sitting on the throne.

3. And he who was sitting was in appearance like a jasper stone³ and sardius⁴; and a rainbow was around the throne, in appearance like an emerald⁵.

4. And around the throne were twenty-four thrones, and twenty-four elders⁶ were sitting upon the thrones clothed in white garments, and golden crowns⁷ were upon their heads.

5. And lightening, voices and thunder came out of the throne, and seven

fiery lamps, which are the seven⁸ Spirits of God, burned before the throne.

6. And before the throne *was* a sea of glass, like crystal. And in *the* midst of the throne and around the throne were four living *creatures*⁹, having eyes in front and behind.

7. And the first living *creature* was like a lion, and the second living *creature* was like an ox¹⁰, and the third living *creature* had the face as of a person, and the fourth living *creature* was like a flying eagle.¹¹

8. And each one of the living *creatures* had six wings, and they had eyes around and within, and day and night they do not cease saying, Holy, holy, holy, Lord, the Almighty God, who was and is and is to come.

9. And when the living *creatures* gave glory and honor and thanks to the *One* sitting on the throne¹²; to *him* who lives forever and ever; 10. The twenty-four elders fall down before him who sits upon the throne, and worship him who lives forever and ever, and they throw their crowns before the throne, saying,

11. You are worthy, O Lord, our God, to receive glory and honor and

1. WHAT MUST BE AFTER THESE THINGS -

The signs and symbols would portray and reveal events future from the time John was given these messages. This is an important point in interpreting Revelation. No vision, sign or symbol given John pictured or represented anything before the time of the visions - all looked to the future.

2. IN SPIRIT form and substance, rather than being in the flesh. John was "disembodied."

3. JASPER STONE; a precious stone of brilliant colors: purple, green, blue and rose.

4. SARDIUS, a deep red or brownish red variety of chalcedony, used in jewelry.

5. EMERALD, a green beryl (a hard silicate mineral occurring as green, yellow, pink or white crystals) prized as a gem.

6. TWENTY-FOUR ELDERS - these were rulers of the heavenly hosts, likely. The Bible doesn't identify them specifically. The fact that they were on thrones show that they were in authority to some degree, under God of course. See Eph. 3:10 where it is shown that God makes known his manifold wisdom through the church, to certain principalities and powers in the heavenlies.

7. GOLDEN CROWNS. *stephanos* - victor crowns; not kingly crowns.

8. SEVEN - a very important number in Revelation; complete, the full number, the entire; - all of.

9. LIVING CREATURES, from *zoe*, life; living existence. See Ezekiel 1:10; 10:14,15 for the living creature he saw by the river Chebar. It was similar to what John saw.

10. OX, from *moschos*, a tender branch, a shoat; a young animal; a calf; a young bullock; an ox.

11. THE FOUR LIVING creatures appear to represent all areas of life on earth, except for fish. The beast (lion); cattle (ox); fowl (eagle) and the human race all represented. We are not told the significance of these creatures, other than that they are continually in the presence of God; continuously active and alert; and continually praising God.

12. ONE SITTING ON THE THRONE - God, evidently. See verse 3 and the lack of description there.

power, because you created all *things*, and at your will they exist, and were created.

Chapter 5

A book with seven seals

1. And I saw in the right *hand* of him who was seated on the throne a book written on both sides¹, sealed with seven seals². 2. And I saw a strong angel proclaiming with loud voice, Who is worthy to open the book or loose its seals? 3. And no one is heaven or on earth or under the earth was able to open the book or to perceive³ it. 4. And I wept much, because no one was found worthy to open the book or to perceive it. 5. And one of the elders said to me, Do not weep; behold the Lion of the tribe of Judah, the root of David has prevailed to open the book and its seven seals.

6. And I saw in the midst of the throne and the four living *creatures*, also in the midst of the elders a lamb standing as slain; having seven horns, and seven eyes⁴ which are the seven Spirits of God, which have been sent into all the earth.

7. And he came and took the *book* out of the right *hand* of him who was sitting on the throne. 8. And when he had taken the book, the four living

creatures and the twenty-four elders fell down before the Lamb, each having a harp and a golden bowl full of incense, which are the prayers of the saints.

They sang a new song

9. And they sang a new song saying, You are worthy to take the book and to open its seals; because you were slain and have redeemed to God by your blood *some* out of every tribe and language and people and nation;

10. And you made them a kingdom⁵ and priests⁶ to our God, and they shall prevail⁷ upon the earth.

11. And I looked, and I heard the voice of many angels around the throne and the living *creatures* and the elders, and the number was ten thousands of ten thousands⁸, and thousands of thousands; 12. Saying in a loud voice, Worthy is the Lamb who was slain to receive power and riches and wisdom and strength and honor and glory and praise⁹.

13. And every creature that is in heaven and upon the earth and under the earth and on the sea; I heard even all the *creatures* in them saying, Praise and honor and glory and power to him who sits upon the throne, and to the Lamb, forever and ever.

14. And the four living *creatures* said, Amen; and the elders fell down and worshiped.

1. BOTH SIDES, literally, "within and without."

2. SEVEN SEALS - completely and fully sealed. The book is to present future events, from the time of John to the end. But in this scene the future is a "sealed book," and no one can open it.

3. PERCEIVE, from *blepo*, to see; to look toward or at; to observe; to discern; mentally: to perceive or understand.

4. SEVEN EYES - See Zech. 4:2,10; the seven are the eyes of the Lord that run throughout the earth. See 2 Chron. 16:9. This possibly represents the Lord's ability to see all things, all the time.

5. A KINGDOM - The redeemed, the church of Christ, is a kingdom. That is what this inspired passage says, and that is what Jesus said he was to do (Mt. 16:18,19,28; Mark 9:1; Col. 1:13; Heb. 12:28). See Rev. 1:6,9.

6. PRIESTS - a holy priesthood (1 Pet. 2:5,9).

7. PREVAIL, from *baselouo*, to reign; govern; rule; fig. to predominate, prevail.

8. TEN THOUSANDS OF THEN THOUSANDS - myriads of myriads; suggesting a number beyond counting.

9. PRAISE, from *eulogia*, blessing, praise; saying good things of some one.

Chapter 6

Four horses and riders

1. And I saw that the Lamb opened one of the seven seals¹, and I heard one of the four living *creatures* saying in a loud voice, like thunder, Come!

2. And I looked and saw a white horse, and he who sat on it had a bow, and a crown was given to him, and he went conquering and to conquer.

3. And when he had opened the second seal, I heard the second living *creature* say, Come. 4. And another, a red horse², went out, and it was given to him who was sitting on it to take peace from the earth, and that they might kill one another, and a great sword was given to him.

5. And when he had opened the third seal, I heard the third living *creature* say, Come. And I looked and saw a black horse, and he *who* was sitting on it had a balance in his hand. 6. And I heard, as from the midst of the four

living *creatures*, a voice saying, A quart of wheat for a day's pay; three quarts of barley for a day's pay; and do not be unjust with the oil and the wine.³

The fourth seal

7. And when he had opened the fourth seal, I heard the voice of the fourth living *creature* say, Come. 8. And I looked and I beheld a pale horse⁴, and he who was sitting on it was named Death; and Hades followed after him, and power was given to them over a quarter of the earth, to kill with the sword, hunger, death, and by the beasts of the earth.

9. And when he had opened the fifth seal, under the altar I saw the souls of those who had been killed⁵ because of the word of God, and because of their holding fast the testimony.

10. And they cried out in a loud voice, saying, O Holy and true Lord, how long will you not judge and avenge

1. ONE OF THE SEVEN SEALS - the first, revealing something future from the time John received the revelation, but the nearest to him of all the things to be revealed. We look in history for something in John's near future, or the near future of the political scene - the Roman empire that could possibly correspond to the picture of the white horse, rider with a bow, given a crown, going forth conquering and to conquer. Since the horse is a war-like animal in Bible times, some victorious conflict, relating to the Romans is pictured. An Emperor named Nerva (who was followed by Trajan, Hadrian and the two Antonines) seems to fit. Nerva was from Crete, where the bow was a symbol. The crown was a garland, victor's crown. The time covered would be from 96 to 180 A.D. - the golden period of Rome.

2. A RED HORSE, the sword, and peace being taken from the land could well picture the civil war that prevailed for many years (192 - 284) following the reign of Nerva and the Antonines. Gallienus (260 - 268) might serve as an example of those years. He brought the empire to its lowest ebb.

3. The Scarcity OF FOOD, and the color of the horse (black) could well represent the bleak famine of the Romans empire as the civil war progressed. Possibly the reign of Caracalla (211 - 217) would be an example of warfare and oppression of that time. He was "a blood-thirsty tyrant" according to Gibbon (*Rise & Fall*, vol. I, p.160).

4. PALE HORSE - Death and Hades (the abode of departed spirits) following, all indicate great calamity and plague. That was the condition of the Roman empire toward the close of that period of civil conflict that crippled the empire. The period covered by the first four seals would be from shortly after John wrote, down to nearly 300 AD. This vision could be centered on the reign of Gallienus (260 - 268). Gibbon says that empire at that time was attacked on every side by the "blind fury of foreign invaders, and the wild ambition of domestic usurpers." (Vol.I, p. 299).

5. SOULS OF THOSE WHO HAD BEEN KILLED - Christians slain for Christ, because they were Christians. This likely pictures the awful persecution that took place from about 290 to 311. In the last few years of Diocletian's reign, Christians suffered the bitterest persecution known to history. Began about 303.

our blood of those who dwell upon the earth.

Severe persecution

11. And a white robe was given to each one of them, and they were told to wait yet a little time, until the *number* of their fellow servants and brethren who were to be killed even as they had been was completed.

Pagan religions removed

12. And when he opened the sixth seal, I looked, and there was a great earthquake, and the sun¹ became black as sackcloth *made* of hair, and the whole moon became as blood, 13. And the stars fell to earth, as a fig tree casts its unripe figs when shaken by the wind;

14. And heaven² is swept aside as a scroll rolled together, and every mountain and island are moved out of their places.

15. The kings of the earth, the great, the commanders, the rich, the mighty; everyone, both slaves and free, hide themselves in caves and in the rocks of the mountains; 16. And they say to the mountains and the rocks, Fall upon us and hide us from the face of *him* who sits on the throne, and from the anger of the Lamb; 17. Because the great day of his anger has come³, and who can stand?

1.THE SUN, MOON AND STARS likely represent rulers, powers, kings, and the like. This is usual in figurative language (remember Joseph's dreams? See Joel 2:10; Isaiah 13:9,10; Jer. 4:24.

2.HEAVEN - that which appeared to people as from heaven, the idols and false gods of paganism of that day. With the rise to power of Constantine (307 to 337) paganism was dethroned, rolled up as a scroll and discarded; and Christianity became the religion of the land. In 313 (Edict of Milan freedom of religion was granted. In 321 Sunday was decreed to be the day of rest and worship. See Gibbon's Decline and fall Vol. II, p. 275.

3.HAS COME - They thought that the end and judgment had come, but such was not the case. It was the end of pagan religious for a time.

Chapter 7

The church multiplied

1. After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind should blow upon the earth, or upon the sea, or upon any tree.

2. And I saw another angel coming from *the* rising of *the* sun, having *the* seal of *the* living God, and he cried out in a loud voice to the four angels, to whom was given to hurt the earth and the sea,

3. Saying, Do not hurt the earth or the sea or the trees until we seal the servants of our God⁴ upon their foreheads.

4. And I heard the number of those who were sealed: a hundred *and* forty-four thousand⁵ out of all *the* tribes of *the* children of Israel.

5. Twelve thousand were sealed out of *the* tribe of Judah; twelve thousand out of *the* tribe of Reuben; Twelve thousand out of *the* tribe of Gad;

6. Twelve thousand out of *the* tribe of Asher; Twelve thousand out of the tribe of Naphtali; Twelve thousand out of *the* tribe of Manasseh;

7. Twelve thousand out of *the* tribe of Simeon; Twelve thousand out of *the* tribe of Levi; Twelve thousand out of *the* tribe of Issachar;

8. Twelve thousand out of *the* tribe of Zebulun; Twelve thousand out of *the*

4.THE SERVANTS OF OUR GOD - are here pictured, indicating a tremendous increase in the church. If our evaluation of the signs and symbols has been close to correct thus far, then the time under Constantine fits this symbol perfectly. It was the golden period of the church, and multiplied thousands were added to its ranks. Time, about 311 to 400 A.D.

5. 144,000 out of the tribes of Israel - a countable number. Many Jews were converted during the fourth century, during Constantine's reign.

tribe of Joseph; *and* twelve thousand out of the tribe of Benjamin.

Many Gentile converts

A number beyond counting

9. After this I looked, and behold, a great multitude which no one could count, out of every nation and tribe and people and language, standing before the throne and before the Lamb, clothed in white garments, and with palms in their hands;

10. And they cried with a loud voice saying, Salvation by our God who sits upon the throne, and by the Lamb. 11. And all the angels stood around the throne, the elders and the four living creatures, and they all fell on their faces before the throne and worshiped God,

Heavenly host rejoices

12. Saying, Truly, praise, glory, wisdom, thanksgiving, honor, power and strength to our God forever and ever; Amen.

13. And one of the elders answered, saying to me, Who are these who are dressed in white robes, and where are they from? 14. And I answered him, My lord, you know. And he said to me, These are *they* who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb.

15. Because of this they are before the throne of God, and they serve him day and night in his temple¹, and *he* who sits upon the throne dwells with them².

16. And they shall never hunger or

thirst; neither shall the sun beat upon them, nor any burning heat; 17. Because the Lamb who is in the midst of the throne will take care³ of them, and will guide them with springs of living water, and God will wipe every tear from their eyes.

Chapter 8

7th. seal; seven trumpets

1. And when he opened the seventh seal⁴ there was silence in heaven⁵ for about half an hour. 2. And I saw the seven angels who stood before God, and seven trumpets were given to them.

3. And another angel having a golden censer came and stood at the altar, and much incense was given to him, it *being* the prayers of all the saints; to offer on the golden altar which was before the throne.

4. And the smoke of the incense *relating to*⁶ the prayers of the saints⁷ went up before God from the hand of the angel. 5. And the angel took the censer and filled it with the fire from the altar, and he threw it into the earth; and there

3.TAKE CARE, from *poimaino*, to feed, pasture, tend, direct.

4.THE SEVENTH SEAL reveals the last scenes of the future presented to us by John, in this series. These last *future* events are given in seven different parts, as indicated by the seven trumpet angels. With the sounding of the seventh trumpet (11:15) *time* has ended. Other signs and symbols following 11:18 picture again the time from John to the end.

5.SILENCE IN HEAVEN seemed to be "setting the stage" for the next series of symbols.

6.RELATING TO - The Greek has: "And went up the smoke of the incense the prayers of the saints," without comma or modifying phrase. See Rev. 5:8, the incense is, or represents, the prayers of the saints.

7.PRAYERS OF THE SAINTS - It is of interest to note that under the Law of Moses incense was offered at the times of prayer (see Luke 1:10).

1.TEMPLE - the church is God's temple (1 Cor. 3:16; 2 Cor. 6:16; 1 Pet. 2:5). The great uncountable multitude of converts pictured here were in the church, God's temple.

2.DWELLS WITH THEM (with, from *epi*), because they are his temple, his people, he dwells among them (2 Cor. 6:16). The period of Constantine (311 and following) fits this vision perfectly.

were thunders, voices, and lightnings and an earthquake.

6. And the seven angels who had the seven trumpets prepared to blow them.

Fall of the Roman Empire (possibly) in four scenes

7. And the first blew his trumpet, and hail and fire mixed in blood were thrown to earth, and a third of the earth was burned, and a third of the trees were burned, and all the green grass was burned.¹

A plague by sea

8. And the second angel blew his trumpet, and *something* like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood, 9. And a third of the creatures in the sea having souls² died, and a third of the ships were destroyed.³

A plague on the rives & streams

10. And the third angel blew his trumpet, and a great star burning as a lamp fell upon a third of the rivers and upon the fountains of waters. 11. And the name of the star was called Wormwood⁴, and a third of the waters became

wormwood, and many people died of the waters, because they were made bitter.⁵

Kings & powers toppled

12 And the fourth angel blew his trumpet, and a third of the sun and a third of the moon and a third of the stars were plagued, so that a third of them were darkened, and the third of the day had no light, the night likewise.

Three "Woe" Trumpets

13. And I saw and heard an eagle flying in the midst of the heaven saying in a loud voice, Woe, woe, woe, to those dwelling upon the earth because of the remaining sounds of the trumpet of the three angels who are about to blow their trumpets.

Chapter 9

Mahomet's 150 year war

1. And the fifth angel blew his trumpet, and I saw a star which had fallen from heaven unto the earth, and the key of the bottomless pit was given to him. 2. And he opened the pit of the abyss, and smoke like the smoke of a great furnace came out of the pit, and the sun and the air were darkened by the smoke of the pit.

3. And out of the smoke came locusts into the earth, and power was given to them like the power the scorpions of the earth have.

4. And they were told that they should not hurt the grass of the earth, nor any green thing, nor any tree⁶, but only the people who do not have the seal of God

5. THE THIRD TRUMPET may well picture the third invasion that was to bring the Roman Empire to its end by 476. Attila the Hun (see Gibbon, chapters 34,35).

6. NOT HURT ANY GREEN THING, OR TREE - This fits the orders given the armored, turbaned, long-haired armies of Mahomet.

1. The first trumpet, possibly showing the first of three invasions that would bring an end to the Western Roman Empire in 476 is pictured here. Aleric, over the Goths, brought such destruction as might be pictured in this verse. See Gibbon's *Decline and Fall*, chapters 30,31.

2. SOULS, from *psuche*, life, soul, inner self. Used by our Lord to mean spirit (Mt. 10:28). This passage (Rev.8:9) may refer to all animal life, but not likely. In 1 Pet. 3:20 we find that eight *souls* were saved; while many animals were also brought safely through the flood. Only people are living *souls*, as used here.

3. This SECOND TRUMPET, could well picture the second invasion and destruction that befell the Roman empire, that of the *Vandals* (from which we get *vandalism*) who wantonly destroyed everything in their path. See Gibbon, Vol III, p.482.

4. WORMWOOD, from *asenthas*, a bitter plant growing in waste, usually desert places. An emblem of calamity and injustice.

upon *their* foreheads.

5. And they were not given *power* to kill them, but they were to be afflicted five months¹, and their affliction was as the pain of a scorpion when it stings a person.

6. And in those days people will seek death, and shall not find it, and will desire to die, but death shall flee from them.

7. And the locusts were like horses prepared for battle, and upon their heads were *something* like crowns² of gold, and the faces were like people's faces. 8. And they had hair like *the* hair of women, and their teeth were like *the* teeth of lions.

9. And they had breastplates of iron³, and the sound of their wings was like *the* sound of chariots *and* of horses running into battle. 10. And they had tails like scorpions and stings, and they had power in their tails to hurt people five months.

11. And they had over them a king, the angel of the abyss. His name in Hebrew was Abaddon, and in Greek his name was Apollyon⁴.

Two "Woes" to go

12. The first woe is past, behold two woes are yet to come after these *things*.

13. The sixth angel blew his trumpet, and I heard a voice from the horns of the golden altar which is before God, 14. Saying to the sixth angel who had the trumpet, Loose the four angels who are bound at the great river Euphrates.

Some 400 years (possibly)

15. And the four angels who had been prepared unto the hour, day, month and year, were released that they might kill the third of human-kind⁵.

16. And the number of the armies of the horsemen was two-hundred million; I heard the number of them.

17. And thus I saw the horses in the vision and *those* who were sitting upon them, having breast armor of fire, hyacinth and sulfur⁶; and fire, smoke and sulfur came out of their mouths⁷.

18. From these three plagues a third of humankind was killed; by the fire, smoke and sulfur that came from their mouths. 19. And the power of the horses is in their mouth and in their tails⁸, for their tails were like snakes with heads, and they injure with them.

20. And the rest of humankind⁹, those not killed in these plagues, did not repent of the works of their hands, that

5. THE TURKISH INVASION, which started from the east side of the Euphrates River (where they had been developing for a few decades). The Armies were indeed immense, and horses almost beyond counting. The fact that the Turks did begin their invasion and ultimate take-over of the Eastern Empire at the appropriate time (after the 150 year armed Mahometan efforts); its duration - lasting for nearly 400 years - to 1453; its use of cannon in the siege of Constantinople (gunpowder had been discovered/invented in the early 1300's); all point to this as fulfillment of the symbols given. 6. FIRE, HYACINTH AND SULFUR - likely the colors: red, blue, and yellow.

7. OUT OF THEIR MOUTHS - possibly the cannon-fire, which was used in the Turks "take-over" of the eastern Empire, which was completed in 1453 with the taking of Constantinople; cannon being used in its siege. Primitive small-arms were used in their battles as well (quite likely).

8. TAILS - Very likely the firearms used. See Gibbon Vol. VI, pp 388 - 400.

9. THE REST - including, and possibly emphasizing, the apostate church of Rome. That church is described in even harsher language in the second section of the revelations.

1. FIVE MONTHS - Prophetically, 150 years (a day for a year; Ezek. 4:6). The likely time: between 612 and 762 AD.

2. CROWNS (STEPHANOS), garland crowns of victory.

3. BREASTPLATES - Mahomet had told his troops, "God has given you coats of mail to defend you in your wars."

4. APOLLYON - the names mean, "destroyer." The movement was a work of the devil, and still is.

they should not worship demons and idols of gold and silver and stone and wood, which cannot see or hear or walk, 21. And they did not repent of their murders, or of their sorceries, or of their sexual immoralities, or of their thefts.

Chapter 10

God's Word Restored to people

1. And I saw another strong angel descending from heaven, clothed with a cloud, and with a rainbow upon his head, and his face was like the sun, and his feet as pillars of fire;

2. And he had a little opened book¹ in his hand. He placed his right foot upon the sea and the left upon the land,

Seven thunders (Rome) objected

3. And he cried in a loud voice, as when a lion roars. And when he cried out, the seven thunders² spoke in their voices,

4. And when the seven thunders had spoken, I was about to write; and I heard a voice from heaven saying, Do not write what was spoken by the seven

thunders, and I did not write it.³

5. And the angel that I saw standing upon the sea and upon the land raised his right hand to heaven, 6. And swore in the *One* who lives forever and ever, who created the heaven and all the *things* in it, and the earth and all the *things* in it, and the sea and all the *things* that are in it, that time shall no longer be;

Time to end (at the 7th. trumpet)

7. But in the days of the voice of the seventh angel, who is ready to blow his trumpet, and the mystery of God is complete even as he announced by his servants the prophets.

8. And the voice that I heard from heaven again spoke to me saying, Go take the little open book *which is in the hand of the angel who is standing upon the sea and upon the land.*

9. And I went to the angel, saying to him, Give me the little book. And he said to me, Take and eat it, and it shall make your stomach bitter, but it shall be as sweet as honey in your mouth.

10. And I took the little book out of the hand of the angel and ate it, and it was as sweet as honey in my mouth, but after I ate it, it made my stomach bitter.

11. And he said to me, It is necessary for you to prophesy again⁴, before many

1.OPENED BOOK - the Bible, evidently, for in verse 11 John is told that he must prophesy again, before people ..." The Bible had been extremely restricted and kept from the people generally for nearly a thousand years - the period we call "the dark ages." The apostate church had held the Scriptures in the Latin language, and kept from the masses of people. Only the priests could even begin to read it, from all the information we have of that time. That church thought that people could not understand the Scriptures, and it would be dangerous to allow them access to the Bible.

2.SEVEN THUNDERS - The voice of the apostate church from the city of seven-hills, Rome. That church resisted vigorously the printing of the Bible in languages people could read and understand. The invention of the printing press (1453) opened the way for the Bible to be published and widely distributed. This comes at the appropriate time, for the Turks finished their conquests in 1453.

3.I DID NOT WRITE IT - John started to write, thinking that the seven thunders were of heavenly origin. This fits the thought that the Roman church issued the seven statements. It appeared that they spoke with God's authority, but they did not.

4.AGAIN - John began prophesying again through the Bible, as it was again circulated among the people of the world. This was a gradual process. Beginning with the inventing of the printing press - the first thing printed being the Bible, it became more and more available. The translation of the Bible in 1611 (the King James Version), helped God's word to be more widely read and

people and nations and languages and kings.

Chapter 11

The Bible; God's Measure

1. And he gave me a measuring rod¹ like a staff, saying, Go and measure the temple of God², and the altar³ and those who worship⁴ in it.

2. Leave out the court outside the temple, and do not measure it, for I have given it to the Nations⁵, and they shall trample the holy city forty-two months⁶.

1. MEASURING ROD - God's word, the Bible is the only rule of faith and practice God has given.

2. TEMPLE OF GOD is the church (1 Cor. 3:16; 2 Cor. 6:16; 1 Pet. 2:5).

3. ALTAR - the items of worship and the manner of their being offered. God has given very specific directions of how his church is to worship (Acts 2:42; 20:7; 1 Cor. 11:23ff; 14:15; 16:1,2; Eph. 5:19; Col. 3:16). There are only five acts of worship given as practiced under the directions of the apostles. They are: Doctrine (teaching; preaching); singing; Lord's Supper (breaking of bread); prayers and fellowship (including laying by in store - giving). These items fit the measure. Anything added or taken away would make the worship fail the measure.

4. THOSE WHO WORSHIP - the Christians; the members of the church. They too must pass the measure test of the Scriptures. One must be "in the faith" (2 Cor. 13:5). Only those who have heard the gospel, believed, repented, confessed Christ and have been immersed into Christ can pass the test (Mk. 16:15,16; Acts 2:38; 22:16; Rom. 6:3-6,17,18; Gal. 3:26-29; Titus 3:5; 1 Pet. 1:22,23; 3:21).

5. NATIONS - the Gentiles; non-Jews. Those who are not really Christians, but who appear to be in "the outer court." Likely the reference is to the apostate Roman church.

6. FORTY-TWO MONTHS is 1260 days; prophetically 1260 years. We meet this and similar expressions in other parts of Revelation. Each time the term relates to the period lasting from the time the church went into apostasy, to the reappearance of the church in the restoration movement (from

3. And I will allow my two witnesses⁷ to *prophesy* in sackcloth, and they shall prophesy twelve hundred and sixty days⁸.

4. These are two olive trees and the two lamp-stands⁹ that stand before the Lord of the earth. 5. And if anyone wants to harm them, fire comes out of their mouth and consumes their enemies; and if anyone desires to harm them, thus he must be killed.

6. These have power to shut up heaven, that it not rain during the days of their prophesying; and they have power over the waters, to turn them into blood; and to smite the earth in any plague as often as they may desire.¹⁰

7. And when they will have finished their testimony¹¹, the beast that comes out of the abyss¹² will make war with them, and shall conquer them and kill them¹³.

about 533 to about 1793).

7. TWO WITNESSES - the Old and New Testaments; God's word; the Scriptures. They would be restricted and hindered by the apostate church, which held God's word in the Latin language, and thus were disregarded.

8. 1260 DAYS; the same period as 42 months of verse 2.

9. TWO LAMP-STANDS well represent the Bible.

10. THESE PLAGUES and powers are all presented as powers used by God through Moses and other prophets in the Old Testament. Thus they picture the power of God's Word.

11. FINISHED THEIR TESTIMONY in sackcloth, being restricted so completely by the apostate church.

12. BEAST OUT OF THE ABYSS is the devil. He was the power behind the "man of iniquity" (2 Thess. 2:8-10) who started the apostasy - the "falling away." Even as Satan was behind the starting of the apostasy, he is also behind the French Revolution of the 1700's that is pictured in the slaying of the two witnesses (the Bible).

13. The fulfillment of this scene may be described by the acts of the National Convention. In 1793 *Liberty and Reason* were enthroned as the objects of worship; "the ancient faith had been abjured." See Guizot's *France*, Vol. VI, pp. 189f, 250.

8. And their dead bodies *are to be* upon the streets of the great city, which is called spiritually Sodom and Egypt¹, where also their Lord was crucified.

9. And for three and a half days people and tribes and tongues and nations will look upon their bodies, and will not allow their bodies to be placed in a tomb.

10. And those dwelling upon the earth will rejoice over them and celebrate and send gifts to one another because these two prophets had tormented² those who dwelled on the earth.

11. After three and one-half days³ the spirit of life from God entered them, and they stood upon their feet; and great fear fell on those who were beholding them.

12. And I heard a loud voice out of heaven saying to them, Come up here; and they went up into heaven⁴ in a cloud, and their enemies beheld them.

13. And in that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed⁵ in the earthquake, and the rest were afraid and gave glory to the God of heaven.

1.SODOM AND EGYPT - Places of ugly fornication (homosexual - Jude 7), and bondage. It likely refers to the apostate church of Rome.

2.TORMENTED, from *basanizo*, fig. to examine, scrutinize, try (either by words or torture); to afflict; torment.

3.THREE AND ONE-HALF DAYS, prophetically, 3 1/2 years. Three and a half years after the worshipers of *Reason* had gotten the religion of Christ outlawed, and had in effect killed the Bible, the tide turned on them. Before the end of 1795 public worship was restored.

4.WENT UP TO HEAVEN - were restored to respect and reverence due God's word.

5.WERE KILLED - many who had a part in outlawing religion, had killed many religious leaders. Now they were repaid in kind. Heads of many who had caused the death of Bible believers rolled in the dirt. The guillotine was used against them.

14. The second woe has come: behold the third woe is coming soon.

The Beginning of Eternity

15. The seventh angel blew his trumpet, and in heaven loud voices began saying, The kingdom of the world has become *the kingdom* of our Lord and of his Christ, and they shall reign forever and ever.

16. Then the twenty-four elders who are seated on their thrones before God fell upon their faces and worshiped God, 17. Saying, We give thanks to you, Lord God, the Almighty, who is and was, because you have taken your great power and have reigned⁶.

18. The nations were enraged, but your wrath, and the time to judge the dead has come; and *the time* to give the reward to your servant the prophets, and to the saints, even those who wear your name, the small and the great, and to destroy those who are corrupting the earth.

Beginning of new symbols

19. And the temple of God which is in heaven was opened, and the ark of his covenant was seen in his temple, and there were lightnings and voices and thunder and an earthquake and great hail.⁷

Chapter 12

The Church in her beauty

1. And a great sign was seen in heaven: a woman⁸ clothed with the sun, and the moon under her feet, and upon

6.AND HAVE REIGNED - According to 1 Cor. 15:24-28 Christ is to reign until the last enemy, death, is overcome, then he will turn the reigns back to the Father.

7.VERSE NINETEEN sets the stage of a new series of symbols.

8.A WOMAN the true church.

her head a crown¹ of twelve stars. 2. She was with child², and she cried out in pain and agony to be delivered.

3. Then another sign appeared in heaven, and behold *there was a great red dragon*³, having seven heads and ten horns, and upon his heads were seven crowns. 4. And his tail drew away a third of the stars of heaven, and he cast them to the earth. And the dragon was standing before the woman who was ready to give birth to a child, so that when she gave birth he might devour her child.

5. And she gave birth to a son, a man-child, who would tend all the nations with an iron staff⁴; and her child was caught up to God⁵ and to his throne.

6. And the woman fled into the wilderness where she had a place prepared by God, that there she might be provided for a thousand two-hundred and sixty days⁶.

7. And there was war in the heaven⁷, Michael and his angels fighting against the dragon. And the dragon and his angels fought, 9. But could not prevail, neither was there a place found for them anymore in heaven.

9. And the great dragon was cast *out*, the old serpent, called the devil and Satan; who deceives the whole world, was cast to earth, and his angels were cast *out* with him⁸.

10. And I heard a loud voice in the heaven saying, Now has come the salvation and power and the kingdom of our God, and the authority of his Christ, because the accuser of our brethren has been cast *out*; he who accused them before God day and night.

11. And they overcame him by the blood of the Lamb, and because of the word of their testimony, and they did not love their life unto death.

12. So rejoice heavens and those dwelling in them! Woe to the earth and the sea because the devil has come down to you, having great fury, knowing that he has a little time.

13. And when the dragon saw that he was cast to the earth, he pursued the woman who gave birth to the male *child*.

14. And the two wings of a great eagle were given to the woman, so that she might fly to her place in the wilderness, where she is provided for a time and

1.A CROWN, from *stephanos*, a victor's garland crown; Indicating the immediate victory over paganism, and the tremendous increase in the numbers of Christians in the 300's.

2.THE CHURCH was about to see a very large increase. This scene evidently begins with the golden period of Constantine, about 319. The largest and most sustained growth was in that period.

3.RED DRAGON represents the devil himself, using whatever is at his disposal to hinder Christ and his church. About the time of the beginning of this scene paganism had been the religion of the empire. Now it is to be different for a while.

4.IRON STAFF, a symbol of protection and firm rule. The Scriptures are that by which God's people "rule."

5.CAUGHT UP TO GOD- given prominence and respect throughout the empire. The church was just about the "state religion" of that day.

6. 1260 DAYS - the 1260 year period mentioned earlier, relating to the two prophets (11:3). The woman (the true church) would be in the wilderness for the same period the Bible would be hindered by the devil, through the apostate church. The true church makes its appearance in history

again when the two prophets are restored to life and are caught up to a place of prominence and respect. Her stay in the wilderness began about 533 and she reappeared about 1793, some 1260 years later.

7.WAR IN HEAVEN- This conflict is pictured as taking place during the 1260 year period, while the church is out of sight, "in the wilderness."

8.CAST OUT WITH HIM - That battle likely had to do with the overthrow of the pagan religions by Constantine. Satan and his angels were cast out of what appeared to be of heaven - the religion of the empire. He was completely defeated for a time.

times and half a time from the presence of the serpent.

15. And the serpent cast out of his mouth water like a river after the woman, that he might cause her to be carried away by *the* torrent.

16. And the earth came to the aid of the woman, and the earth opened its mouth and drank the river which the dragon cast out of its mouth.

17. And the dragon was enraged at the woman, and went away to make war with the rest of her descendants: those who are keeping the commandments of God and are holding fast the testimony of Jesus¹.

Chapter 13

1. And he stood on the seashore. And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns were ten crowns, and upon his heads *the* name of blasphemy.

2. And the beast that I saw was like a leopard, and his feet were like a bear's feet, and his mouth was like the mouth of a lion; and the dragon gave to him his power and his throne and great authority².

3. Then I saw that one of its heads seemed to have been mortally wounded, but the mortal wound had been healed, and the whole earth was amazed and followed after the beast.

4. And they worshiped the dragon because he gave the authority to the

beast, and they worshiped the beast, saying, Who is like the beast, and who is able to make war with him?

5. And there was given him a mouth speaking great *things* and blasphemies; and there was given to him *power* to continue forty-two months³.

6. And he opened his mouth to blaspheme against God, *and* to slander his name and his household⁴, *even* those who dwell in heaven.

7. He was allowed to make war on the saints and overcome them, and he was given authority over every tribe and people and language and nation. 8. And all who dwelled upon the earth worshiped him; *everyone* whose name is not written in the book of life of the Lamb who was killed from the foundation of the world.

9. If anyone has an ear, let him hear.

10. If anyone *leads* to captivity, he is led into captivity; if anyone kills with *the* sword, he is killed with *the* sword. This is the steadfastness and the faith of the saints.

11. Then I saw another beast coming up out of the earth, and he had two horns like a lamb⁵, but he spoke like a dragon. 12. And he exercises all the authority of the first beast in his presence; and he makes the earth and *all* who dwell in it to worship the first beast, whose mortal wound had been healed.

3.FORTY TWO MONTHS - the 1260 year period again, beginning with the apostasy of the church, about 533, and continuing to the restoration of the New Testament church which began about 1793.

4.HIS HOUSEHOLD - the true church. The church, God's name and the truth (his word) were mistreated greatly during the 1260 year period.

5.TWO HORNS LIKE A LAMB - This beast pictures the apostate church as a political power, being used by Satan to further his war against Christ and his true church. This beast looks like a lamb - like Christ and his people; but speaks with the dragon's (Satan's) voice.

1.FOR A PERIOD OF ABOUT 200 YEARS Satan worked through people to bring in false doctrines, and to corrupt the worship and organization of the church, until by about 533 the "man of iniquity" (2 Thess. 2:8-10) was fully established over the apostate church, and the 1260 year period of darkness began.

2.GREAT AUTHORITY - The devil worked through the kings of the day to do his will.

13. And he does great signs¹, so that he even makes fire come down to earth from heaven before people. 14. And he deceives those dwelling on the earth by the signs which he does before the beast, telling those dwelling on the earth to make an image of the beast who has the wound² of the sword and has lived.

15. And he had power to give spirit to the image of the beast, so that the image of the beast could speak and to have all who do not worship the image of the beast killed.

16. And *power* to have all, the small and the great, the rich and the poor, the free and the slaves, to receive a mark on their right hand, or upon their forehead; 17. So that no one might buy or sell unless he has the mark, the name of the beast or the number of its name.

The number of the beast

18. Here is wisdom. Let *him* who has a mind compute the number of the beast, for it is *the* number of man³, and his number is six hundred and sixty-six⁴.

1.GREAT SIGNS - Paul speaks of the "lying signs and wonders" by which the man of iniquity (the apostate church) would deceive (2 Thess 2:8-10).

2.BEAST WHO HAS THE WOUND - The Roman Empire fell in 476, but the apostate church revived it, with the church at its head; becoming a strong tool for the devil's use.

3.MAN, from *anthropos* the generic word for man; a person; people.

4.SIX HUNDRED AND SIXTY-SIX is presented in the Greek as letters of the alphabet, as it is in Roman numerals. It has been suggested, and with thought and wisdom in the suggestion, that the name *LATEINOS* (father of the Latin race), may well be what the symbol points to. The apostate church is known as the Latin church. Its Scriptures and its rituals - all its worship activities were held in the Latin language for many centuries. If one adds the numerical value of each letter in the name, *LATEINOS*, he has 666. L=30; A= 1; T=300; E=5; I=10' N=50; O=70; S=200. The number is the name of a man, and it pictures the apostate Latin church.

Chapter 14

Divine Encouragement

1. And I looked, and behold the Lamb stood upon the mount Sion⁵, and there were with him a hundred and forty-four thousand having his name and the name of his Father written upon their foreheads.

2. And I heard a voice from heaven like the sound of many waters, and as the sound of great thunder; and the sound that I heard was like harpists harping with their harps⁶.

3. And they sang a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the hundred and forty-four thousand who were redeemed from the earth.

4. These are those who have not defiled themselves with women, for they are virgins⁷. These are the *people* who follow the Lamb wherever he goes. These have been redeemed from among human-kind as a firstfruits to God and to the Lamb; 5. And nothing false was found in their mouth, for they are pure⁸.

6. And I saw another angel flying in the midst of heaven, having *the* eternal gospel to preach to those dwelling upon the earth, even to every nation, tribe, language and people; 7. Saying in a loud voice, Fear God and give him glory, for the hour of his judgment has come. Worship *him* who made the heaven and

5.SION, from *sion*, equal to the Old Testament *Zion*.

6.LIKE HARPISTS HARPING WITH THEIR HARPS - The sound he heard was not harps being played, but a sound *like* that of harps.

7.VIRGINS, from *parthenos*, virgin, chaste; one who has not been involved sexually with the opposite sex. See 1 Cor. 7:36,37 and footnotes.

8.THEY ARE PURE, having purified their hearts by obeying the truth (1 Pet. 1:22).

the earth and sea and springs of waters.

Apostate church fallen

8. Then a second angel followed, saying, It is fallen, Babylon¹ the great has fallen, who made all nations to drink of the wine of the wrath² of her sexual immorality³.

9. And a third angel followed them, saying in a loud voice, Anyone who worships⁴ the beast and his image, and receives his mark upon his forehead or upon his hand,

10. Shall himself drink of the wine of God's wrath, poured out unmixed in the cup of his wrath, and he shall be tormented in fire and brimstone before the holy angels and before the Lamb.

11. And the smoke of their torment shall go up forever and ever; and those who worship the beast and his image, and those who receive the mark of his name shall have no rest day and night.

12. Here is the perseverance⁵ of the

saints; *those* who keep the commandments of God, and the faith⁶ of Jesus.

Those who die in the Lord

13. Then I heard a voice from heaven saying, Write, happy are the dead who die from now *on* in the Lord. Yes, the Spirit says, that they may rest from their labors; for their works follow after them.

14. And I looked and behold a white cloud, and upon the cloud *One* like the Son of man was sitting, having on his head a golden crown⁷, and in his hand a sharp sickle⁸.

15. And another angel came out of the temple, crying in a loud voice to him who was sitting on the cloud, Put forth your sickle and reap; for the hour to reap has come, for the harvest of the earth is ripe⁹.

16. And the *One* sitting upon the cloud threw his sickle upon the earth, and the earth was reaped.

17. And another angel came out of the temple which is in heaven, he himself having a sharp sickle. 18. And another angel came from the altar, having authority over the fire, and he called *in* a loud voice to the one with the sharp sickle saying, Put forth your sharp sickle and harvest the clusters of grapes from the earth, because her grapes are ripe¹⁰. 19. And the angel threw his

1.BABYLON, symbolic of the place God's people were in captivity for some seventy years, while they learned not to worship idols, is the apostate Roman church. God's people were seduced into spiritual fornication and held captive by her for some 1260 years, throughout the period we refer to as "the dark ages," and on in time until about 1793. At about that time the French Revolution broke the strangle-hold Rome had on religion, and a return to the Bible began in earnest. The fall of Babylon is the picture presented here.

2.WRATH of God against her because of the spiritual fornication - false religious practices and doctrines so characteristic of the apostate church.

3.SEXUAL IMMORALITY - FORNICATION, from *porneis*, whoredom; adultery; fig. idolatry; false religious practices.

4.ANYONE - following the false religion pictured as Babylon is lost; and God's wrath is against all who leave his Son and his Son's doctrine, to worship after the traditions and doctrines of people. See Mt. 15:7-9.

5.PERSEVERANCE, from *hupomone*, endurance, holding out, standing firm. Knowing the Lord's view of false doctrine, and his rejection of such,

helps one be firm.

6.THE COMMANDMENTS OF GOD AND "THE FAITH" OF JESUS - Only those who abide in the doctrine of Christ have the Father and the Son (2 John 9). The false religion of the apostate church is "lawlessness," (*anomia* - iniquity). See Mt. 7:21-23.

7.CROWN, from *stephanos*, a wreath - a victor's crown.

8.SICKLE, a harvesting instrument. A harvest of souls is in view.

9.RIPE, from *Xeraino*, to dry up; to wither; parch; to be ripened.

10.RIPE, from *akazo*, to flourish, ripen, to be in one's prime.

sickle into the earth, and gathered the vine of the earth, and threw it into the great wine-press of the wrath of God. 20. And the wine-press was trodden outside the city, and blood came out of the wine-press up to the horses' bridles for two hundred miles.

Chapter 15

1. Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, because with them the wrath of God is finished.¹

2. And I saw something like a sea of glass mixed with fire, and *those* who were victorious over the beast and over its image and over the number of its name were standing upon a sea of glass, having harps of God.

Just, True and Righteous

3. And they were singing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are your works, Lord God the Almighty; just and true are your ways, O King of the ages².

4. Who will not fear, Lord, and glorify your name? For only *you* are holy. For all the nations shall come and worship before you, because your righteous *deeds* have been shown.

5. After this I looked, and the temple of the tabernacle of the testimony in heaven was opened. 6. And the seven angels having the seven plagues came out of the temple, clothed in pure, shining linen, and belted around the

breasts with golden belts. 7. And one of the living *creatures* gave the seven angels seven golden bowls full of the wrath of God, who lives forever and ever.

8. And the temple was filled with smoke from the glory of God and from his power, and no one was able to enter³ the temple until the seven plagues of the seven angels were finished.

Chapter 16

1. Then I heard a loud voice from the temple saying to the seven angels, Go and empty the seven bowls of the wrath of God into the earth.

2. The first went and emptied his bowl into the earth, and evil and grievous sores were upon the people⁴ who have the mark of the beast, and who worship his image.

3. Then the second angel emptied his bowl into the sea; and it became like a dead *person's* blood, and every living soul⁵ that was in the sea died.

4. And the third emptied his bowl into the rivers and the springs of waters; and they became blood. 5. And I heard the angel of the waters saying, You who

3.NO ONE WAS ABLE TO ENTER - God's wrath against the apostate church was set, and no intercession for her was permitted. The destruction of that false religion was to be final and complete. All of us should take warning against adding to, taking from, or in any way changing God's divine pattern for his church.

4.UPON THE PEOPLE who follow, support and practice the traditions and commandments of the apostate church. God is determined that everyone abide in the doctrine of his Son (2 John 9).

5.EVERY LIVING SOUL who is in disobedience is lost. Remember that these scenes reveal to us God's view of false religion in general, and the apostate Roman church in particular. The "people" who follow such *iniquity*, *anomia* are separated from God. This is true of denominationalism in general. God's view of the matter is graphically presented here.

1.FINISHED - The destruction of the false church called Babylon is pictured in seven scenes. Each showing some development of her intimated overthrow.

2.AGES is one of the three words found here in some of the Greek manuscripts. *Nations* and *saints* are the other two. Ages and Nations are about equally supported. Saints is not well supported.

are and were, the Holy One are just, because you have judged these *things*. 6. For they poured out *the* blood of saints and prophets, and you have given them blood to drink; they are deserving.

His judgments are just

7. And I heard *those* of the altar saying, Yes, Lord God Almighty, true and just are your judgments.

8. And the fourth angel poured out his bowl¹ upon the sun; and he was allowed to scorch people with fire. 9. And the people were scorched with great heat, and they blasphemed the name of God who has all authority over these plagues, and they did not repent, to give him glory.

10. And the fifth angel poured out his bowl upon the throne of the beast, and his kingdom was darkened, and from misery they gnawed their tongues; 11. And they blasphemed the God of heaven because of their misery and because of their sores, and they did not repent of their works.

12. And the sixth poured out his bowl upon the great river Euphrates, and its water was dried up to prepared the way of the kings from the east. 13. And I saw three unclean spirits like frogs, *coming* out of the mouth of the dragon and out of the mouth of the best and out of the mouth of the false prophet;

14. For they are spirits of demons, doing signs, who go out to the kings of the entire world, to gather them to the war of the great day of God Almighty.

15. (Behold I come as a thief. Happy is he who is watching and keeping his garments, so that he not walk naked and they see his shame.) 16. Then he gathered them unto the place called in Hebrew, Armageddon.

17. Then the seventh emptied his bowl over the air, and a loud voice came out of the temple, from the throne, saying, It is done.

18. And there were lightening, voices and thunders, and there was a great earthquake, so that since mankind began on earth there had not been so great and mighty an earthquake.

19. And the great city was divided into three parts, and the cities of the nations fell. And Babylon the great was remembered before God, to give her the cup of the wine of his fierce wrath.

20. And every island fled, and not a mountain was found. 21. And great hail of about one hundred pounds fell from heaven upon people; and the people blasphemed God for the hail, because the plague was extremely great.

Chapter 17

1, Then one of the seven angels having the seven bowls came and spoke with me, saying, Come, I will show you the judgment of the great harlot² who

1.FOURTH - All of the plagues were plagues of one kind or another sent upon the apostate Roman church. They began to be poured out after the 1260 year period, for it had full control until then. Various events of history could be presented as possible fulfillment of each of the bowls of wrath. Napoleon humbled the pope of Rome greatly; the nations who were under the sway of Rome rebelled against her; those with great shipping enterprises suffered defeat and disaster. The thing to remember is, that this church was so injured by the seven plagues that it could never fully recover its universal control over humanity.

2.THE GREAT HARLOT, another name for the apostate Roman church. She was called Babylon, likely because she held people captive who would have been saints if it had not been for her. She was called the false prophet (likely) because of the false teaching and practices engaged in by her. Now she is called a harlot, and evil woman. (The true church was pictured as a woman who is pure and holy (Rev.12:1-6).

sits upon many waters; 2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3. And he carried me away in spirit into a wilderness. And I saw a woman seated on a scarlet beast, full of blasphemous names, having seven heads and ten horns.

A false church

4. The woman was clothed with purple and scarlet, and decked with gold and precious stone and pearls, having a golden cup in her hand full of abominations and the unclean things of her fornication. 5. On her forehead a name¹ was written: Mystery, Babylon the Great, the Mother of Harlots and of the Abominations of the earth.

6. And I saw the woman drunk from the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw her I was astonished with great astonishment.

7. And the angel said to me, Why are you astonished? I will tell you the mystery of the woman, and of the beast with seven heads and ten horns that carries her.

8. The beast that you saw was, and is not, and is about to come up out of the abyss, and to go unto destruction; and those who dwell upon the earth shall marvel, whose names are not written in the book of life from the foundation of the world, upon seeing the beast that was and is not and yet is present.

9. Here is the mind having wisdom:

1.A NAME - Words could hardly describe more clearly a false church. The apostate church (2 Thess. 2:8-10), was after the working of Satan, and was fulfilled in the Roman church. Her daughters could be no other than religious bodies that have followed in her steps.

The seven heads are seven mountains upon which the woman sits.²

10. And there are seven kings, five have fallen³, one is, the other is yet to come, and when he comes he must remain a little while.

11. And the beast that was and is not, even he himself is an eighth, and is of the seven, and he goes to destruction.

12. And the ten horns you saw are ten kings who have not received a kingdom, but they receive authority as kings one hour with the beast. 13. These have one purpose, and they give their power and authority to the beast.

The Lord's Army

The called, chosen and faithful

14. These make war with the Lamb⁴, and the Lamb overcomes them, for he is Lord of lords and King of kings, and those with him are the called⁵ and chosen⁶ and faithful⁷.

15. And he said to me, The waters that you saw, on which the harlot is

2.THE SEVEN MOUNTAINS UPON WHICH THE WOMAN SITS - may well refer to the fact that Rome is built on seven hills. However mountains sometimes refer to kings, in prophecy. Either view is valid, for the apostate church ruled from the seven-hilled city, and she ruled through the kings of her empire.

3.FIVE ARE FALLEN -Five nations that had persecuted and held captive God's people would likely begin with Egypt. The five would include Assyria, Babylonia, Medo-Persia, and Greece; with Rome and reconstructed Rome under the apostate church being the sixth and seventh. (Prophetically king and kingdom mean the same, See Dan. 7:17,23.)

4.THOSE WITH THE LAMB, his army, Christians, the church.

5.THE CALLED - called by the gospel (2 Thess. 2:14; Rom. 1:16; 1 Cor. 4:15; 15:1-4).

6.CHOSEN in Christ when one puts him on in immersion (Rom. 6:3-6,17,18; Gal. 3:26-29).

7.FAITHFUL - The Christian makes his/her calling and choosing (election) sure by remaining faithful (2 Pet. 1:5-11; Rev. 2:10; Luke 21:19).

seated, are people and multitudes and nations and languages.

16. And the ten horns which you saw, and the beast, these will hate the harlot, and make her desolate and naked, and will eat her flesh and burn her in fire;

17. For God has put in their hearts to do his purpose, and to act with one mind and give their kingdom to the beast, until the words of God shall be fulfilled.

18. And the woman¹ you saw is the great city which has dominion over the kings of the earth.

Chapter 18

1. After these *things* I saw another angel coming down out of heaven, having great authority, and the earth was lighted by his glory.

2. And he cried in a loud voice saying, Babylon the great is fallen, is fallen, and has become the dwelling place of demons and the haunt of every unclean and hateful bird.

3. For all the nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her; and the merchants of the earth have become rich by the power of her wantonness.

4. And I heard another voice out of heaven saying, Come out of her², my people, so that you may not partake of her sins, and that you may not receive her plagues; 5. For her sins have reached unto heaven, and God has remembered her unrighteousness.

6. Pay her back even as she has paid, and double to her twice as much accord-

ing to her works; in the cup she has mixed, mix her twice as much.

7. Give her torment and sorrow even as she has glorified herself and *lived* in luxury; for in her heart she says, I sit as a Queen, and am not a widow, and I shall never see sorrow.

8. Because of this her plagues shall come upon her in one day: death and sorrow and famine, and she shall be burned in fire. for strong is the Lord God who judges her.

9. And the kings of the earth who have committed fornication³ with her and have *lived* in luxury shall weep and lament when they see the smoke of her burning;

10. Standing at a distance because of the fear of her torment, saying, Woe, woe, the great city Babylon, the strong city; for in one hour your judgment has come.

Merchandise of things and of people

11. And the merchants of the earth shall weep and mourn over her, because no one buys their merchandise any more: 12. Merchandise of gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet, and thyme wood, and all vessels of ivory and all vessels of costly wood and bronze and iron and marble;

13. And cinnamon and spices and incense and ointment and frankincense and wine and olive oil and fine flour and grain and cattle and sheep and horses and chariots, and bodies and souls of people.

14. And the season for the fruit your

1.THE WOMAN - the apostate church of Rome.

2.COME OUT OF HER - The only way to be saved is to be free from her; separate from her sins. See 2 Cor.6:14-7:1.

3.FORNICATION - Spiritual fornication; turning from God's word and corrupting the doctrine, the worship and the organization of the church - practicing "lawlessness"; "iniquity" (Mt. 7:21-23). See Mt.15:1-9.

soul desired has gone from you, and all the luxurious *things* and the splendid *things* have gone from you and they are no longer able to find them.

15. The merchants of these, who were made rich by her, shall stand at a distance because of fear of her torment, weeping and mourning, 16. Saying, Woe, woe, the great city that was clothed in linen and purple and scarlet, and decked in gold and precious stones and pearls;

17. For in one hour such great wealth has been laid waste. And every ship pilot, and everyone traveling the sea, and sailors and those working at sea, stood from far off;

18. And seeing the smoke of her burning, cried out, saying, What city is like the great city? 19. And they threw dust on their heads, and they cried out, weeping and mourning, saying, Woe, woe, the great city, in which all who had ships in the sea were made rich by her wealth, for in one hour she is laid waste.

20. Rejoice over her, heaven and saints and apostles and prophet, for God has judged *her* with her judgment of you.

21. Then a mighty angel picked up a stone like a great millstone, and threw *it* into the sea saying, Thus with violence the great city Babylon shall be thrown down, and shall not be found again.

22. And the voice of harpists and musicians and flute-players and trumpeters shall not be heard in you again, and a craftsman of any craft shall not be found in you again, and the sound of a mill-stone shall not be heard in you again;

23. And *the* light of a lamp shall not shine in you again, and *the* voice of a bridegroom and bride shall not be heard in you again; for your merchants were the great of the earth; for in your sorcery you deceived all the nations.

24. In her was found *the* blood of

prophets and saints, and all those killed upon the earth.

Chapter 19

1. After these *things* I heard something like the loud voice of a great multitude in the heaven saying, Praise the Lord! Salvation and glory and power is of our God; 2. Because his judgments are true and righteous; for he has judged the great harlot who was corrupting the earth by her fornication, and he has avenged the blood of his servants *shed* by her hand.

3. And again they said, Praise the Lord! And her smoke ascended into the heavens for ever and ever. 4. And the twenty-four elders and the four living *creatures* fell down and worshiped God who was seated on the throne, saying, Amen, praise the Lord.

5. And there came a voice from the throne saying, Praise our God, all his servants and those who fear him, small and great.

6. And I heard something like the voice of a great multitude, and like the sound of many waters, and like the sound of mighty thunders, saying, Praise the Lord, because the Lord our God, the Almighty, reigns.

7. Let us rejoice and be glad; and let us give glory to him, because the marriage of the Lamb has come, and his wife¹ has prepared herself. 8. And she was permitted to clothe herself in pure bright linen, for the fine linen is the righteousness of the saints.

9. Then he said to me, Write, Happy are *those* who are invited to the marriage feast of the Lamb. And he said to me, These are the true words of God.

1. HIS WIFE is the church; the called out people. See Rom. 7:4; 2 Cor. 11:2.

10. And I fell at his feet and worshiped him. And he said to me, No, take care! I am a servant with you and your brethren who have the testimony of Jesus! Worship God, for the testimony of Jesus is the *very* spirit of the prophets.

The Lord is pictured, making war in righteousness

11. Then I saw the heaven opened, and behold, a white horse, and sitting on it was *One* called Faithful and True; and he judges and makes war in righteousness.

12. His eyes were like a flame of fire, and many crowns were upon his head. He has a name written which no one knows but himself. 13. And he was clothed in a garment dipped in blood, and his name is called, The Word¹ of God.

Battle now being fought

14. And the armies in the heaven were dressed in pure white linen, and they followed him on white horses. 15. And a sharp sword² comes out of his mouth, that in it he may smite the nations, and he treads them with a rod of iron; and he treads the wine-press of the fierce wrath of the Almighty God.

16. Upon his garment and upon his thigh a name is written: King of kings and Lord of lords.

17. Then I saw an angel standing in the sun, and he cried in a loud voice, saying to all the birds flying in the midst of heaven, Come, gather to the great feast of God.

18. That you may eat *the* flesh of kings and *the* flesh of commanders and *the* flesh of the mighty, and *the* flesh of

horses and those seated on them, and *the* flesh of all, both free and slaves, small and great.

Satan gathers his forces But the Lord overcomes him

19. And I saw the beast and the kings of the earth with their armies gathered to wage war with the *One* seated on the horse, and with his army.

20. And the beast was seized, and with him the false prophet who performed the signs before him, by which he led astray those who received the mark of the beast and who worshiped his image. These two were thrown alive into the lake of fire which burns with sulfur.

21. Then the rest were killed with the sword that came out of the mouth of him who sat upon the horse, and all the birds were filled with their flesh.

Chapter 20

1. And I saw an angel coming down out of heaven, having the key to the abyss, and a great chain³ in his hand. 2. And he seized the dragon, the old serpent, who is *the* devil and Satan, and bound him *for* a thousand years⁴.

3. And threw him into the abyss and

3.GREAT CHAIN with which Satan is bound is the Bible, God's word. Wherever it is heard, believed and obeyed, Satan is bound completely. The spread of the Bible, when read, believed and obeyed, overcomes the old dragon.

4.A THOUSAND YEARS - likely a very long time. Prophetically, using a day for a year as the measure, it would be some 360,000 years. This is the period following the 1260 year period when the apostate church ruled supremely, and the word was held in the Latin language. With the restoration movement that began about 1793, Satan is being increasingly bound, as the word is spread throughout the world. It seems beyond question that we live in the very dawning of that great day of prosperity and growth of the church pictured here.

1.WORD, from *logos*, the word John used in John 1:1 to identify God the Son.

2.SHARP SWORD - the word of God, Christ's doctrine (Eph. 6:17; Heb. 4:12).

closed it, and sealed it over him, so that he might not deceive¹ the nations any more until the thousand years were completed. After these he must be released for a little time².

4. And I saw thrones, and they sat upon them, and judgment was given to them, and I saw the souls³ of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast nor his image, and had not received the mark upon their forehead and upon their hand⁴, and they lived and reigned with Christ a thousand years⁵.

5. The rest of the dead⁶ did not live

until the thousand years were finished. This is the first resurrection⁷.

6. Happy and holy is he who has part in the first resurrection⁸. The second death⁹ shall have no power over these, but they shall be priests¹⁰ of God and of Christ; and they shall reign¹¹ with him a thousand years.

7. Then, after the thousand years are completed, Satan shall be released¹² from his prison; 8. And he will go out to deceive the nations in the four corners of the earth; Gog and Magog¹³, to gather them to the battle; and their number will be as the sand of the sea. 9. And they

1. MIGHT NOT DECEIVE - Satan is powerless to deceive as long as the Word of God is known, believed and obeyed. He has not the slightest power to deceive those who know the truth. Peter says to resist him in the faith (1 Pet. 5:9).

2. BE RELEASED FOR A LITTLE TIME indicates that somehow, after the very long period of grace for the church (and for all people), the word will again be removed, hindered, or neglected; enough so that Satan will not be bound by it - but just for a little time before the end.

3. I SAW THE SOULS - Those identified here as being faithful unto death (Rev. 2:10) characterize the spirit and disposition of all who are truly dedicated to serving the Lord. In this period, represented as 1,000 years, Christians reign with Christ in his kingdom, through the word. It is likely that the period began at the end of the 1260 year period controlled completely by Satan and the apostate church, around 1793.

4. MARK UPON THEIR FOREHEAD AND UPON THEIR HAND - represents belief in and practice of the false religion that prevailed during the dark ages, and on to around 1793.

5. THOUSAND YEARS - either an extremely long period; or, possibly, using a year for a day, 360,000 years. When John received the visions the period was some 1700 years in the future. To us it is the present.

6. THE REST OF THE DEAD - The spirit and attitude of those who were not faithful unto death was not and is not evident in the Lord's church during this period. Only those who are dedicated

to the Lord are reigning with him.

7. THE FIRST RESURRECTION is that experienced by the Christian when he/she is raised from immersion, having been immersed into Christ, into his death, into death (to sin), into the body of Christ, the church (Rom. 6:3-6, 17, 18; 1 Cor. 12:13). Remember that these are signs and symbols; the passage is not speaking of *the resurrection* at which all, both righteous and unrighteous, are to be raised (John 5:28, 29).

8. HAPPY ... every Christian is blessed indeed in Christ, and has the promise of eternal life (2 John 2:25).

9. SECOND DEATH is identified as the lake of fire prepared for the devil and his angels (Rev. 20:10, 15; 21:8). That has no power over Christians as long as they abide in Christ (2 John 9); continue walking in the light of his word (1 John 1:7).

10. SHALL BE PRIESTS - Every Christian is a priest in God's holy temple (1 Cor. 3:16; 2 Cor. 6:16; 1 Pet. 2:5; Rev. 1:5-9; 5:10).

11. SHALL REIGN WITH HIM - Christians now reign with Christ through his word. As we believe, obey and live and teach his word we, in keeping with this symbol, reign with him.

12. SATAN SHALL BE RELEASED - After the period represented by "1,000 years" the chain (God's word) is to be removed. We are not told how, but sometime far in the future from us (evidently) this shall be. The word shall no longer be available - due to it being removed somehow, or being refused, rejected, counted as nothing - we are not told.

13. GOG AND MAGOG seem to be an allusion to Ezekiel 39:11-18. See Rev. 16:14-16 for the same conflict.

shall come upon the breadth of the earth and they encircled the camp of the saints and the beloved city, and fire came down out of heaven and devoured them.

10. And the devil¹ who deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet are, and they shall be tormented day and night forever and ever.

The Judgment Seat

11. And I saw a great white throne, and the *One* sitting upon it, from whose face the earth and the heaven fled away, and no place was found for them.

12. And I saw the dead, the great and the small, standing before the throne, and books² were opened; and another book³ was opened, which is the *book* of life; and the dead were judged by the *things* written in the books, according to their works⁴.

13. And the sea gave up the dead who were in it, and death and hades gave up the dead who were in them, and they were judged every one according to their deeds.

14. And death and Hades⁵ were

thrown into the lake of fire. This is the second death, the lake of fire.

15. And if anyone was not found written in the book of life, he was thrown into the lake of fire.

Chapter 21

Eternity has dawned

1. And I saw a new heaven and a new earth⁶; for the first heaven and the first earth had passed away, and there was no longer any sea.

2. And I saw the holy city⁷, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

3. And I heard a loud voice from the throne, saying, Behold the tabernacle of God is with people, and he will dwell with them, and they shall be his people, and God himself will be with them.

4. And he will wipe away every tear from their eyes, and there shall be no more death, no sorrow or crying or anguish anymore, for the first *things* have passed away.

5. And he who sits upon the throne said, Behold I make all *things* new. And he said, Write; for these words are faithful and true.

6. And he said to me, It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give freely of the fountain of the water of life.

7. The *one* who overcomes shall inherit these *things*, and I will be his God, and he shall be my son.

8. But to the fearful and unfaithful and abominable and murderers and

1.DEVIL - his final fate and destiny is the lake of fire, and in torment, not to be ruler over the wicked dead.

2.THE BOOKS - The books of the Bible, by which we are to be judged. See John 12:47,48 where Jesus shows that his word is to judge.

3.ANOTHER BOOK - the book in which the saved are written. When one is immersed into Christ, and is raised (the first resurrection) to walk the new life, his/her name is there.

4.ACCORDING TO THEIR WORKS - See 2 Cor. 5:7-9 where Paul speaks of this very thing. We now struggle to be ready for that judgment. See John 12:48; James 2:12.

5.DEATH AND HADES - death and the place of the dead, Hades, are no longer needed. Time is over, so there shall be no more dying; no more awaiting in that place for the judgment. It too has been completed as of this scene. So, in a figure, Death and Hades are personified as someone being destroyed eternally. See 2 Thess. 1:8,9.

6.NEW HEAVEN AND NEW EARTH were foretold by Peter (2 Peter 3:13), the first having been burned up (2 Peter 3:10).

7.HOLY CITY - the Lord's church (see verse 10).

sexually immoral *people* and sorcers and idolaters and all liars; their part is in the lake that burns with fire and sulfur, which is the second death.

9. And one of the seven angels having the seven bowls of the seven last plagues came, and he talked with me, saying, Come, I will show you the bride, the wife of the Lamb.

The church of Christ

10. And he took me in spirit to a great and high mountain, and he showed me the holy city Jerusalem coming down out of heaven from God, 11. Having the glory of God, *and* its light was like a most precious stone, like jasper, clear as crystal.

12. It has a great high wall with twelve gates, and at the gates twelve angels, and the names of the twelve tribes of the children of Israel were written upon them;

13. Three gates were on *the* east and three gates on *the* north and three gates on the south and three gates on the west.

14. And the wall of the city has twelve foundations, and upon them are twelve names of the twelve apostles of the Lamb.

15. And he who was speaking with me had a measuring rod, to measure the city and its gates and its wall.

16. And the city lies in a square, and its length is the same as the width; and he measured the city with the rod: *one* thousand *and* five hundred miles. The length and the width and the height of it are *the* same.

17. He measured the wall, *and* it was two hundred and sixteen feet, man's measure (which the angel *used*).

18. And the material of its wall was jasper, and the city was pure gold, like clear glass. 19. And the foundations of the wall of the city were decked with

every precious stone. The first foundation was jasper; the second sapphire, the third chalcedony, the fourth emerald,

20. The fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chryso-prase, the eleventh jacinth, the twelfth amethyst.

21. And the twelve gates *are* twelve pearls. Each of the gates is of one pearl; and the streets of the city are pure gold, as clear glass.

22. I saw no temple in it, for the Lord God Almighty and the Lamb are its temple.

23. And the city does not need to have the sun or the moon to shine in it, for the glory of God gives it light, and the Lamb is its lamp.

24. The nations shall walk by its light, and the kings of the earth shall bring their glory into it.¹

25. And its gates shall not be shut by day, for there shall be no night there; 26. And they shall bring their glory into it.

27. Nothing unclean will ever enter into it, nor one who works abominations and lying, but only those who are written in the Lamb's book of life.

Chapter 22

1. And he showed me a river of *the* water of life, shining like crystal, coming from the throne of God and of the Lamb.

2. In the midst of its street, and on each side of the river was *the* tree of life, bearing twelve fruits, bearing its fruit according to each month, and the leaves of the tree are for *the* healing of the

1. THIS VERSE appears to refer to this time - the thousand years, before the end of time. It could hardly refer to eternity, for the saved are the only ones there.

nations.

3. And there shall no longer be any curse, The throne of God and of the Lamb are in it, and his servants will serve him, 4. And they shall see his face, and his name shall be upon their foreheads.

5. And there shall be no night, and they shall not need lamp light or sunlight, because the Lord God shines upon them, and they shall reign forever and ever.

6. And he said to me, These words are faithful and true, and the Lord, the God of the spirits of the prophets sent his angel to show his servants what must happen soon. 7. For behold, I come shortly. Happy¹ is the *person* keeping the words of the prophecy of this book.

8. And it is I, John, who heard and saw these *things*. And after I heard and saw; I fell down to worship at the feet of the angel who showed me these *things*.

Worship God; not Angels

9. And he said to me, Do not! I am a fellow servant of yours and of your brethren the prophets, and of those who keep the words of this book. Worship God.

The time is near

(See 2 Peter 3:8)

10. And he said to me, Do not seal up the words of the prophecy of this book, for the time is near². 11. He who is unjust, let him be unjust still, and he who is filthy, let him be filthy still, and he who is righteous, let him practice righteousness still, and he who is holy, let him remain holy.

12. Behold I come quickly, and my

reward is with me³, to give to each one as his work is. 13. I am Alpha and Omega, the first and the last, the beginning and the end.

14. Happy are *they* who keep his commandments⁴, that they may have the right to eat of the tree of life, and may enter in through the gates into the city.

15. Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters and everyone who loves and practices lying.

16. I, Jesus, sent my angel to testify to you these *things* for the churches. I am the root and descendant of David, the bright and morning star.

17. The Spirit and bride⁵ say, Come! Let him who hears say, Come! And let him who is thirsty come; whoever wants to receive *the* water of life freely.

18. I testify to everyone who hears the words of the prophecy of this book; if anyone adds to them, God will add to him the plagues that are written in this book; 19. And if anyone takes from the words of the prophecy of this book, God will take away his part from the tree of life and from the holy city, which are written in this book.

20. He who testifies these *things* says, Yes, I am coming suddenly.

21. Amen, come, Lord Jesus.

22. The grace of the Lord Jesus be with the saints. Amen.

3.REWARD IS WITH ME - Christ will bring the "crown of life" to each one who has been faithful unto death (2 Tim. 4:8; Heb. 9:28 Rev. 2:10).

4.KEEP HIS COMMANDMENTS; Aleph, A and a few other manuscripts have, "wash their robes." Only those who keep his commandments have their robes washed in the blood of the Lamb. See Rom. 6:3-6,17,18; Titus 3:5; Rev. 1:5.

5.THE SPIRIT AND THE BRIDE - The Spirit, through the inspired word, sends out the saving gospel (Mk. 16:15,16; Rom. 1:16; 1 Cor. 4:15; 2 Thess. 2:14). The bride (the church) gives the Spirit's welcome call by preaching the word.

1.HAPPY, from *makarios*, happy, blessed; one whose circumstances are conducive to happiness.

2.THE TIME IS NEAR from God's viewpoint. To God, the Eternal, time is relative. 1,000 years is as a day; and a day as 1,000 years (2 Pet. 3:8).